

Signs of the Times.

Entered in the Middletown, N. Y., Post Office as Second-Class Mail Matter.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., JANUARY 1, 1881.

NO. 1.

POETRY.

GUIDED.

Up the long, slippery slopes we toil and strain,
Amid the ice and snow,
Untrodden heights above us to attain,
Untrodden depths below;
Danger to left and danger to the right,
All wearily we go.

Cruel and beautiful the blue crevasse
Yawns close beside the way;
The avalanches topple o'er the pass,
Their cold, white torrents stay
Only a moment ere they roar and plunge,
To rend and whelm and slay.

Each following each, we mount, as we are led,
Up the long, steep incline;
Our Guide walks calm and fearless at the head
Of the long, faltering line,
And shows the narrow path where safety is,
By word and look and sign.

Marking his footsteps, treading where he trod,
Close following on his track,
We cannot faint or fall, or miss the road,
Through deep ice, snow and black
The precipices yawn, and rough and steep,
The forward path and back.

Intent on him, we do not mark or see
These hard things by the way.
It is enough that we are led, and he
Whose guidance we obey
Has gone before and knows how hard it is,
What he has done, we may.

Above the mists we catch a faint, far clime,
And glimpses heavenly fair
Shine through, and seem to beckon as we climb;
How distant, bright they are!
Dear Guide, lead on; we do not ask for rest;
Would God that we were there!

SUSAN COOLIDGE.

THE BEAUTIFUL LAND.

THERE'S a beautiful land in the regions of light,
Where the sunbeams of rapture are playing;
Where no change ever comes and no dimness of sight;
And the presence of Jesus forbids that the night
Or its shades in that land can be staying.

And sin never enters that blissful abode,
And the Lamb that was slain, and is risen,
Has given his redeemed ones a beautiful robe,
As pure and as white as the throne of the Lord,
And like the stars of the morning they glisten.

O! there's joy undim'd on that beautiful shore,
Where the river of life is flowing;
Where those we have loved, who have gone on before,
In the presence of Jesus are blest evermore,
And are casting their crowns before him.
And they sing a sweet song, forever new,
Of praise to their great Deliverer;
And when life's dream is o'er, O may I there, too,
Unfettered by sin, and with glory in view,
See Jesus and praise him forever.

SALLIE M. BOWEN.

BLOOMINGTON, Ill.

CORRESPONDENCE.

HOPKINS, Ind., Dec. 5, 1879.

ELDER WILSON HOUSEL—DEAR BROTHER:—I have often thought of you since I saw you at the Indian Creek Association, and hoping that even one so small as I am is not entirely beneath your notice, judging from the way you spoke to me on Saturday night, after my effort at speaking, I have concluded to address you a letter. Not that I think I am capable of teaching you anything, but sometimes it is a satisfaction to me to write to those in whom I have confidence of the things which I hope I have been taught by him who spake as never man spake, and as I am a very poor hand, brother House, to write of worldly affairs, will offer a few thoughts on the following scripture: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead on the third day, and to ascend into heaven, and to sit on the right hand of the Father, and to come again with the clouds of heaven, to judge the living and the dead." It is a privilege in this country that Christ came as a volunteer Savior. That he so loved and pitied poor, helpless and undone sinners, that he volunteered to leave the courts of his Father's glory to take up his abode in these low grounds of sorrow, to suffer and die that they might live if they would turn in with the overtures of mercy or accept the terms of the gospel. But it seems, brother House, from the way the text reads, there was a must needs be, and the why or the how of this must needs be is what I had thought of calling your attention to. In all the figures representing Christ and his people, his church, his body, his bride, there is brought to view a union or relationship, I think we might say two kinds of union, vital union and legal union. Christ is represented as the Shepherd of the flock; indeed, he says himself, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." We find from the writings of inspiration that the sheep are represented as having gone astray, as having turned every one to his own way. And we know that in order to the redemption of sheep, that have gone astray and trespassed upon the premises of another, the redeemer must have a previous property right in them, without which he cannot redeem them. Though a person might go to another who had trespassing sheep in his care, and pay the full amount of damage claimed, yet he would not be said to have redeemed them unless they were actually, legally and bona fide his property before they went astray, without which the right of redemption could not be

in him. Did Christ have such property right in his people, or sheep? On one occasion he said, "Father, glorify thy Son, that thy Son may also 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." Again, "I have manifested thy name to the men which thou gavest me out of the world; thine they were, and thou gavest them me. I pray not for the world, but for them which thou hast given me. All that the Father giveth me shall come to me. And this is the Father's will which hath sent me, that of all he hath given me I should lose nothing." Again, "My sheep hear my voice and I know them and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than I, and he is able to pluck them out of my Father's hand. Now if we are disposed to take scriptural evidence at all, this certainly proves to a demonstration that they were and are his beyond all controversy. This, then, being the case, the right of redemption was not only in him, but it became his imperative duty to redeem them, as he alone had the right, and the law or the premises on which they had trespassed was crying out against them, Pay that thou owest. Here, then, is legal or law union between Christ and his people. Eternal, too, for says he, I give unto them eternal life. And if I am not mistaken, we have found one necessity, or one must needs be, Ought not Christ to have suffered these things, and entered into his glory? Christ is also spoken of as the Husband of the bride. "Thy Maker is thy Husband, The Lord of hosts is his name; and thy Redeemer the Holy One of Israel, The God of the whole earth shall he be called." As the Husband, then, he is bound by law for the debts or contracts of the bride, for the bride or wife may not, cannot be sued in her own name, but the suit must be entered in the name of her husband, he being her head. "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Savior of the body." It is written in the scriptures, "For this cause a man shall leave his father and mother and cleave unto his wife, and they twain shall be one flesh," (not cleave to a woman and she shall become his wife). Here then, again, we have union presented to our mind, for can we conceive of anything more closely united than to

be a unit, or one? If there is not that unity or reciprocity of feeling, that union or oneness of sentiment, that love existing which seeketh not a fault, that disposition to bear and forbear between a man and his wife before marriage that ought to exist after, all the marriage ceremonies that ever were instituted will not make it so. For this cause, then, shall a man leave his father and mother and cleave unto his wife, because she is his wife, and they twain shall be one flesh. For said Adam, "This is now bone of my bones and flesh of my flesh." So then, Christ left the courts of his Father's glory to cleave unto his bride, because she was his bride, not that she might become his bride if she would turn in with the overtures of mercy. For it is written, "I am married unto thee." Now as marriage ceremonies will not make a woman a man's wife if she was not so in the eyes of God before such ceremony was performed, so the church, nor all the baptismal rites that can be performed, will not make a christian out of a person who is not a christian before; and if they are, it only inducts them into rights and privileges of the church militant, as the marriage ceremony legalizes the relationship of the man and wife. I have said that the surety might, if he chose, forgive the principal debtor for whatever cause he sees proper. So now let us look for the reason why Christ forgave us our debt and spoke peace to our troubled souls. This we shall find to be love. It is written, "Husbands, love your wives, even as Christ loved the church and gave himself for it." We may read of Lord Ullin's daughter, who, rather than meet her father in his wrath, would risk her life on the rolling billows beside her lover, while he in turn had sacrificed everything to cleave to his wife, both being lost beneath the angry waves; or the two lovers who rather than be separated in life, threw themselves over the precipice that they might cleave together in death; or of Pocahontas, who threw herself between Captain Smith and her angry father; but all such lovers sink into insignificance when once compared with the love of Christ for his bride, the church. Men love their wives for or because of the characteristic attributes or qualities that they see in them that are admirable in their sight. But who ever knew a man to love a woman that was blind, deaf, polluted, clothed in filthy rags, ten thousand talents in debt and not a farthing to pay with? Yet this is represented as being the condition of, or into, which she

(Christ's bride) was plunged by reason of her fall in Adam. Notwithstanding all this, he left the courts of his Father's glory and came to her rescue. For it is written, But God commendeth his love toward us in that while we were yet sinners Christ died for us. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the spirit." Herein is love; not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. All power in heaven and earth being given into his hands he cancels her debts, heals her deformities, clothes her in spotless robes of righteousness, washed in his own blood. Then we hear him saying, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks." "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

Christ is also represented as the surety for his people. Now we know the duty of a surety, or one who goes security for another is to pay the debt when the principal debtor fails. The law holds him responsible for the debt until it is paid. It may be optional with a person whether he goes security for another or not, but when he once becomes such security, it is no more optional, and if the principal debtor fails he must pay the full amount of the claim. It is not a volunteer act, it is compulsory, it must needs be. But when the debt is paid it does not release the principal debtor. The obligation is just as binding on him as before the creditor was satisfied. But it is now in favor of his surety, who has paid his debt for him. Now that the surety has paid the debt and satisfied the creditor, or law, to the full extent, it is again at his option. He may now, so soon as the principal debtor becomes worth such amount (if ever), press his claim, according to law, and receive the amount which he has paid out for him. Or, if he choose, he may now forgive him the debt for he now has it in his own hands. But before he had paid the debt he had no power to forgive, because the obligation was resting on him the same as the principal debtor. But now it is paid, he may now, if he choose, forgive the debt for whatever cause he may see proper. Christ then, being the surety for his people, and they having failed, it became obligatory on him to meet the demand of the law for them, or in their room or stead. This he did, fulfilling the law to a jot and tittle. That was his mission here on earth, for he came not to destroy the law, but to fulfill it. And he testified, saying, "I have finished the work thou gavest me to do." The law is now satisfied, it has

no more claim against his people; he has magnified it and made it honorable. But the claim does rest against or on them yet, but it is now in favor of him who has paid their debt for them. And now, as every heaven-born soul has realized in their experience, they are yet unable to pay. For the thunders of Mount Sinai is about the first thing that is heard after being born of the Spirit, not yet realizing that Jesus has satisfied the law in their behalf, and not seeing how in justice their sins can be laid to his charge. But, says he, I forgive you the debt.

But none of the figures which we have had under consideration will require the laying down of life. The shepherd cannot be required to lay down his life for the sheep. Death is not required at the hands of the surety. And although the relationship or union of the husband and wife is so close, yet if she should commit a capital offense, the life of the husband cannot be required, and even though he might offer or really give his life that hers might be spared, yet that would not satisfy the law. We must then find something that will present to our minds a closer union than anything we have yet considered. This we may find in the figure of the head and body. Now, if any member of the body commit an offense worthy of punishment with death, the life of the head is required, and the law cannot be satisfied out in any other case. It is obligatory and not merely voluntary. Here again we have union, because when we take the life of the head we take the life of every member. So when Christ laid down his life he laid down the life of every member of his body, the church, the bride, the Lamb's wife. I remember that the Savior said on a certain occasion, "I am the vine, ye are the branches." Now we know that the life of the branches of the vine is in the vine, no matter how long the vine may be, the branches to the very furthest end of the vine are all alike dependent on it for life or vitality. Those the furthest off no more nor less dependent than those near the root. This is in harmony with what an inspired writer has said. "When Christ, who is your life, shall appear, then shall we also appear with him in glory." Again, "Your life is hid with Christ in God." Now, brother Housel, taking all these things in connection, it seems to present to my mind at least nothing less than eternal, vital union, and if our finite minds cannot comprehend all the whys and wherefores, or penetrate the depths of all the mysteries, it does not argue for a moment that such is not the fact. For us to even contemplate eternity is to be lost in a moment. It goes back of the very depths of the conception of our minds, and extends far beyond the climax of our imagination. It is time cut off at both ends. It is a centre without a circumference. Why not give it up, then, and say with the apostle Paul, "O the depths of the riches both of the wisdom and knowledge of God!

How unsearchable are his judgments and his ways past finding out!" Again he says, "Great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I desire not to be wise above what is written, but the foregoing seems to me to be the plain teaching of the scriptures, and as I said in the outset that I thought myself incapable of teaching you, but because, as I humbly hope, that we have both been taught the same lesson, having been born of the spirit of God, and now being kept by the power of God, through faith unto salvation, ready to be revealed in the last time. So if by the grace of God you are enabled to detect error in this article, I shall thank you kindly to point it out to me, and may I have the grace to see it. I desire to be satisfied with a knowledge of the fact that

There is a land beyond the skies,
To which the saints of God shall rise,
Shall rise to meet their Lord who died
That he might save his long lost bride.

To that bright world the saints shall go,
In robes made whiter than the snow,
These robes so white they all shall wear,
To meet the Lord of glory there.

These robes were washed in Jesus' blood,
Who for our sins and crimes, withstood
The shafts of Satan, death and hell,
Because he loved his bride so well.

In that bright world of light and love,
In which the saints shall meet above,
They will be glad to know
Of all thy wished for here below.

In that bright world there'll be no night,
All trouble will be out of sight,
The saints shall sing in endless day,
And know no sorrow by the way.

In that fair land beyond the sun,
Where streams of living waters run
The saints shall with that mighty host
Praise Father, Son and Holy Ghost.

I hope that I may be one of that happy number. Knowing that you have some personal knowledge of my ignorance, I am the more ready to believe that you will overlook the many imperfections you may find in this scribble. The health of my family is as good as usual. There has not been a great amount of sickness here since I saw you, but a large proportion of deaths to what has been formerly. Several of the oldest citizens have been called to cross the dark river, to that bourne from whence no traveler ever returns. I will stop writing now, as you will no doubt be wearied ere you read thus far.

Respectfully submitted, hoping that if it reaches you, it may find you and yours enjoying the blessings of the most high God.

M. M. JACKSON.

SPRING DALE, Washington Co., Ark. }
May 16, 1880.

DEAR ELDER BEEBE AND SON:—
By your permission I will offer a few thoughts for the consideration of you and the dear brethren that read the SIGNS. Feeling the importance of the subject, and realizing my weakness, I must pause and ask the assistance of the Holy Spirit, to guide me into all truth.

We learn by the reading of the

scriptures of divine truth that there are three families or generations spoken of or brought to view in the scriptures, to wit, the children of God, the children of the flesh, and the children of the devil. God is not the father of the fleshly nature, but the Creator. Adam is the father of our fleshly nature, the created head. The devil is neither the father nor creator of our fleshly nature. There are some that hold the idea that Adam's race became the children of the devil by reason of transgression when man fell. I do not understand it so. But by the fall of their seminal head they were all made sinners, fell under the curse of violated law, and by nature were neither the children of God nor the children of the devil, but sinners of Adam's fallen race. But God hath said by his prophet, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong."—Isaiah liii. 12.

The pronoun he I understand to mean Christ. The spoil I understand to be Adam's sinful race. The strong I understand to be the wicked one. And the Father declares he will divide his Son a portion with the great. The Lord's portion we understand to be his people. This portion I understand to be the heritage, or the people given in the covenant of grace. This grace was given them in Christ before the world began. As Paul said to Timothy, "Who hath saved us and called us with a holy calling, according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began." It was by this grace that Jesus Christ tasted death for every man.—Heb. ii. 9. (That is every man that the grace was given for.) "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."—Isaiah liii. 11. For the transgression of my people was he stricken."—Isaiah liii. 8.

I understand the children of God and the children of the devil in their fleshly nature both to be the children of the flesh, sinners by nature. They are manifested as the children of God when they are born again, not of corruptible seed but of incorruptible, brought to view in the scriptures by the following characteristics: as the poor in spirit, the broken hearted, the bruised, the lame, the blind and sick, the burdened and heavy laden; the mourner, the hungry and the thirsty, and as sheep.

The children of the devil are manifested by the spirit they exhibit, being something more than a mere sinner; being blinded by the gods of this world, and have embraced the spirit of falsehood, of error and of anti-christ. As Jesus said to the Jews, "I know ye are Abraham's seed," having reference to the flesh. But speaking of them in spirit he says, "Ye are of your father the devil, and his lusts ye will do."—John viii. 44. They are brought to view in the scriptures by the following characteristics: the fat and the strong, the rich, the full, as swine and goats.

Now it was the errand of Christ

into the world to call sinners to repentance, to separate the sheep from the goats. For said Jesus to the Jews, Think ye I came to send peace on the earth? I tell you nay, but rather division. Why division? Because the Father was going to divide the spoil by the man Christ Jesus whom he hath ordained to be the judge of quick and dead. For he shall judge between the ram and the he goat, between the fat cattle and the lean.—Ezek. xxxiv. 17-20. As he says, verse sixteen, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." One of these is spoken of as the generation of vipers, portrayed by the parable of the rich man and Lazarus, the wise and foolish virgins, the pharisee and publican that went up into the temple to pray. The pharisee justified himself before God by his works. And he is a true type of all worldly religionists, the anti-christ church, or Mystery, Babylon, the mother of harlots. These harlots are the humanly devised institutions or organizations gotten up by men under the title of churches. Their religion can be portrayed from Cain to the last of Revelation. Yet at the same time there are thousands of God's dear children that are deceived and carried away by the cunning craftiness of these deceivers. O that the Lord would bring again the captivity of Zion! What can I say but as a faithful servant in meekness and love, Come out of her, my people? Turn ye, turn ye from your vile ways, for why will ye die, O house of Israel? The publican felt his guilt and condemnation with such deep, heartfelt emotion of soul and spirit, having no merit or worth to plead, no good works to offer as a reason of his justification, but to the reverse, God be merciful to me a sinner! Mercy was all his plea. Here is a true type of all God's children. Here is the sinner that Jesus came to save. Here is the sick that needs the Great Physician. He went down justified rather than the Pharisee. How justified if no good works to plead? Because my righteous servant shall justify many; for he shall bear their iniquities. Wherefore? Because this is the case, "He shall divide the spoil with the strong." He shall divide the sheep from the goats; shall set the sheep on the right hand and the goats on the left. Soon he will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Yes, the kingdom was prepared for these little ones, and Daniel says, It shall not be left to another people; no, the goats can never possess it. For Jesus says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

Dear Elder Beebe, I will have to close this scribble, though I have just gotten to where I would like to write.

It is entirely at your disposal. If published, I only ask the dear brethren and sisters who may read it to accept what is in accordance with the word, and to reject anything that is contrary to truth. Dear Elder, my sincere prayer to God is that he may bless you in your old and infirm days, and still enable you to wield the sword of the Lord and of Gideon.

I close with love to all saints. From your little blind brother, I hope,

ASA BOYDSTON.

STATE ROAD, Del., Dec. 8, 1880.

BROTHER BEEBE:—As we were gathering together at one of our general meetings a few years ago, I noticed upon the table in front of the speakers' stand a bunch of handsome and carefully arranged flowers, and connected with them a card with the words, "Consider the lilies." My first thought was that it was designed as a text to be used on that occasion, or at least offered for that purpose; and I wondered to myself how such a good text had so far escaped the attention of preachers, as I did not recollect of having ever heard it used. It has ever since been rather a precious sentiment to me, and I have occasionally considered the lilies with much interest and, I trust, profit.

One point of consideration is, how they grow. Their loveliness and grace are not the result of toil, either of themselves or of others for them. They toil not, they spin not. They did not spin nor weave the vestments in which they shine; neither did they toil to obtain means wherewith to purchase them. No amount of ingenuous or incessant toil would ever produce or procure fabric of such exquisite beauty and purity as that which clothes the lily. Spinning and weaving, with all the inventive and ingenious appliances of modern times, would be a vain and fruitless effort. They neither toil nor spin; and if they did, their webs would never be such garments as these. All the peculiar charms and comeliness of the lily are in the lily-life—in the plant itself. The highest perfection that is ever attained is but the lily fully developed. Nothing can be added to it or put upon it to enhance its beauty or perfection. Neither is anything required, but to bring out and develop the life and perfection that is in the plant itself. If there has been a failure in any case to develop much beauty and grace, it cannot be chargeable to the plant, but must be the result of neglect in cultivation, or some such cause; as a lily will grow a lily, and appear more and more a lily as it grows, and as it has opportunity for growth. It is not by effort that it grows; neither on its own part, or on the part of the gardener, is volition or effort of any avail. The lily grows itself. It is its nature to grow, and grow up into a perfection of loveliness. It is true that the showers do water it, the heavens do drop down dews, and they distil upon it, and these are important in augmenting this growth; but all these showers of rain and distil-

ling dews never would change a bramble into a lily, nor produce a lily where there was not one before. It is in the life and nature of the lily to hunger and thirst for that nourishment which will develop it, and manifest its sweetness and beauty. Before, and a long time before, Jesus had commanded the attention of his disciples to the growth and beauty of this plant, the pen of inspiration had written, "As the lily among thorns, so is my love among the daughters." The character addressed as "My love," is in all probability the body of believers, organized under gospel direction as a gospel church, rather than the individual. But what is true of the body, is true in measure of each individual appertaining to that body. A lily will be a lily among thorns, just the same as it will anywhere else; but it is not the best place for lilies. While the legal dispensation lasted, and until the redemption of the disciples was effected, they were among their persecuting enemies as lilies among thorns; moreover, they contrasted with the religionists among the Jews, scribes, pharisees and doctors of the law, as the innocent and beautiful lily with the wild thorn. The contemplation of this delicate and lovely flower in the midst of a wilderness of thorns would very naturally suggest a garden, or fertile, cultivated valley, as a needful provision for it. Here it can be paled within a safe inclosure, the soil can be cultivated and enriched, and every bitter and poisonous root dugged out with the mattock. Here it can absorb the refreshing showers, and the dews that distil in the cool of even, with none to molest.

From this picture of the garden flower in the thorny desert, the inspired writer turns to see the fruits of the valley, and whether the vine flourishes and the tender grape appears. He is enraptured with the vision of a garden inclosed, abounding in beauty, in bloom and fruitfulness. The flowers appear on the earth, the time of the singing is come, and the fig tree putteth forth her green figs. Also the vine with its tender grapes gives a good smell, and the lilies are dropping with sweet-smelling myrrh. In this mutual recognition of the bride and her Beloved in the inspired Song, there can hardly be any doubt that the gospel day and the gospel order of things are set forth. The ministry of the word is bestowed upon the garden. Its droppings and distillings come down like the small rain upon tender herbs, to nourish and refresh the thirsty plants, and cause them to revive and bloom. If lilies can be supposed to have feeling, they must be miserable among thorns. There is no sympathy with them in their susceptibility to pain, nor any appreciation of their delicacy and purity. If they are capable of happiness, they must be happy in the congenial society of garden plants. They must, subject to the benefits of garden cultivation, in a well watered garden, flourish and develop their perfection and spicy fragrance more fully than

they could possibly do in the desert and among the thorns. One thing to be noticed is the fact that they do grow, and become more and more manifest as a lily all the time. It is by growth from a small, feeble, scarcely perceptible beginning, that they attain to that magnificence and beauty surpassing all the flowers of the field. The rose that grew in Sharon's fertile vale, and the lily of the garden, or of the fruitful valley, would certainly excel in luxuriance, beauty and fragrance those that were exposed and uncultivated by the way-side or among the thorns of the desert. So then would the plants of grace flourish, bloom and be fruitful in the gospel garden. So the inspired writer sees the church in her gospel organization, and full with the blessing of the Lord, no longer as a lily among the thorns, but as the luxurious rose of Sharon, or as the lily of the valley, or in gardens by the riverside. Those who have had experience in the Lord's vineyard as laborers there, and have sometimes walked with him in his garden when he gathered lilies, are familiar with this contrast, and have oftentimes admired how they grew, while they toiled not, neither did they spin. "Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord." These things are written for our instruction and admonition. Nevertheless there can be no doubt but many garden plants remain among the thorns and briars, or where the wild beast of the field may tread them down. They are and will remain garden plants; but mingled among the weeds, scarcely developed as flowers, neglected and downtrodden, it requires an experienced eye to distinguish them. The same sunshine and genial showers of rain that minister nourishment and health to the lily, fall upon surrounding objects without effect. The thorn-bush continues to produce thorns, rather than flowers or fruit. It would seem that Zion sometimes becomes like a wilderness, or at least some small branches of it; and again the waste places are made glad, and this desert place becomes evidently the garden of the Lord. Thanksgiving and the voice of melody are found therein. No "little spot inclosed by grace out of the world's wide wilderness" will ever be proof against thorns or roots of bitterness sometimes springing up; but on all the hills that are digged with the mattock there shall not come the fear of briars and thorns.

In closing, I would fain bespeak for those lilies that have quite recently been gathered in different places into the Lord's garden, that they might grow as lilies, and send forth roots as Lebanon.

E. RITTENHOUSE.

DELAFLANE, Va., Nov. 26, 1880.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—I believe you will bear with your little daughter this morning, for I am constrained to write you on the subject of your last precious editorial, headed "Flesh and

Spirits." Dear father, I am but a babe in Christ Jesus, as I humbly hope and trust; but babes even can understand the deep and hidden mysteries of our God, when God reveals them unto them by his blessed, holy and unerring spirit. 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." I am sojourning for a little season with our dear aged sister Ferguson, who is afflicted, and needs some one with her to nurse her, and it is my privilege to wait upon her. A part of this sweet service (to me) has been reading for her the bible, hymn book and SIGNS. The number for November 15th, 1880, so replete with the rich and precious gospel, has come, and we have been permitted to see eye to eye with you in that editorial on "Flesh and Spirits." Now this is a great claim for babes in Christ to make, but every word of it has come home with power and beauty inexpressible. I feel that the Lord has opened and strengthened my little understanding, so that I can see and know from my poor heart's experience the glorious truth which you have been enabled by the Holy Spirit to express, that Adam's family are all alike by nature, and are placed upon one common platform as sinners in him. Sinners and saints stand on a level here. As children of Satan, they possess and are governed by his spirit, which is of the devil; and as children of God, they possess his spirit, and are born of it. For by their fruits ye shall know them. "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." The christian is the subject of two births: the earthy or natural birth of the first Adam, and the second or spiritual birth of the second Adam (our Lord Jesus Christ); and this heavenly birth does not alter an iota the nature of the first birth, which is carnal, natural and sinful. Christians, as natural men and women, are not changed from natural to spiritual by the second birth; but the children of God, in the second or heavenly birth, receive the spirit of adoption. Not the adoption itself, for then would our sinful natures be changed to spiritual; but in the resurrection, or birth from the dead, these bodies shall be changed, as it is written, "It is sown a natural body; it is raised a spiritual body." Then, and not before, we will be adopted, and changed from the natural or Adamic image into the glorious image of our Lord Jesus Christ, as it is written, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Again, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall

be like him, for we shall see him as he is."—1 John iii. 2. Then there will be no war in our members, no contending armies, as it were, but we shall be holy as Christ is holy.

Father Beebe, before I stop I want to tell you too of the deep hold your second editorial took upon my heart, upon the words, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."—Isaiah xlii. 3. In comparing this inspired language of the holy prophet Isaiah with Christ's own words in Matthew xii. 18-20, as you bade us do, I was struck with the certainty of the right application of the prophet's words, for Jesus our Lord makes the application to himself. There can be no mistake here. Then I drank in the truth you presented, for I could see it was in agreement with Jesus our Savior's words. I felt and saw the beauty; and at the same time I desired to see more perfectly the beauty of the union of Christ and his members, so strikingly set forth in the figures and language used: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." And then in the language of your text, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." When I finished your wonderful sermon on this text I said, "Sister Ferguson, this is enough; I cannot read any more on top of this," and put the paper away. Then I laid down on the bed to think about it, and before I was aware the bruised reed and smoking flax, as an emblem of my own poor heart for very many months past, fastened upon me, and it was enough and too much for such as I, and yet so sweet to my hungry soul. The first thing I knew I was exclaiming, "A bruised reed shall he not break, and the smoking flax shall he not quench;" and like a little babe I sobbed aloud and wept for comfort.

I have not heard any preaching, dear father in Israel, since the September meeting. Our precious pastor, Elder J. N. Badger, is in such poor health that he cannot come to us, as is his habit, in the fullness of the gospel. We as a people feel that the Lord has unspeakably blessed us in the gift of our dear brother Badger. His speech and his preaching are not with enticing words of man's wisdom, but in demonstration of the spirit and of power. The Lord enables him to take heed, as Paul charges in Acts xx. 28. Though he is a little child among us, yet we esteem him highly; and as the husbandman that labor eth must be first partaker of the fruits, in order to feed the church of God, he in his experience comes beneath us in the travail of his soul, and rises above us in signal and wonderful deliverances. We all feel perfectly satisfied to live and die under his precious ministry; but O! the thought that the Lord may remove him is heartrending. May God in tender mercy restore him to health for his own glory and our good.

Your little child in love and hope of life eternal,

LOUISE HUNTON.

BLANCHESTER, Ohio, Nov. 29, 1880.

DEAR BRETHREN EDITORS:—When you find space in the SIGNS OF THE TIMES, will you insert in its columns this communication, which I have written to our old scattered brethren and sisters with whom in years past I enjoyed sweet fellowship and communion?

Beloved Friends:—Our unchangeable God, in his inscrutable wisdom and abundant mercy, has seen fit to spare my unprofitable life, until I am now almost three score and ten, and I find that I am an unworthy sinner still, and feel the need of saving grace from day to day, and that in my flesh there is nothing good. In my weakness I have been trying to preach Jesus the Savior of sinners for fifty-one years, and to comfort the wayfaring travelers through this vale of tears, by holding forth to them a complete and finished salvation to all the blood-bought family, foreknown of God, predestinated to be saints, or in other words, to be conformed to the image of his Son. The called also of God the Father, and by him justified and glorified, and all by the righteousness that is in Jesus Christ, who is our living Head, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Precious promise! glorious prospect! soul-cheering thought!

"That rebel worms should ever be
One with incarnate Deity;
One in the grave, one when he rose,
One when he triumphed o'er his foes."

Brethren, having been much afflicted for many years, together with affliction in my family, I have been confined mostly at or near my home. Circumstances which have given my religious opposers many favorable opportunities to misrepresent me and the doctrine that I have been trying to preach, as already stated, for more than half a century, and I have not been permitted to defend myself or the precious truths on which the children delight to feed. Let me say once for all, that I have found out nothing new to preach, having began the ministry under the immediate care and influence of Elder Wilson Thompson. If I was taught by man the heresy now complained of, I certainly received my lessons from him and his writings. (See his simple "Truth and Triumphs of Truth.") But I bring no charge against him or his works, for I trust that I received it not from man, nor was I taught it but by the revelation of Jesus Christ. But let us examine the reiterated complaints. I was complained of as being a Thompsonite nearly fifty years ago, when that flood of eastern New-light Missionary effort first made its appearance in Ohio. I was then and there taught to bear the yoke in my youth, and O the trials we then were called to pass through. But few are remaining who remember the proud boasts of our fashionable opposers. While charging us with Antinomianism, Arianism, casting out our names as evil, with their

worldly wisdom, hired clergy, missionary efforts, Sunday school unions, the doctrine of Means, and a thousand other inventions without bible authority, they, Jesuit-like, possessed the audacity to say that the end justified the means, and were frequently heard to say that in ten or twenty years at most the old-fashioned Baptists would be things of the past. Many like myself vainly concluded that by this severe sifting the very small remnant left on apostolic ground would remain few, poor, and so despised, afflicted and humbled, that ambitious men like Diotrephas of old would give us a wide berth, and we should be left to enjoy ourselves in undisturbed repose. But alas the mistake! to suppose that the enemy of all righteousness should lose his cunning, or be content to see the flock of Christ enjoying peace and quietness. No, brethren, our legacy is written; "In the world ye shall have tribulation, but in me ye shall have peace." It is often said that history repeats itself, which is fully verified in our midst. The same arguments and objections are used against us now, that were used against us fifty years ago. It is said that the Dudley and Beebe heresy is only about thirty years old; but the same things were charged against us, as I can witness, fifty years since. The spiritual vital union of Christ and his church from eternity appears to trouble our opposers here in Ohio more than any other point at issue. One of their prominent teachers, not long since, in a discourse, remarked that Christ is Head of the church, as a general is the head of an army, or the President is the head of the Government. "But we have not so learned Christ." I understand the scriptures to teach some things positively, as well as figuratively. For example, we read of Adam, "who is the figure of him that was to come." Now the design of the figure is to teach a fact, but the figure itself is a fact. "So God created man in his own image: in the image of God created he him; male and female created he them."—Gen. i. 27. Behold the mysterious union in their creation. Man, male and female, but one in origin, one in point of date of creation. In that unit existed in embryo, male and female, all the undeveloped family of the first Adam. Verse 28: "And God blessed them."—Read to the end of the chapter. Now in Genesis ii. 7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." To this one man was the law given before Eve was separated from him, as head in fact, and not in figure, not only of his bride, but of all his unbegotten sons and daughters. For in him they were created, in him were they formed of the dust of the ground, in him they received the temporal blessings of life, and in him transgressed the law, as it is written, "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." So

we read, "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." Now we find a number of indefinite figures to represent Christ, but one conclusively definite: "The figure of him that was to come." The first man of the earth, earthy; the second man the Lord from heaven. Existing in the first Adam we find all his corruptible seed in him receiving their natural life and time blessings, in him transgressed the law, in him all die, and date their union with their federal head back to the time they received life in Adam; so our relation to Adam in flesh and blood carries us back to the garden, to our existence in the beginning, a time union with our natural head. None, I presume, will deny this position. Now is it not equally plain, that if Adam in his original existence was in reality the figure of Christ, or he who was to come, the second Adam, the Lord from heaven, a quickening Spirit, should we not logically as well as scripturally expect to see in the substance prefigured a complete likeness of the figure? "Now ye are the body of Christ, and members in particular." And, "God hath set the members in the body as it hath pleased him." Again, "The head of every man is Christ; and the head of the woman is God." Now we are not to suppose the quickening Spirit to be a creature of time, but in spirit existed as Mediator from everlasting, and by him the worlds were made. In him were hidden and treasured up all spiritual blessings, as it is said, "Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." Now let us compare the natural and the spiritual. "Male and female created he them, and blessed them, and called their name Adam." Thus before they were separated, being a unit, God blessed them, with all the children of the flesh, with all time blessings. So from our union with our natural head, we as heirs of Adam received life, and all the common favors that were given us in him as our natural progenitor. Even so, when blessed in Christ with all spiritual blessings, according as we were chosen in him before the foundation of the world, we consider that eternal life is the first of those blessings, for the apostle says that "Christ is our life." Again, "I give unto them eternal life." But to end the controversy we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." In this quotation we have, in the language of the Holy Ghost, the mysterious existence of the Son, as the second Adam, in the bosom of the Father, inhabiting eternity. This is the Christ Jesus which we preach, the same yesterday, to-day and forever. This is the promised seed, the germ of immortality, the eternal life, the

head of the church, and what Paul taught when he said, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." So we read of those that were called the sons of God, as being born of God, "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Again, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Once more, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Now what we mean by the unity of Christ and the church is briefly this, shadowed forth or illustrated in the figure. As Adam in the beginning, together with his wife and all his undeveloped corruptible seed, existed in him as but one man, a unit, developed in time by natural generation, and are thus born of the flesh, and are flesh; so also Christ, in the bosom of the Father, existed from eternity as the second Adam, the heavenly head and husband, the incorruptible seed, the eternal life. In him were the spiritual heirs blessed, and preserved until the time appointed of God to make known the riches of his grace by developing the heirs of glory, by regeneration, by calling his sheep from darkness to light, from the power of Satan to God.

Brethren, I submit this scroll to you for examination and correction.
Yours as ever,
J. C. BEEMAN.

BROTHER BEEBE:—I desire that you give the following letter a place in the SIGNS OF THE TIMES when you have room. I find many in the same condition that the writer of this letter is in.

Yours in the bond of peace,
T. L. MORTON.

WOODHULL, Henry Co., Ill., May 25, 1880.
ELDER T. L. MORTON—VERY

DEAR FRIEND:—You will be surprised when you open this, to find it to be from an entire stranger, but I read your letter in the SIGNS of June 1st., and it seemed as if you had written it to me, and I felt as if I must answer it, for it did me so much good to read such a comforting letter. I will try to tell you in my poor, weak way something of what the Lord has done for me, for I think I can see his hand plainly in the way I have been led. When I was quite young, living with my parents (in the state of Iowa), I used to attend Sunday school and protracted meetings, and thought I was very good, and after awhile joined the Methodists. There I remained some time, when my parents moved away from there to town. They gave me a letter, but by this time the duties I had to do had become irksome, so I never gave my letter in again. I went in young and gay company, and enjoyed myself accordingly, until the year of 1874, when I was married and moved to Illinois, my husband being an Old School Baptist. I attended meeting with him—this was the first I had

ever heard of them—and the first time I heard them I hated them. I could hardly treat them well when they came to see us, but of course, for my husband's sake, I tried to. I attended meeting with him whenever he went, but I hated their doctrine, and I declared I would never be an Old Baptist. He would sit and read the SIGNS, and some piece that would interest him he would begin to read aloud, but I would tell him to hush up, and read to himself; but not long after he was away from home. I began to feel so sad and lonely that I thought something was going to happen. It seemed as if the sun did not shine with its usual brightness. But I would think when he got home I would feel different, that I was only lonely. But when he returned I still felt the same. I would burst out crying while at work, but if any one came I would dry my eyes; I was afraid they would ask what was the trouble, and how could I tell? I did not know myself. I would get the bible and read, but there was nothing there for me. Then I began to look over the old SIGNS, and I thought how strange so many told my feelings better than I could myself. One day I was going to the garden, when this scripture came to me, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." I went to the house, took the bible, and found it. But I saw Christ spoke these words to them that did not believe, and he also told them they had not "The love of God in their hearts," and I thought, I am one of them, and it condemned me more. When I went to sleep at night I would be repeating one passage of scripture after another, but when I awoke could not repeat one. My good works all vanished, and I felt myself the greatest of sinners. I knew that unless God, for Christ's sake, forgave my sins, I should be lost forever. One day while looking out of the window, feeling so gloomy, I found myself humming a verse of a hymn I had not heard sung for years.

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear."

I glanced up, and how changed! Everything looked so beautiful, and I felt so happy. I could say then with one of old, "Salvation is of the Lord." I wondered that I had never seen it before, it looked so plain, and I thought if I should tell any one they would see the same. I could scarcely wait till my husband came to tell him, but when he came in I said nothing at all, for I thought he would think I had lost my mind to talk of loving things I had once hated. One night, while sound asleep, I heard the words as if some one spoke to me, "Come out from Nineveh and be baptized." This worried me, for I did not think I was convicted, although I knew there was a change some way. I wrote to a dear friend my feelings. She wrote me in reply that she thought I had an experience, and the Lord meant for me to come out from the world

and be baptized. O how this made me feel! I thought I had deceived such a good woman, that I had no experience, when these words came to me, "Be of good cheer, thy sins are all forgiven thee." Then the hope came that "I had passed from death unto life," for I knew that I loved the brethren, and I loved to read the SIGNS. I could hardly leave them to do my work, and the bible looked so new to me. One day I opened it (wondering what I had better do), when my eyes fell upon these words, Wherefore come ye out from among them, touch not the unclean thing, and I will receive you. And yet I had not strength given me to go to the church and tell what little I had to tell. I had so many doubts and fears, and was in the dark so much, I could not see even one ray of light, and it seemed as if it was impossible that one like me could be a child of God. But Christ says, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," and I felt that God had been very good to me, that his mercy and loving kindness had followed me all the days of my life. I hope you will excuse this long letter, but I felt as if I must write you after reading your comforting letter in the SIGNS OF THE TIMES. How I love to read the letters of so many dear ones, and I feel as if I knew and loved them all. When it is well with you, remember me at the throne of grace.

Yours in love and sisterly affection, but most unworthy friend,
MERIBA R. BUTLER.

WOODHULL, Oct. 12, 1880.

P. S.—You will see by the above that this has been written a long time, but after I had written my letter I saw that your full address was not given, so I could not send it, but laid it away. To-night, on opening the SIGNS of Oct. 1st., I saw your name and full address, and concluded to send my letter along.

Hoping you will excuse one so unworthy for writing you, I remain your friend and well-wisher,
M. R. B.

ONANCOCK, Accomac Co., Va., Dec. 5, 1880.

ELDER G. BEEBE AND SON:—The time has again rolled around for me to make my remittance for our much loved paper, the SIGNS. I so much wish to say something to the many saints scattered throughout the length and breadth of our land, but words fail me, I find it more suitable to express my feelings to them. This, likely, is puffed pride, of which my heart is full; but for the goodness and mercy of God, I should be cast down, utterly destroyed. Notwithstanding all my disobedience he sometimes deigns to show the light of his countenance to such a poor unworthy creature as I. I hope you will be liberally supported in your efforts to publish the SIGNS, for what could I do without it, isolated as I am from those I hold most dear in my heart? The many able communications of ready writers, the pieces of poor little ones, bowed down in thick darkness, scarcely daring to raise their

heads, the travels of those who have passed from darkness into light, all meet with a ready response in my heart, and I feel glad to think there are so many scattered about in different places. I can read their letters, and am made to rejoice, if I cannot meet with them. Should this meet the eye of any of those that I am acquainted with in the flesh, I trust they will remember us in our lonely condition, when it is well with them. I thought if Elder Wm. L. Beebe could only have extended his tour a little farther down the eastern shore peninsula, how his presence would have made some poor hearts rejoice, some that are over seventy years of age, and have not listened to a gospel sermon for more than twenty years, but we wish to bow in meekest submission to the will of him who rules all things after the counsel of his own will.

Brother Beebe, if I may so address you, I hope you may be sustained and supported by the grace of God until death.

Yours in hope,
M. L. MOORE.

"ELECT according to the foreknowledge of God the Father."—1 Peter i. 2.

As there is an elect people, let us consider their election. Peter, an inspired apostle of Jesus Christ, first mentions his apostleship; then he addresses the "strangers" scattered throughout the various countries, as the elect. This is the chosen generation of which the prophet speaks, in the form of a question, "And who shall declare his generation?" This elect are the lively stones that are built up a spiritual house. Shall we consider the election as having exclusive reference to the spiritual life of the saints? Or shall we understand the election to mean the purpose of God only in calling such as should be saved? Or do we believe that election includes the spiritual life in connection with the sealing by the Holy Spirit of promise? There can be no election or choice without an existence, for it refers to the persons elected or chosen. Were they chosen in the purpose of God only? Or does this choice signify existence in Christ the Head, contemporaneous with the election or choice? To the last proposition we reply in the affirmative. The scriptures nowhere declare that God's people were chosen and *put in* Christ, as some would have it; but, chosen in Christ before the foundation of the world, as they were there. They were chosen then and there. Neither can we say that any eternal or spiritual life was rejected by the choice, for Christ is the head of all spiritual life, and the Head over all things to the church, which is his body, the fullness of him that filleth all in all.

Election and predestination are closely related as regards the purpose and grace which was given the saints in Christ before the world began; chosen in him before the foundation of the world, and predestinated to be conformed to his image.

Election is complete. "For in him

dwelleth all the fullness of the God-head bodily. And ye are complete in him, which is the Head of all principality and power."—Col. ii. 9, 10.

Predestination looks forward to all time for its final consummation.

The election of God's people clearly reveals their sonship; and if sons, then heirs; heirs of God and joint heirs with the Lord Jesus Christ. Election has reference to the eternal life of the saints; and having this life in Christ, their spiritual Head, this vitality constitutes them the real heirs of God. Predestination looks forward to the uniting of the heirs with the inheritance, which inheritance is the final adoption of all the vessels of mercy afore prepared (or before determined) unto glory. The vessels of mercy are sealed by the Holy Spirit of promise, which is an earnest of the incorruptible inheritance, and are called saints, being sanctified by God the Father, preserved in Christ Jesus, and called to be saints. Now the elect are they who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. "Elect according to the foreknowledge of God the Father." "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."—Romans viii. 29. These have the faith of God's elect, being sustained by God's free spirit. They follow not cunningly devised fables, but the sure word of prophecy, which they do well in heeding, as a light that shineth in a dark place. They find nothing good in their flesh, but much to be lamented; much confusion, sin and pollution; and they go bowed down, for there is war; the flesh lusting against the spirit, and the spirit against the flesh, so that they cannot do the things they would. "The body is dead because of sin; but the spirit is life because of righteousness." Because of this inability to follow after righteousness with the flesh, as they inwardly desire, they see another law in their members, warring against the law of the mind, and bringing them into captivity to the law of sin which is in their members. Under the weight of this burden, the body of this death, they look forward with hope, waiting for the adoption, to wit, the redemption of the body, when it shall be redeemed from the bondage of corruption, into the glorious liberty of the children of God. Now adoption fills the measure of predestination which election secured in eternity, before the highest part of the habitable earth was set up, or Adam's dust was fashioned.

"Elect according to the foreknowledge of God the Father." The foreknowledge of God is unlimited. He declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. It is not *council*, as of many in deliberation, but it is counsel, which he counseled in himself, that he would accomplish that which he determined before to do. So Christ speaks by the mouth of the psalmist, "In the volume of

the book it is written of me, Lo, I come to do thy will, O God." In sacrifice and offering God had no pleasure, but a body he prepared the Son. Jesus says, "I came down from heaven, not to do mine own will, but the will of the Father that sent me; and this is the will of the Father which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. Again 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." Of his power over all flesh to accomplish the eternal decrees of God, he says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here we see the effect of the choice in Christ. It makes sure the predestinated vessels of mercy, by the effectual calling of the saints by his spirit. They are elected according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ. Sanctified by the Spirit unto obedience, pointing to Christ's obedience; for by the obedience of one shall many be made righteous; applying his shed blood to their hearts; thus showing that he was obedient under the law, having by that one offering perfected forever them that are sanctified.

Brethren, this is at your disposal.

Yours to serve,

J. BEEMAN.

SALUYIA, Pa., May 10, 1880.

"FLESH AND SPIRITS."

EDITORS SIGNS:—If I know my own heart, I have no desire, and less ability, to criticise your able articles, neither have I any inclination or wish to garble, misquote, or in any way misrepresent or misconstrue any extracts that I may make from your writings; nor do I feel any disposition to direct public scrutiny to your published views. My whole aim and desire is, if possible, to arrive at the "naked truth" as it is in Jesus. To this end I propose to make a few extracts from your article in No. 22 of the SIGNS on "Flesh and Spirits," and one from the Circular Letter of the association called Kansas. Seemingly, to my poor understanding, there are some discrepancies. Possibly, when I have made the extracts in their regular order, I may ask some questions and make a few remarks. I will state, if possible, how far I agree with you, and where we disagree, trusting when we fully understand each other, we will not disagree at all. Doubtless you think you have made yourself perfectly understood, and no doubt you have to all who are not so dull of comprehension as your unworthy interrogator. The extracts are as follows:

1st. In speaking of Adam you say, "Although he possessed the spirit of a man, yet it was a natural spirit, or a spirit adapted to his being as a natural man." 2d. "As a birth of the flesh brought us forth in our flesh as natural men, so we must be born

again, of the Spirit, to make us manifest as the children of God." 3d. "It is then the spirit of God in us which is born of God, and in which we are manifested as the children of God, who is the Father of our spirits," &c. 4th. "Neither do we understand that the spirit has need of redemption, for it cannot sin."—Circular Letter.

In discussing the first extract I will call your attention to Genesis ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." If this soul that is referred to here, which is sometimes called mind, spirit, &c., is what you mean when you say, "a natural spirit, or a spirit adapted to his being as a natural man," then I can agree with you; if you mean something else, we differ. 2d. If by the *we*, "which must be born again, of the Spirit, to make us manifest as the children of God," you mean this same soul, mind, or natural spirit spoken of in the first extract, we agree again; but if you mean this old body of flesh must be born again, of the Spirit, regenerated, as your language would indicate, for you say, "As a birth of the flesh brought us forth in our flesh as natural men, so we [evidently our flesh] must be born again, of the Spirit, to make us manifest as the children of God," then I do not agree with you. 3d. If by the spirit you speak of in this extract, as "the spirit of God in us which is born of God," &c., you mean the same natural spirit mentioned in the first extract, and which is sometimes called soul, mind, &c., I can agree with you here; but if you mean by "the spirit of God," the eternal life principle which is found nowhere except in God the Father and Christ the Son, as your language certainly implies, then I beg leave to differ with you again. 4th. This extract seems directly in contradiction of the third extract, which is from your article; for you say, if I comprehend your meaning, that it is "the spirit of God in us which is born of God," &c., which I understand to mean "the natural spirit," soul or mind. But this extract says, "It is not the spirit [meaning, I presume, the natural spirit, soul or mind] that has need of redemption, for the spirit cannot sin," but our fallen nature (the Adam man), meaning, evidently, this body of flesh. If I understand aright, both soul or natural spirit, and body, need redemption, for both form an important part of the purchased possession; the soul to be regenerated, born again, in time, and the body at the resurrection.—See Romans viii. 23.

By reconciling or explaining the (to me) foregoing discrepancies, you will greatly oblige a humble searcher after truth.

Yours to serve,

ED. WILLIAMS.

JEFFERSON, Ala., Nov. 29, 1880.

(Editorial reply on page 8.)

CLAYTON, Montgomery Co., Ohio, May, 1880.

ELDER G. BEEBE—DEAR AGED BROTHER, HIGHLY ESTEEMED FOR THE TRUTH'S SAKE:—Seeing the time of my subscription for our family paper, the SIGNS OF THE TIMES, is about expired, you will find inclosed two dollars for another year. The SIGNS come to me regularly, richly laden with the choice fruits of the gospel. Your editorials have afforded me great comfort. You have taken great pains in making your position plain to our weak understanding. I hope I have been greatly edified and comforted in their perusal during my declining years. And I have also been greatly comforted in reading the soul-cheering and heart-comforting communications of the dear brethren and sisters. How desirous I am to be thankful to our blessed Lord for the blessed gifts bestowed by him for the edification and comfort of the dear saints. We have a blessed medium of correspondence, so that we hear from our brethren in different localities, of their well being, and how they are getting along. The most of them are strangers to me in the flesh, but I trust we are not strangers in spirit. I hope and trust we are all of the same body, the church of Christ, of which he is the Head, the great Captain of our salvation. Our dear and precious Redeemer freely laid down his life for our sakes, and arose from the dead for our justification, and is now at the right hand of God the Father, and ever lives to make intercession for us, not excepting the chief of sinners. O what a blessed thought.

Dear brethren Beebe, I fully indorse the doctrine you set forth in the SIGNS OF THE TIMES; I believe it to be bible doctrine. You have been so particular in explaining the important subject of the new birth, that I think none can fail to understand you. I hope the Lord will be your strength and shield, and comfort you in your declining years, and build you up in the most holy faith of God's elect.

Dear Elder Beebe, what I have written is at your disposal; do with it as you think best. I am a poor sinner; in my flesh dwells no good thing. But I hope ere long to meet all my kindred in yonder bright and happy world.

Truly your sister in hope of a blessed immortality,

AMELIA HACKATHORN.

MARSHALL, Minn., Dec. 8, 1880.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—As it is time to send the remittance for our much esteemed family paper, I will try to say a few words to those who write for such a blessed medium of correspondence. It is filled with just what the poor, trembling child of God wants to hear. It is comforting to my poor soul to hear others tell my doubts and fears better than I can, and it is a feast to read the very able correspondence of those who are able to wield the pen so powerfully in defense of the truth of the blessed Lord, who declared, when he gave up

the ghost, "It is finished." O blessed hope! We poor, doubting, trembling mortals have not got to trust to our puny arms for salvation, for our fate is sealed to salvation or damnation by the great I Am; and as I heard our dear brother Durand say, none but the child of God ever has such doubts. I think this was a word spoken in season; for how little that dear brother thought, when that word was spoken, that it would help me through so many dark hours. I take the liberty to repeat it, for the comfort of others that I read of in the SIGNS. Now, dear trembling, doubting ones, how well we know that salvation is by grace; it is the gift of God, and not of feeble man. I have been for a long time very much in the dark. When I was at the Turkey River Association I felt that my spiritual strength was renewed, for the preaching was powerful, and all things in order; but one thing made me sad, and I cannot wholly throw it off. It was that I found so many that did not take the SIGNS. I could not see it to be right, and when I asked why, some reason was given which I considered of no account. I talked with several, and some promised to send for it, and I hope they have kept their promise. One said he read the bible. Now that is good, but all readers of the SIGNS are readers of the bible, in my humble opinion. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." It seems to me that the bible and the SIGNS are not to be separated; and all that are in full fellowship with the predestination doctrine should be readers of the bible and also the SIGNS.

But perhaps I have said too much, and will drop this solemn subject. My husband wishes to be remembered to all the household of faith. Pray for the poor, unworthy writer.

PARTHENIA PATTERSON.

CERULEAN SPRINGS, Ky., Nov. 22, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—If it is not asking too much of you, please give me your views as to when a man is born again. Is it when he first sees himself as a sinner, or when he views Jesus as his Savior? If when he sees himself a sinner, why does he go mourning perhaps year after year? If when he views Jesus as his Savior, he is born just then, why did he cry before, seeing he is dead in sin? Also, give your views on Acts xxvi. 18.

I hope you understand me in my awkward way of asking questions. I do this for information. If I know my heart, I desire to know the truth. I have been a reader of the SIGNS for three years, and it would be a welcome messenger to me at twice its cost. I love to hear from the brethren and sisters scattered abroad, and to read your editorials. I believe your article on Predestination is true. I desire your prayers. May God spare you long to wield the pen, if it is his will, and save us in his kingdom, is the prayer of your unworthy brother,

D. R. TURNER, JR.

(Editorial reply on page 9.)

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1881.

INTRODUCTION TO VOLUME XLIX.

Having been spared to the close of the forty-eighth volume of the SIGNS OF THE TIMES, and the forty-eighth year of the editorial labor of the senior editor, we feel constrained to record the goodness and mercy of God to usward, for we are deeply sensible that it is because his mercies fail not that we are not consumed. But having obtained mercy, we faint not, and we are encouraged to believe that

"He who has helped us hitherto, Will help us all our journey through."

At the age of thirty-two years, when physically vigorous and in the prime of life, we felt that a necessity was laid on us to assume the responsibility of attempting the publication of this periodical, but it was not without fear and much trembling we entered upon the work. At that time we issued our Prospectus, in which we stated the object and design of the publication, and also gave a condensed abstract of the doctrine and order which we proposed to assert and maintain. And now, after the labor of almost half a century, we do not know that we have been charged with any departure from the summary which we then set forth.

The Elders and brethren from the various States of the Union, who met in solemn convocation at Black Rock, Maryland, in 1832, to consider the necessity of withdrawing fellowship from the Fullerite or Missionary Baptists, as they were then called, examined our abstract of sentiments and approved them; and in their Address to all the saints who continued steadfast in the doctrine and fellowship of the Old order of Apostolic Baptists, recommended our paper as a reliable exponent of Old School or Primitive Baptist doctrine and order, and ordered that their first and second Manifestoes should be published in our columns.

The issuing of the SIGNS opened a medium of communication for the Old order of Baptists, and our circulation extending into nearly all the States and Territories of our country, was joyfully received and readily patronized by many isolated brethren of our faith and order, who had supposed that they only were left alone to contend for the faith as it was once delivered to the primitive saints. For several years we encountered opposition almost exclusively from those of the New order of Baptists, from whom we had withdrawn the fellowship which for a time had only nominally existed. The reproduction of our editorials, which were republished in two volumes, will show that until it was thought that in a pecuniary point of view our paper had become self-sustaining, we had to encounter opposition principally from those from whom we had withdrawn our fellowship. But after the New School Baptists had concluded to retire from the field and let us alone, we were soon compelled to realize

that we had opposition to encounter much nearer home, and that we had enemies which were of our own household, of the nature of whose opposition, and mode of whose warfare, the patrons of our later volumes are already apprised. We do not wish to murmur or complain, for we have great reason to rejoice and be thankful, that the number of those who profess to be Old School or Primitive Baptists who oppose us is comparatively very small, while a very large majority sustain us, and our patronage for the past year has been considerably extended. Although we have reached and passed the age of four score years, our physical powers have been remarkably well preserved. During the past year we have traveled about seven or eight thousand miles, visited and preached in many States and Territories of the United States, and in Canada; and in every association and church where we have visited and preached the word we have been cordially received and kindly treated, and invited to repeat our visits should providence permit. We feel to boast only in the Lord; it is of his goodness and loving-kindness alone, in putting into the hearts of dear brethren to extend their fellowship to us, that we desire to speak. We feel truly humbled under a sense of the goodness and mercy of God to us, notwithstanding our utter unworthiness of his kind and gracious regard.

Our prospect for the Forty-ninth Volume is encouraging. With an increasing list of reliable subscribers, and a goodly number of the valiant men of Israel, "all holding swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night," to keep us supplied with able communications, with which to fill and enrich our columns, we hope to make this volume as interesting and edifying as any which have preceded it. Our son, who is now associated with us in business, has charge of the business affairs of the office, by which arrangement we are enabled hereafter to devote our time more fully and constantly to the editorial department of the paper.

The forty-eight consecutive years of our labor in this field is all the guarantee we deem necessary, that as long as we shall be spared to conduct the editorial department of the SIGNS no pains shall be lacking on our part to make the succeeding volumes reflect the doctrine and order of the gospel. We feel a desire like that expressed by the apostle Peter (2 Peter i. 12-16). Like him we wish to stir up the pure minds of our brethren. Knowing that we must shortly put off the tabernacle of flesh, we will endeavor that after our decease they may know that we have not followed cunningly-devised fables, in setting forth the self-existent and eternal Godhead, and Mediatorial glory of our Lord Jesus Christ, to the extent of our ability. That we have never believed in what is called the Parkerite Two-seed doctrine, nor the Arian heresy, nor the

non-resurrection of the dead; but have constantly contended for the opposite of them all. We have never claimed to be infallible in our views of the doctrine of God our Savior, only so far as we have been sustained by the divinely inspired scriptures of truth; nor have we ever desired any of our readers to follow us or our views, any further than we, through grace, have followed Christ.

The SIGNS will continue to be printed on a fine and costly quality of book paper, on a Hoe cylinder steam power press, and its mechanical execution by first-class practical printers in a workmanlike manner; each number containing forty-eight columns of reading matter, and on the same terms as formerly, namely, one copy for one year, two dollars, payable in advance, which, considering the quality and quantity, is as cheap as can be well afforded. We request our agents and all friends of the paper to make an effort to extend our circulation by procuring new and paying subscribers.

REPLY TO BROTHER ED. WILLIAMS.

ON PAGE 6.

The extracts copied from our article on "FLESH AND SPIRITS" may be more obscure and ambiguous than we had supposed, but they are stated in about as strong and clear terms as we, in our limited knowledge of language, are able to command; much, therefore, as we desire to be correctly understood by all our dear brethren, we fear that we shall partially fail. We have measurably realized the truth of the words of inspiration, "Ye have need of patience," and we greatly desire to possess that excellent gift.

Brother Williams seems in doubt as to our meaning where we say that "As a birth of the flesh brought us forth in our flesh as natural men, so we must be born again, of the Spirit, to make us manifest as the children of God." We had regarded the Savior's words to Nicodemus amply sufficient to establish this proposition: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Every christian and every man is in possession of a nature which is born of the flesh, which develops the corruptible nature of his parentage, and is the production of not only a corruptible, but a corrupt seed, which, being corrupt, sinful and mortal, is not born of God; but is a child of the flesh, being earthy, depraved, and bearing the image of the earthy Adam. As this earthy nature is brought forth into manifestation by a fleshly birth, so that which is born of the Spirit, and is spirit, is made manifest by being born of God, of the Spirit, of incorruptible seed, by the word of God, that liveth and abideth forever. As the *old man*, which is born of the flesh, and is flesh, was made manifest as a creature of God and a descendant of the earthy Adam by a birth of the flesh, so the *new man*, which after God is created in righteousness and true holiness, is brought forth and made manifest as a child of God, an heir

of glory, and a joint heir with Jesus Christ, by a birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God. Now that which is born of the flesh, brother Williams has kindly proved, by reference to Genesis ii. 7, is a living soul, which is sometimes called mind, spirit, &c. That flesh which is born of the flesh would not be a perfectly natural man if it were born without a soul, mind or spirit. To be like the earthy Adam it must have all the elements of its earthly progenitor; and yet the Savior says it is flesh, and we understand him to mean that *all* that is born of the flesh is flesh. And that which is born of the Spirit—is that also flesh, with a duplicated birth? We cannot so understand the words of our Lord, for he says it is *spirit*.

If the natural spirit of the natural man, which is adapted to his earthly nature, were born of God, then all men would possess a spirit born of the spirit of God. We do not know how to make our meaning, in what brother Williams has quoted from our article, more plain than by repeating the words which we used for that purpose; and he says if we mean what we said, then he agrees with us. We certainly did mean what we said, and said what we mean, that the spirit which Adam possessed as a natural man was adapted to his nature as a natural man, and is called the spirit of the flesh, because it is born of the flesh, and is not born of God.

Brother Williams says, "If by the *we*, which must be born again, of the spirit of God, you mean this same soul, mind, or natural spirit spoken of in the first extract, we agree again." Sorry as we are to disagree with our brother, we frankly acknowledge that is not what we mean: "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye [who are born again] are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 5-10. The apostle does not say that this carnal mind, or spirit of the flesh, *was* enmity before the saints at Rome were born again, and that by the new birth it has become subject to the law of God; but he says it *is* enmity against God, it *is* not subject to the law of God, neither indeed can be. We can conceive of a christian, in the ecstasy of his early love, while elevated in his joy above all his infirmities, being led to think that all the elements of his carnal nature are brought into subjection to the law of the spirit of life; but it does seem strange to us

that an old disciple of Jesus, who has been battling with the corruptions of his old carnal nature for years, can believe that his natural mind has become spiritual by the new birth, and that all or any of the elements of his old nature are now born of God, led by the spirit of holiness, or free from pollution. We ask brother Williams, for we believe he is an experienced child of God, if he is not involved to day in the same bitter warfare that made Paul groan? If he does not find a law in his members warring against the law of his mind? If indeed he can find anything in his flesh to-day a whit better than that eminent apostle of the Lamb could find in his flesh eighteen hundred years ago? Dear brother, tell us what or who are the belligerent parties in warfare which make you groan, being burdened, and long for that promised deliverance which shall come when the *creature* shall be delivered from the bondage of corruption into the glorious liberty of the children of God? We need not tell brother Williams that a *creature* is a being or thing *created*; and *children* are those who are born or to be born of a progenitor in whom they had a seminal existence before they were brought forth by birth. In our earthly nature we are the *creatures* of God; but when manifested as the children of God by a spiritual birth, a vital relation is brought forth or manifested, in which the favored recipients of that birth cry, Abba, Father. This spirit of adoption, which God has sent into their hearts, is of God, and by it the creatures into whose hearts it is sent are sealed unto the day of redemption; that is, the redemption of our body. "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."—Romans viii. 23. If we reject the testimony of our Lord, that "that which is born of the Spirit is spirit," and contend that the elements of our earthly nature are born of the Spirit, and are become spiritual, what are we still waiting for? And why cannot flesh and blood inherit the kingdom of God? especially since it is positively declared in the scriptures that "Whoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Now which man is it in the christian that cannot commit sin? Is it the old man, which is corrupt according to the deceitful lusts, which we are commanded to put off, deny and crucify? or is it not the new man, the inner man? Which of these two men is born of the flesh, and which of them is born of the Spirit? Nothing that is born of God can commit sin, and nothing that is born of the flesh has any inherent good in it; for "If we say we have no sin, we deceive ourselves, and the truth is not in us."—Compare 1 John i. 8 and 1 John iii. 9. If Paul could find nothing good in his flesh, and sin still dwelt in his members after his new and heavenly birth, is it reasonable to assume that we are in our

fleshly nature more perfect than he was?

Much stress is laid by many on the personal pronouns, *ye, we, &c.* "Ye must be born again;" or *we* must be born again. When our Lord was here in the flesh he possessed two whole natures. He was both God and man, the Son of God and the Son of man; and he frequently applied these and other personal pronouns to each of these natures respectively. As God, he said to the Jews, "In vain do ye worship *me*, teaching doctrines, the commandments of men." And as man, "And I, if I be lifted up, will draw all men unto *me*." The christian is a complex being; his earthly nature is born of the flesh, and his spiritual nature is born of God. To each of these natures severally, and sometimes to his complex being, as the embodiment of both natures, these personal pronouns are applied. Take for example the words of the apostle, "For the good that I would, I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in *me*. I find then a law, that when I would do good, evil is present with *me*. For I delight in the law of God after the inward man; but I see another law in *my* 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? 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."—Romans vii. 19-25. Again, "For I through the law am dead to the law, that I might live unto God. 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 hath loved *me*, and gave himself for *me*."—Gal. ii. 19, 20.

As to our meaning by the *we*, concerning which our brother is in doubt, our meaning is that no man who is born of the flesh can see the kingdom of God except he be born of the Spirit. A natural birth of the flesh can only bring forth a natural man or being; and we are informed that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And no man can have spiritual discernment until he is born of the Spirit. The christian who has been born of the flesh, and subsequently born of the Spirit, has two natures, which are called respectively flesh and spirit, old man and new man, outer man and inward man. Before he was born of the flesh he could not see the things of this world; and after he was born of the flesh he could not see the kingdom of God until he was born of the Spirit. The life of which he is born in his second birth is the true light, which shineth in darkness, and the darkness comprehendeth it

not. When born of the Spirit they are made manifest as children of God, as in their former birth they were made manifest as the children of the flesh. As the earthly life which was given to mankind in the first man Adam, who is of the earth, earthy, is manifested by a birth of the flesh; so the spiritual life, which was with the Father, and was given to the chosen people of God, with all spiritual blessings, according as they were chosen in him before the foundation of the world, is manifested in and to them by a spiritual birth. But that which is born of the flesh is not born of the Spirit, or it would be spirit; but the same person whose natural life is manifested by a fleshly birth, is by a spiritual birth manifested as an heir of God, and sealed unto the day of redemption, when they shall be changed from carnal to spiritual, from mortal to immortal, and from corruptible to incorruptible. Nor is that which is spiritual in the saints born of the flesh, nor of blood, nor of the will of the flesh, but of God. The flesh cannot produce that which is spiritual, nor does the Spirit beget or bring forth flesh, or anything that is carnal. Yet this flesh, which is sealed by the indwelling spirit which is born of the Spirit, shall rest in hope of a glorious resurrection and happy immortality beyond the grave; being redeemed by the precious blood of Christ, he has promised to raise them up at the last day. And when in the resurrection that which is sown a natural, corruptible, mortal and vile body shall be raised a spiritual, incorruptible, immortal and heavenly body, like the glorious resurrected body of their Redeemer, then, but not till then, shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Brother Williams says, "If I comprehend your meaning, it is the spirit of God in us which is born of God, &c., which I understand to mean 'the natural spirit,' soul or mind. But this extract [the fourth] says, 'It is not the spirit [meaning, as I presume, the natural spirit, soul or mind] that has need of redemption, for the spirit cannot sin;' and it seems to him that the fourth extract is in direct contradiction of the third. Let us compare and review these two extracts. In the second we say that "It is then the spirit of God in us which is born of God, and in which we are manifested as the children of God, who is the Father of our spirits." This spirit which is born of God needs no redemption, for it is not in this that we have sinned or can sin. The fourth extract, which is from the Circular Letter of the Kansas Association, reads, "Neither do we understand that the spirit has need of redemption, for it cannot sin." If there is any conflict of sentiment in these two extracts, we must be sadly lacking in discernment, for we are not able to discover any. The spirit which our Lord Jesus Christ says is born of the Spirit, is called the spirit of God, because it is born of God, and God is its Father; and it is in

Hebrews xii. 9 compared and contrasted with what is born of the fathers of our flesh. The spirit of life and immortality, which we receive by the spiritual birth, is, as we understand, born of God, of an incorruptible seed, by the word of God, which liveth and abideth forever; and "it cannot sin, because it is born of God." It being incorruptible, could not be corrupted or polluted by sin. It is that new spirit which God promised to put within his people when he should cleanse them from all their filthiness, saying, "A new heart also will I give you, and a new spirit will I put within you," &c.—Ezek. xxxvi. 26. This spirit, we understand, is put within them by the new birth; and as it is a new spirit, it cannot be the old sinful spirit of the flesh which they had before. But it is born of God; and as it cannot sin, we do not see how it can need redemption. They unto whom it is given are sinners, redeemed sinners; but that spirit which is given to and put within them had not, could not, cannot sin or be in need of redemption. We thought we were sufficiently explicit when we said, "It is then the spirit of God in us which is born of God." We did not apprehend that we would be understood to mean that God himself, who is a Spirit, is born, or has a derived existence; but that spirit which he has put within us is of God, and is frequently in the scriptures called the spirit of God, as an inspired apostle has testified, saying, "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."—1 John iv. 2, 13. "For if ye live after the flesh, ye shall die." What then is the flesh? "That which is born of the flesh." "But if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For ye have not [in becoming manifestly the sons of God] received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 13-16, 23.

If brother Williams or any other brother has experienced in the new birth, or in any other way, such a change in their earthly nature that their carnal mind has become spiritual, and the spirit of their flesh so purified that it can be safely trusted to act in harmony with their spiritual mind and heaven-born spirit, they can perhaps tell us how the material substance of our flesh, in the absence of a depraved, carnal mind and fleshly spirit, can war against the spirit of grace which we received, and what it was that made Paul a wretched man, and a captive to the law of sin

which was in his members after he had been born of the Spirit.

May our God give us, and all his dear children, all that light and understanding of his holy word and righteous will that we need while we sojourn in the flesh, that we all may be able to discriminate between flesh and spirit, that we may war against the flesh, and keep the unity of the Spirit in the bond of peace, and glorify him in our body and in our spirit, which both belong to him, is our sincere desire for Jesus' sake. Amen.

REPLY TO D. R. TURNER, JR.
ON PAGE 7.

A birth, whether natural or spiritual, is a bringing into light and liberty that which was alive before its birth. The birth does not originate the life which it brings into manifestation. In nature, life is first manifested by a struggle for deliverance. And so in the experience of the new birth, the quickening power of the Holy Ghost is manifested in the sinner before he is born into the liberty of the gospel. The favored recipient of this quickening power may go bowed down under a sense of guilt for a long time before his deliverance comes; but although quickened with a life begotten of God, he is not born until he is delivered from bondage, and ushered into light and liberty. Therefore, until his birth or deliverance, he cannot see the kingdom of God. He did not cry for deliverance until he had life; but his cries and struggling for deliverance gave evidence that he had life before his deliverance was perfected by a birth, in which he, coming out of darkness into the marvelous light of the gospel, was enabled to see Jesus as his all-sufficient Savior.

The text in Acts xxvi. 18, is a portion of what our Lord said to Saul at the time of his conversion from Judaism to the faith of the Son of God. In the instructions given on that wonderful occasion, Jesus told him for what purpose he had appeared unto him; that it was to make him a minister (not a savior), and a witness both of the things which he had seen, and of those things in which Jesus would appear unto him. The work of the gospel ministry is to enlighten the saints; this is called the opening of their eyes. It is not to give them eyes. Many of God's children, who have eyes, are in darkness on many subjects, like our brother Turner, in regard to those things concerning which he asks now for more light, and on which, if we are so happy as to satisfy his mind and give him correct instruction, we shall have opened his eyes, or enlightened his mind, by calling his attention to what God by his spirit has revealed. God's people are the light of the world, and that light which is given them is not to be hidden under a bed or a bushel, but put upon a candlestick, that it may enlighten them that are in the house; for all who are in the house of God have eyes which require to be illuminated by all the gifts which God has bestowed upon the church. The gracious purpose

for which Jesus appeared to Paul is clearly manifested to all the saints who have been instructed by his epistles, wherein he has opened our eyes, and turned us from the darkness which we were under to the light of the truth, as witnessed by him as an inspired apostle of the Lamb. As Satan is the prince of darkness, so when the children of God are in darkness we are subject to the power of his temptations and allurements. As a witness for Jesus, Paul stood in defense of the truth, that they may receive forgiveness of sins. Paul could not, nor did he attempt to, forgive sins; but he preached Christ as the Prince and Savior, to give repentance to Israel, and the forgiveness of sins. And thus enlightened by the preaching of Paul, the saints enter upon their inheritance as the children and heirs of God among them which are sanctified. And all that Paul witnessed was and is by the faith that is in our Lord Jesus Christ; therefore it could not be by any willing or doing of the creature. The epistles written by this eminent apostle of Jesus Christ bear ample testimony that he, as a witness, testified constantly that the salvation of all the chosen people of God was by grace, and by grace alone; not of works, lest any man should boast.

QUERIES.

ELDER G. BEEBE:—As I feel my weakness, and hope I am ready to receive instruction, I appeal to you as an aged and well-tried brother for your views on the following question, viz: Do the people of God, whom Jesus came to save, sustain or stand in the same relation to God that the children of Adam do to Adam? Please answer through the SIGNS, and oblige your brother in hope of eternal life,

AARON WOOD.

OSCEOLA, Iowa, Nov., 1889.

REPLY.—All the posterity of Adam are his children in a natural, earthly or fleshly relationship, because their natural or earthly life was given them in him, and has descended to them by natural generation.

All the children of the second Adam, which is the Lord from heaven, whom Jesus came to save, are in their spiritual, eternal and immortal life the children of God in Christ, their spiritual Progenitor, having eternal, immortal or spiritual life given to them in Christ before the foundation of the world, which life is made manifest by spiritual generation and the new birth.

MINUTES

OF ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

CIRCULAR LETTERS.

DEAR BRETHREN IN THE LORD:—It is by a well-directed chain of the all-abounding love and tender mercies of our covenant-keeping God to meet, as we hope, in bonds of love in an associated capacity, to attend to the business of the Lord's house in his church militant, which we feel to believe is committed to our trust. At our last association your unworthy brother was chosen to write a circular letter to be presented to your beloved body, and now, dear brethren, I feel my weakness and my utter inability to write anything that will edify or comfort one of the dear saints; that unless my mind is lighted up with wisdom and power from on high I can do nothing. In the third chapter and seventh verse of John we find the following language spoken by our Lord and Savior Jesus Christ, "Ye must be born again." My mind seems to be directed to see the necessity of regeneration, and to feel and to know by experience the impossibility of being saved without it. We will now try to bring up some proofs of the assertions which we have made. We find in the third verse of the chapter from which our text is quoted, Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." And again, in the fifth verse, we find this positive language, "I say unto thee, except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." Now, inasmuch as there seems to be different opinions among brethren concerning being born of water, I will here drop a few thoughts for your consideration, and if they are not supported by the truth, away with them. Nothing but truth can do us any good. Now it is evident that Jesus was teaching Nicodemus the necessity of regeneration, or of being born again, and in the sixth verse of the same chapter our Savior goes on to qualify and show the difference between the natural and the spiritual birth, for saith he, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Jesus evidently shows in the words of our text that he, Nicodemus, had been born of water, or natural birth, and I will here drop a thought for meditation. I do not find any place in the scriptures where a birth is used to illustrate a burial, which would inevitably be the case if being born of the water illustrated baptism, and if being born of water did illustrate baptism, it would inevitably follow that baptism is essential to salvation, for Jesus said, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." But according to our understanding, a birth is a bringing forth to life and light, a new state of existence is made manifest which is light, and being born again we are brought into a newness of life, yea, heirs of the kingdom of Christ. Baptism we understand to illustrate a grave and burial. We find in the sixth chapter of Paul to the Romans, "Know ye not that

so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We also hear the poet saying, "Buried in baptism with our Lord," and, "Arising from the liquid grave." We will now return to the text, "Ye must be born again." Now we find this new birth qualified thus in the first chapter of John, thirteenth verse, "Which were born, not of blood, nor nor of the will of the flesh, nor of the will of man, but of God." In Titus third chapter and fifth verse, we find, "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." In 1 Peter, first chapter and twenty-third verse, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In 1 John, third chapter, ninth verse, we find "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." So we find the necessity of regeneration. In the first birth is developed a body of flesh prepared for the indwelling of the spirit. We find the apostle Paul, in qualifying the difference between the first and second Adams, in 1 Corinthians xv. 45-47, "The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." Now let us inquire into our condition while in a state of nature. We hear one in a certain place testifying that the carnal mind is enmity against God; it is not subject to his law, neither indeed can be. Again, "Were dead in trespasses and in sins." In this condition we love darkness rather than light, our feet are swift to shed blood; with our lips we have used deceit. We have rolled sin under our tongue as a sweet morsel, and the ways of peace have we not known; without hope and without God in the world, totally depraved, totally destitute of either will or power, ten thousand talents in debt and nothing to offer in payment but sin. Thus we see our lost condition in a state of nature. Now this is the true condition that we are in and must remain until the time appointed by our Father to make the application by the Holy Ghost to trouble our hearts, open our blind eyes, and give us to see our true condition, our guilty distance from God, the deceitfulness of our hearts. We seek justification by the law, but alas, this adds double to our condemnation. In this condition we are left to work out our own salvation with fear and trembling, a little more light is given us to see how we have trampled the laws, love and tender mercies of our heavenly Father under our sinful feet, and to

see the justice of God in our condemnation. We are here made to understand that all our works are as filthy rags, that of our own strength we can do nothing; still this awful truth remains, "Ye must be born again." We now come to the end of the law, and cry out, Lord, save or I perish. But we cannot see how God can remain just on his throne and still be the justifier of such wretches as we. Now, O blessed thought, when Jesus reveals his smiling face to the poor, sin-sick soul, and speaking in that small still voice, Arise, take up thy bed and walk, here we are made sensible that it was God that worked in us both to will and to do of his own good pleasure, that Jesus has become the end of the law for righteousness, in our stead has satisfied divine justice, and hath redeemed us with his own blood from under the curse of the law. Then we are no longer under the law, but under grace, for it is by grace ye are saved, through faith; that not of yourselves; it is the gift of God. Ye must be born again. We hear one in a certain place saying, Blessed and holy is he that hath part in the first resurrection, for on such the second death has no power. We have before showed our dead and lost state, but in that we have been born again we are raised to newness of life, which is Christ formed in our hearts, the hope of glory. By this, says the apostle, Ye shall know that ye have passed from death unto life, because ye love the brethren. And this we know, the thing in carnality which was our chief delight is now our chief regret. Now comes in the warfare between the two persons, the first and second Adams, which we find to be a thorn in the flesh; and we find that the apostle Paul prayed to be delivered from the thorn in the flesh. But what saith the answer of the Lord? "My grace is sufficient for thee." Now we find a law that when we would do good evil is present with us. "For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Thus we are made to cry out, O wretch that I am, who shall deliver me from the body of this death? Then we are made to 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." Ye must be born again. O happy state of those who have been the happy recipients of the second birth, for by this we are enabled to exclaim with them of old, The Lord has done great things for us, for which we are glad. Then, dear brethren, let us ever be found walking in all holy ordinances and commands, blameless, earnestly contending for the faith once delivered to the saints, ever watching over each other for good in the bonds of love, and committing all our care and keeping to the Lord our God, who is able to save to the uttermost. Dear brethren, I humbly submit this scribble to your sober judgment, and if you find anything that is not

supported by the word of eternal truth, your poor unworthy brother humbly desires you to be faithful and point it out, for rest you well assured, nothing but truth can do us any good. Now may Zion's King, the great Head of the church, be our great Moderator.

W. M. PERKINS, Mod.

E. A. PERKINS, Clerk.

The Cub Run Old School Baptist Association, in session with the Radi-cue Church, Pactolas, N. O., October 8th, 9th & 10th, 1880, to the churches of which she is composed, sends greeting.

DEAR BRETHREN:—Through the mercy of our heavenly Father we have been permitted to meet in association another year, according to our custom, to worship God and talk of his love and kindness to his tried and afflicted children, who are chosen in the furnace of affliction. Therefore it is given us in the behalf of Christ, not only to believe on him, but also to suffer for his sake. The apostle Peter exhorted the children of God to cast all their care upon Christ, for he careth for them. No other refuge have they. He is their hiding-place from the storm, and the shadow of a great rock in a weary land, and underneath are the everlasting arms. Christ has promised his children strength equal to their day. His all-seeing eye is ever over them, and his arms are around them. He cannot deny himself. They are bone of his bones, and flesh of his flesh. We have passed through many trials, but we hope our trust is in that God who has delivered us out of them all, and in his name we still feel to lift up his banner. Evil men may say what they will, our sentiments and views of the doctrine are one.

JOHN BELL, Mod.

J. M. HUSTON, Clerk.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Please publish the following appointments for me and oblige.

On Mouday a. m. after the second Sunday in January, 1881, at Welsh Tract.

Tuesday p. m. after the second Sunday, at Broad Creek.

Wednesday night at Berlin.

Thursday night at Snow Hill.

Friday a. m. at Indiantown.

Friday night at Mr. Levi Laws.

Saturday a. m. at Nasaongo.

Sunday a. m. and night, Salisbury.

Monday after the third Sunday at Newtown.

Tuesday night at Delmar.

Wednesday p. m. at Cow Marsh.

Thursday p. m. at Bryn Zion.

Friday night at Wilmington.

Saturday a. m. at London Tract.

I will fill the above appointments if the Lord permit.

As ever your brother in hope,

F. A. CHICK.

Please publish in your next issue after receiving this the following appointments in Ontario for Elder Wm. L. Beebe: Second Sunday in January, Ekfrid, 11 a. m.; Brock and Alvinston, as brother M. McAlpine will arrange, third Sunday; Alborough, 11 a. m., fourth Sunday; Dunwich, 11 a. m., fifth Sunday. Evening meetings will be arranged by himself as he may think proper when there.

J. C. BATEMAN.

MARRIAGES.

At North Berwick, Maine, Oct. 27, 1880, by Eld. Wm. Quint, Mr. Thomas H. Abbott, of North Berwick, and Miss Lottie L. Gerrish, of Berwick, Maine.

Dec. 15, 1880, by Eld. Almiron St. John, at the residence of the bride's grandparents. (brother Thomas A. and sister Addie Harding, of Alpine, Schuyler Co., N. Y.) Mr. Alfred P. Lockerbee, of Alpine, and Miss Addie E. Harding, daughter of Mr. Cadwell Harding, of Havanna, of said county.

OBITUARY NOTICES.

DIED—At her residence in Prince William County, Va., Nov. 17, 1880, sister **Marion Cole**, aged 27 years.

Sister Cole was baptized in the fellowship of Quantico Church, in this county, Oct. 26, 1879. She experienced a hope at an early age, and soon became known as one greatly blessed with an earnest love for, and deep knowledge in the scriptures. Her mother died about eight years ago, leaving her with considerable care in her father's family; but so nobly did she perform her duty in this respect, and so honorable and consistent was her life in the world, that she soon won the highest esteem in the community where she lived. As a member of the visible church she was punctual in her duties, filling her place in the stated meetings when not providentially hindered, and her life seemed consecrated to the Master's cause. The scriptures were a source of constant study to her, and it was her delight to converse upon the glorious and comforting things therein recorded. Well qualified by the power of the Spirit to defend the truth, many were the successful arguments with which she resisted the attacks made upon it in private conversation by acquaintances, but enemies or the gospel of our Lord. Her health began to decline a few months ago, and it was soon evident that consumption had begun its work, spreading rapidly through her system and baffling all the attempts of medical skill to stay its deadly progress. The Lord granted unto her wonderful strength in the dark way of death; calmly she realized the gradual failure of her health and strength, while the swiftly passing moments brought near the hour of her final discharge from a world of toil and sin. She spoke freely of her departure, and with calm resignation to the will of our God awaited the appointed hour, leaving minute directions regarding her funeral. She selected as a text for the occasion the closing six verses of the 103d Psalm, requesting that the hymn numbered 1228, Beebe's Collection, should be sung at the funeral. At a certain time during her sickness the 103d Psalm had been applied to her with great power. A few moments previous to her death she bade the family farewell, awaiting with heavenly composure the eternal summons from the world of immortal bliss. The funeral was attended to the 19th ult., and a discourse delivered at the meeting house of the Quantico Church, from the text above referred to. A large congregation attended the funeral.

The deceased leaves her father, three brothers and three sisters to mourn their loss, as well as her kindred in Christ, among whom she was held in the highest esteem.

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him."

Yours in fellowship,
WM. M. SMOOT.

OCCOQUAN, Va., Dec. 7, 1880.

DIED—At her home in Laurel, Sussex Co., Delaware, Nov. 8, 1880, **Mrs. Polly Boyce**, aged 86 years, 3 months and 27 days. She professed a hope in Christ and was baptized in her 18th year by Eld. Colwell Windsor, and joined the Old Baptist Church at Broad Creek, and has been a member there for sixty-eight years. She been a reader of the SIGNS OF THE TIMES from the commencement, as long as she could see to read, and when her eyesight failed she dearly loved to hear them read. She has been afflicted for many years with cancer on her head, and for the last eighteen months was the greatest sufferer I ever saw. During the summer and

fall, when she would be suffering the most intense agony, she would say, "O that the Lord would take me out of my sufferings." She said it would be a relief to die. Then she would say, "All my appointed time will I wait till my change comes." She would often repeat passages of scripture and hymns.

"There is a fountain filled with blood,
Drawn from Immanuel's veins," &c.,

was one of her favorite hymns. Once in the summer, when I was reading to her an experience in the SIGNS, she seemed to be in the dark, and said, "O! I am such a sinner." I said to her, "Mother, Christ did not come to call the righteous." She said, "No;" and finished the sentence, "but sinners to repentance." She would say, "Do not grieve for me, but rejoice, when I am gone from my sufferings." She had her mind to the last, although the bone of her head was eaten through near the brain. Two days before her death I was sitting by her bedside, and she was suffering very severe pain. She looked up and said, "My dear Martha, I must leave you now." I said, "Mother, do you feel that the Lord is with you?" She said, "O yes; though I walk through the valley of the shadow of death, thou art with me; thy rod and thy staff they comfort me." I miss her very much; for the last eight months I have been with her the most of the time. But we must be still and know that the Lord is God.

She leaves two sons and four daughters, with the church, to mourn, but not without hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Eld. Wm. L. Beebe being at our place at the time, preached a very comforting discourse at her funeral, to a large congregation of sympathizing friends, from the words, "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Her remains were then deposited in the church-yard by the side of my dear father, who had gone before her nearly forty years. He was a deacon in that church for many years. Their house was always a home for the Old School Baptists, and there was nothing they enjoyed so much as having the brethren with them. I have often heard her say those were happy days to her. But they have left the church militant, and gone to join the church triumphant and to be forever with the Lord.

Your sister in hope,
MARTHA TAYLOR.

LAUREL, Sussex Co., Del.

My dear father, **John C. Adkins**, departed this life Sept. 24, 1880, after an illness of three weeks. He was in his 60th year since August last. He was born and mostly raised in Giles County, Va., on a small tributary of New River. He has belonged to the Primitive Baptist Church over thirty-six years, and always attended his church meetings when able. He delighted in attending associations and other meetings with the brethren, and always went as a messenger to represent the church to which he belonged. Many, very many times I have went with him to our associations and other meetings, and it is a sad and painful thought that now I have no dear earthly father to go with me. Father and mother were both stricken down with a fever about the same time, but mother was able to be led to his bedside to see and talk with him a few days before his departure. She said to him, "Do you think you are going to die?" He replied, "Yes, and that soon." She said, "Are you willing to go?" He replied, "Yes, at any time." He told her that he wanted brother Jehu Byrnside to preach his funeral, and also told her where he wished to be buried. He bore his last affliction with christian fortitude, and took his medicine patiently, although it never did him any good. He said from the first of his sickness that he never would get well. He had been rapidly failing for a long time, yet he worked very hard all the past summer, repairing fences and doing many other things, just as one would who expected to go on a long journey and wanted to get every necessary thing done. So he did go to that bourne from whence no traveler ever returns. And now we can only say,

"No more the world on thee shall frown,
No longer Satan roar;
Thy man of sin is broken down,
And shall torment no more."

He leaves a father far advanced in years, who often looked upon him while confined, but who was too deaf to hear anything that he said, but would give him his hand in token of his sympathy and love for him. He also leaves a wife and ten children, and several grandchildren, of whom he was very fond. He was the first to go out of our family by death. My oldest brother and I were far away in southern Kansas at the time of his death, and when I arrived at home what heart-rending news I met. Father was dead and buried two weeks before I arrived. Only those who have had the same sad trial can know my grief and my loss. I know it is all right, because the Lord has done it, but it is the hardest thing I ever had to say.

ELIZABETH ADKINS.

FALLS MILL, Lincoln Co., W. Va.

Mrs. Clarinda M. Hawkins, wife of Eliab Hawkins, departed this life on Saturday, Dec. 11, 1880, at her home near Mount Hope, aged 75 years, passing very quietly away.

She united with the Brookfield Baptist Church about fifty-five years ago, and continued a member until the time of her death, steadfast in the apostles' doctrine. Hers was a long and painful illness, but she bore it with great patience and resignation, praying that she might have grace given her to sustain her till the end; often saying to her friends that she looked forward to that day when she would awake with Christ's likeness and be satisfied. She often read the 1217th hymn of Beebe's Collection, commencing, "I would not live away," &c., and requested that it be read at her funeral.

She has left an afflicted husband and four children, the eldest being sister Elmira Horton, Mrs. Emma Corwin, Mrs. Jane Elston and Mr. J. Corwin Hawkins, besides a number of grandchildren, who mourn their loss.

Our mother dear has left us all—

How desolate our home!
There's not a spot, where'er we go,
But speaks, She's gone! she's gone!

Of earthly friends she was the best,
A mother kind and true;
But it was God who gave her us,
And rightly took her, too.

Why should we wish her back again,
Who suffered so much pain?
We know her presence, which we loved,
We ne'er can have again.

But may we humbly bow and pray
Submission to God's will,
And with our inmost spirit say,
The Lord is righteous still.

ELMIRA HORTON.

HOWELL'S, Orange Co., N. Y.

Mrs. Lucy Kent was born in 1795, in the town of Cambridge, Washington Co., N. Y., and when eight years of age her father, Reuben Hill, moved to Oneida County, where he lived ten years, and then, with his wife and six children, moved to the town of Reading, then a part of Steuben County. Shortly after, the deceased was married to John Phillips. They remained in Reading for some time, then moved in the town of Dix, near Townsend settlement. They had a family of eight children, of which four are still living. Her husband died in 1836, leaving her with seven children. In 1845 she married her second husband, Jonathan Kent, of Big Flats, Chemung County, and lived with him until 1865, when he died. She lived with her children, Mr. and Mrs. H. S. Kent, until her death.

She has been a great sufferer for the past two years, and bore it with patience. She died Nov. 4, 1880, being eighty-five years and one month old. She had been a member of the Old School Baptist Church for over sixty years, and died with a firm hope of meeting her Savior in heaven. She left many relatives and friends to mourn their loss, and was loved and esteemed by all who knew her.

Her funeral was attended on Saturday morning, Nov. 6, at the house, and an appropriate and comforting discourse was preach-

ed by Elder A. St. John, from the words, "There remaineth therefore a rest to the people of God," after which her remains were laid to rest in the Glenwood Cemetery, at Watkins.

DEAR BROTHER BEEBE:—By request of the family, please publish in the SIGNS OF THE TIMES the death of **Nathan Slawson**. He died Nov. 25, 1880, at his residence in Chemung town and county, aged 72 years, 7 months and 10 days. He was born in the town of Minisink, Orange Co., N. Y., April 14, 1808; was married to Miss Betsy Ann Warner, near Bloomingburg, N. Y., by Elder G. Beebe, Oct. 24, 1832; was baptized in the fellowship of the Mt. Salem Church, by Eld. Z. Grenell, about fifty years ago; moved to Chemung County in the year 1839, where he lived up to the time of his death. He was a good citizen, and was much respected by his neighbors. His funeral was very largely attended at his house. I have been acquainted with him for several years. He was a firm believer in the doctrine of salvation by grace, was very liberal in sustaining the Old School Baptist cause, and was ready and willing to depart and be with Christ. He leaves a wife, three sons and two daughters to mourn their loss.

His oft repeated request was for me to attend his funeral, which I did, at 10 o'clock a. m. on Saturday, the 27th, and made some remarks from Eccl. xii. 5, "And desire shall fail; because man goeth to his long home, and the mourners go about the streets;" after which his remains were laid to rest in the cemetery at Waverly.

A. ST. JOHN.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—By request of the bereaved father, I send the following obituary notice for insertion in our highly appreciated paper, the SIGNS OF THE TIMES.

DIED—On the 8th instant, at Stonewall, Scott County, Ky., after several years of suffering from an injury of the spine, received in youth by a fall, **Mr. Josephus Hayden**, in the 26th year of his age. Our young friend was not a member of the church, but we have reason to believe that the Lord was gracious to him in his last hours, and gave him a blessed hope reaching to that within the veil, with humble reconciliation to the will of God. I was to see him a few days before his death, and he seemed to be calm and trustful; and although very weak, he engaged with a few friends in singing hymn No. 807, Beebe's Collection.

The subject of this notice was the son of Mr. Wm. Hayden, of Stonewall. He was beloved and highly respected by all who knew him, and we trust that God has taken him from the evil to come—that he has fallen asleep in Jesus. His afflicted mother desires this verse of hymn No. 1257 appended to this brief notice:

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

With unabated love and fellowship, your brother,

J. M. THEOBALD.

SADIEVILLE, Scott Co., Ky., Dec. 12, 1880.

DIED—In Newton County, Ga., Dec. 10th, 1880, **Mr. James Perry**, aged 59 years, 5 months and 8 days.

Mr. Perry had never united with the church, though for a number of years he had a good hope. He had many impressions to unite, yet from fear that he would not live as became his profession, he was deterred from it. He took a lively interest in the Old School Baptists, was decided in his views and unshaken in the faith. Often have I seen him, while listening to a sermon full of comfort to the saints, feasting and rejoicing in the truth of God. He was a constant reader of the SIGNS OF THE TIMES, and on their receipt eagerly searched its contents, often speaking of certain articles as being so clear and precious to him.

Mr. Perry was an honorable, peaceable, high toned gentleman, in the full meaning of those words. He was a good neighbor and a noble citizen. Though he was firm and decided in all his convictions of duty and right,

yet he was so modest and unpretending that he had no desire for official position. All the public trusts confided to him were scrupulously fulfilled.

But his greatest earthly joys were found in the bosom of his beloved family, his wife, sister Perry, and his three lovely little daughters. For them he lived. During his married life of eleven years he never left his family but one night, and then he was compelled to be away. He was a loving, provident husband, and a kind and tender father.

Our friend, in youth, was a robust, athletic man. As age approached, his health declined, but he was able up to the time of his death to attend to business. As he became more feeble, having some affection of the heart, he became confident that no remedies could reach his case, and wound up all business, preparatory to death, and rejoiced that his wife would have no care in its settlement. He often spoke of death with the greatest calmness and composure, and was daily and hourly looking for the summons. On the night of his death there was nothing peculiar. He retired to rest as usual. In the morning he was found cold in death. I shall not attempt to describe the agony that our dear sister experienced in a moment so unexpected to her, nor the desolation and orphanage of the little girls as their tender father lay still in death.

Our pastor, Eld. John G. Enbanks, preached a comforting sermon on the solemn occasion to a large and solemn auditory.

May our beloved sister, his bereaved widow, feel to stay herself on the God and Rock of her salvation, and feel in submission to say, "Thy will be done." May the children experience the guiding hand of the Almighty.

Please, brethren editors, publish the above as a feeble tribute to a worthy, noble man.

Yours in love,
Wm. S. MONTGOMERY.
SOCIAL CIRCLE, Ga., Dec. 16, 1889.

BROTHER BEEBE AND SON:—I now write for our family paper, the SIGNS OF THE TIMES, a brief history of what death has done in a family in our neighborhood of late, Mr. Nathan Morrell, who lives on a farm on which he was born. As he owned a good water power within a few rods of his house, he built a large saw-mill. He has been a hard worker, a good calculator, and one of the best of neighbors. He raised four sons, Ephraim, George, Moses and Daniel, all of them fine young men. He settled three of them on his farm. Moses lived in the old house with him, and Ephraim and Daniel built each of them a new house within a few rods of the mill; but George went away by himself. Within a few years those at home built another saw-mill and a grist-mill, so they were busy the year round on the farm and in the mills. Little did they then know what was in the future for them.

On the 19th day of last September Moses Morrell died with the typhoid fever, aged 28 years, leaving a wife and one child. On the 4th of October, Lettie V. Morrell died, aged 2 years, 9 months and 12 days; and Oct. 12th Alvin W. Morrell died, aged 5 years, 8 months and 23 days; both children of Daniel P. and Hattie C. Morrell. Oct. 15th, Mr. Ephraim Morrell died, aged 37 years, leaving a wife and four children. His wife and oldest child were then very sick. Nov. 11th Mr. George Morrell died, aged 35 years, leaving two motherless children, his wife having died some time before. George is the one above named that settled away, but came back to help take care of the sick, and died in Ephraim's house. Dec. 4th, Nathan Morrell, son of Ephraim and Lizzie Morrell, died, aged 14 years.

They all died with typhoid fever. Besides those that have died, Mr. Nathan Morrell, Daniel's wife, Ephraim's wife and Ephraim's oldest child have been very sick with the same fever, but are now better. So within two months and a half ten of the family have had the fever, and six of that number have died. What an afflicted family it has been. For some time it took six persons to watch and care for them every night. May God bless the spared ones and ease them to be still and know that he is God, and to see in all their afflictions the same light that Job did when he said, "He is in one mind, and

who can turn him? And what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him."—Job xxiii. 13, 14.

WM. QUINT.
NORTH BERWICK, Maine, Dec. 14, 1889.

DIED—March 16, 1889, of paralysis, Jeremiah Brown, age 78 years and 12 days. He was born in Huntingdon County, Pa., and moved to Iowa in 1861. He was baptized in the year 1850 by Eld. Joseph Furr, and was a member of the Springfield Church, of the Juniata Association. He was married to Ann Madden, in the year 1826, who still lingers on the shore of time.

MORRIS BROWN.
NEAR SHELBY, Harrison Co., Iowa.

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DEVOTED TO THE

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OF EACH MONTH,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., JANUARY 15, 1881. NO. 2.

POETRY.

FAINT, YET PURSUING.

"Christian, faint, oppressed with sorrow,
With no earthly comfort near,
Thinking sadly on the morrow,
Sinking 'neath a weight of care;
Lo! thy gracious Lord appearing,
Giveth thee his present aid;
Hear him say, in accents cheering,
'It is I; be not afraid.'

"In the day of tribulation
Let not hope or courage fail;
In the hour of dark temptation
Fear not—foes shall ne'er prevail.
While thine utter weakness feeling,
Trusting in his arm alone,
Jesus will, his promise sealing,
Make his strength in weakness known.

"He hath said that he will guide thee
Through thy pilgrim days below;
Then whatever may betide thee—
Joy or sadness, weal or woe—
Safely in his love confiding,
He will keep thee day by day.
Christian, thus by faith abiding,
Onward press thy heavenward way."

GOD BEHIND THE STORM.

WHEN the storm-cloud of sorrow moves on
in its way,
And the power behind it begins its display,
With awe and in silence our heart fills with
fear,
As we think of its path, left desolate and
drear.

Its vanguard, the zephyr, comes to kiss with
a smile;
Then the gentle wind follows, as if to be-
guile;
While in the far distance the God who con-
trols,
Lifts up the dark cloud and shakes out its
folds.

Though it comes in great fury, there's love
on its crest;
For he who controls it knows what is the
best;
And though it leave sorrow and desolate its
track,
Yet he who has guided, in love will come
back.

He speaks, and the dark of the cloud is made
bright,
And on its drear path he scatters delight;
Returns with sweet peace, and love on his
face,
And heals up the sorrows with showers of his
grace.

He speaks, while we tremble, and says, "Be
still, poor soul;
I am the Almighty, the storm I control;
I only design to display by the storm
That I, the Almighty, will do thee no harm."

He speaks, and my soul would willingly bow
To the seeming dark providence that's over
me now.

Speak, then, O my Father! say, "Let there
be light,"
And weeping endureth for only the night.

From beginning to end the power is with
thee
To perform every thing that's appointed for
me;

Speak, O my Father, to the tempest and
wild,
O speak to me, Father, say, I love thee, my
child.

J. TAYLOR MOORE.

GEORGETOWN, Ky., Nov. 14, 1880.

CORRESPONDENCE.

CLAY VILLAGE, Ky., Dec. 20, 1880

DEAR BRETHREN—EDITORS OF
THE SIGNS OF THE TIMES:—In the
seventeenth number of the present
volume of the SIGNS, I see some re-
quests for my views on several pas-
sages of scripture, some of which I
do not feel capacitated to write on at
present. The first is from brother
John K. Johnson, of Missouri, and as
I have heretofore written and pub-
lished my views on Rev. xii. 8, in my
writings (see Book of J. F. Johnson's
writings, pages 272-282), I refer him
to what is there written.

Then comes the request of U. J.
Bell, saying, "Will brother J. F.
Johnson, of Kentucky, give his views
through the SIGNS OF THE TIMES, on
Gen. iii. 15, especially on the seeds,
and oblige one that desires a spiri-
tual understanding of the scriptures." In-
capable as I feel of instructing
brother Bell, or others, I will try
briefly to comply with his request.

The Lord is here speaking of some
of the dreadful consequences that
were to succeed the terrible fall of our
primeval parents. That direful fall
made it necessary for the exhibition
of the glory of God, and the deliver-
ance of his people, that a decisive
conflict should occur between Christ,
the seed of the woman according to
the flesh, and the subtle serpent who
had beguiled our original parentage.

In this conflict Christ was ordained
to be delivered, by the determinate
counsel and foreknowledge of God,
into the hands of the serpent and his
cohorts, to be crucified and slain. It
ordained that he should save his peo-
ple from their sins. Terrible fall!
to bring upon the immaculate Son of
God this mournful event. Poor man!
Taken captive by the devil, led by a
most implacable enemy, bound by the
manacles of sin, and even delighted
with the chains that bind him. But,
"Here Satan was nonplused in what he had
done,

The fall wrought the channel where mercy
should run
In streams of salvation that never run dry,
And all for the lifting of Jesus on high."

With wonder and amazement we
look back beyond the verge of time
at the infinite counsel and prescience
of God, in which it was decreed that
the beloved Son of God should be
brought as a lamb to the slaughter,
and like a sheep before her shearers
is dumb, so he opened not his mouth.
He had done no violence, no deceit
was found in his lips. "Yet it pleased
the Lord to bruise him," to put him
to grief.

But in this tragical transaction the
serpent and his seed acts a conspicu-

ous part. By his subtilty he has
plunged the entire race of man into a
dismal vortex, and down, down they
are going to inevitable ruin, where
all must ultimately land, unless res-
cued by the arm of omnipotence.
Could we see no further than this
doleful scene, it seems that the ser-
pent had achieved a final victory over
the whole family of poor imbecile
man; but it opens the way for a
final and decisive combat between
the two seeds; and at a specific time
the two belligerents must meet and
decide this momentous contest. But
my brother wants my views especially
on the seeds. The seed here, as in
many other places, has reference to
posterity, or lineal, hereditary de-
scend. The seed of the woman here,
doubtless, refers to Christ, who is to
bruise the serpent's head, but we
identify with him all the election of
grace, all that were chosen in him
before the foundation of the world,
all that are born of that incorruptible
seed that liveth and abideth forever.
"For a seed shall serve him; it shall
be accounted to the Lord for a gener-
ation."—Ps. xxii. 30.

The prophet announces the coming
of this seed that was to bruise the
serpent's head in the following lan-
guage. "Therefore the Lord himself
shall give you a sign; behold, a vir-
gin shall conceive, and bear a son,
and shall call his name Immanuel."
—Isa. vii. 14.

So far as the seed of Satan is con-
cerned, we are not to understand that
he has procreative or generating
power to produce flesh and blood.
When the Savior said to the Jews,
"Ye are of your father the devil,"
John viii. 44, he had reference to him
as the father of the wicked spirit that
prompted them to act as they did;
we might say their wicked spiritual
father, as God is the father of his
spiritual children.

That wicked spiritual seed of the
serpent is called "the seed of the
wicked."—Psalm xxx. 28, "seed of
evil doers," "children that are cor-
rupters,"—Isa. i. 4, while the Lord's
spiritual children are called "the
seed of the righteous,"—Pro. xv. 21,
"the holy seed,"—Isa. vi. 13, "a god-
ly seed," (seed of God in the margin)
—Mal. ii. 15.

But the Lord said to the serpent,
"I will put enmity between thee and
the woman, and between thy seed
and her seed," and that malevolence
has existed between the two seeds
ever since, and still remains in the
same state of opposition that has
ever characterized it. "It (the
woman's seed) shall bruise thy head,
and thou shalt bruise his heel."

Here the sanguinary contest, the
bloody drama that must seal the des-
tiny of myriads was announced. Like
a long quarrel or irreconcilable con-
troversy the strife went on until it
finally came to blows. But what a
combat! Indeed, it seemed like a
bloody assault on the one part, with-
out any resistance on the other. The
seed of the woman is dragged as a
prisoner at the bar, but makes no re-
sistance. Behold the meek and pas-
sive Son of God! Buffeted, spit
upon, clothed with a mock robe and
derisively hailed king of the Jews,
crowned with piercing thorns, nailed
to the cross—put to death. What
was Satan and his cohorts aiming at
here? To kill the Son, the Heir, and
seize upon the inheritance. But they
are engaged in a conflict with om-
nipotence. God's power and wisdom
are making their wrath to praise him,
to make that wrath work for the
good, the salvation of his people and
the glory of his name. What! is Sat-
tan working for the salvation of
God's people? He certainly did in
that case, though unconsciously, work
to accomplish that very end. He
and his allies put the Savior to death,
and that death, though they slew him
with "wicked hands," a wicked de-
sign, and were therefore inexcusable,
yet that death completed the eternal
redemption of his people, their ever-
lasting and full salvation from their
sins. Thus the serpent bruised his
heel. But why was it said, Bruised
his heel? The heel is the lower and
hinder part of the body. The Medi-
ator, or man Christ Jesus existed ere
time began; but his body followed;
was "made of a woman, made under
the law." Hence it was the after-
part, and he was put to death in the
flesh. Therefore, it was his body,
after-part, or heel that was bruised.
But he was to bruise the serpent's
head. His highest aspirations were
to be contravened or defeated. Hence
the apostle said, "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 sub-
ject to bondage."—Heb. ii. 14, 15.
Thus the serpent's highest calcula-
tions and most sanguine anticipa-
tions were destroyed, and wonderful
to think, it was done by "death."

"But see the wonders of his power;
He triumphs in the dying hour;
And though by Satan's rage he fell,
He dashed the rising hopes of hell."

But does not the serpent still con-
tinue to bruise the heel of the woman's
seed? His people here on the earth

constitute the lower and latter, or hinder-part of his body, the church, and how often we feel with sore dismay his daily bruises.

"But let not all this terrify,
Pursue the narrow path;
Look to the Lord with steadfast eye,
And fight the fight of faith."

Jesus has bruised, and will continue to bruise the head of the serpent. In the first open conflict he bruised his head—destroyed his works on Calvary, made him the unconscious agent of pulling down his own diabolical kingdom, and will continue to bruise until he, upon whom the spirit of the Lord is, shall be pleased "to set at liberty them that are bruised," as the apostle has said to his brethren, "The God of peace shall bruise Satan under your feet shortly."—Rom. xvi. 20. Thus a conflict was promulgated in the bud of time between two contending powers, one almighty, the other permissive; for when the serpent was permitted to bruise the heel of the seed of the woman on Calvary it was in exact accordance with the determinate counsel and foreknowledge of God. These two contending powers have been engaged in deadly conflict ever since its annunciation, and these powers will continue to be active belligerents as long as time endures. The religion of Christ and the religion of anti-christ both receive impetus from those powers, and the warfare will continue to rage until one is finally and effectually subdued. But it is a conflict of no doubtful eventuality, no doubtful termination.

One of the agents that gives impetus to this conflict is omnipotent, the other only permissively. The struggle that the child of God is daily engaged in is the result of the working of these agencies. The spirit that works in the children of disobedience operates in the flesh and its opposite in the spirit, in consequence of which the flesh lusts against the spirit and the spirit against the flesh. But from the time of the ringing of the tocsin of war until now, the battle has been raging; but the seed of the woman has long achieved a signal victory, and has it in reserve for each of his followers, and each one may eventually say, "Thanks be to God who giveth us the victory."

Yours as ever,

J. F. JOHNSON.

P. S.—I penciled most of the foregoing some two or three months ago and laid it aside, thinking it not worth the space that it would occupy in our family journal, but after reviewing, concluded to add a little and place the whole at your disposal.

J. F. J.

UTICA, N. Y. October, 1880.

ELDER BEEBE AND SON—DEAR BRETHREN:—As I am going to send my subscription for the SIGNS, I will also send this imperfect scribble, and leave it to your better judgment to do with it as you please. It is said of the Lord's people that they are a peculiar people, and often they are a great mystery to themselves, and often feel to say within themselves, if I am his, why am I thus? for the child

of God seems to be such a complex character, and to carry about with him, as it were, two armies which are antagonists to each other, and as the apostle said, "For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Now the desire of the child of God is to live near to his Lord, and that he may be kept from the snares of the fowler, for he finds that every step that he takes in the right way is disputed by the prince of this world, who is permitted to worry the poor sheep. Now the dear Lord has promised that he will never leave nor forsake his poor sheep, but will keep them as the apple of his eye, and although they are so often harrassed and tormented by those evil treatments while they are in these low grounds, it is that they may know that this is not their rest, that they are only pilgrims and sojourners, as their fathers were, and that they are made to know that they must forsake all or they cannot be his disciples, for it is declared that we cannot serve God and mammon, and the living child desires to give God all the glory, but, poor things, they often find that when they would do good, evil is present with them, so that they cannot do the things that they would, and they have to experience that those that would live godly in Christ Jesus shall suffer persecution, and the nearer we are enabled to walk in the footprints of the flock, the more we shall be molested by the world, the flesh and the devil. Now the dear Lord knows what poor, weak and helpless worms we are, therefore he hath promised never to forsake his children, but has prepared for them everything that they stand in need of for time and eternity, and,

"What more could he say than to you he hath said,
You who unto Jesus for refuge have fled?"

Yes, every promise in the bible is kept for his children, but not at their disposal to squander away, but as free gifts, and just as they stand in need of them will he give them unto his children. Now this wilderness that we have to travel through is not all smooth pasture, not all flowery beds of ease, nor must we expect it, for our dear Lord did not find it so; he was tempted and tried in all points like unto the brethren, yet without sin, and he declared that the foxes had their holes, and the birds of the air had nests, but the Son of man had not where to lay his head. Now where the word of a king is there is power. When the dear Lord sends a word or a promise in the heart of his children they feel it, and know it, too, and they are made to bear testimony to what they have tasted and handled and felt of the good word of life. The dear Lord has seen fit that I should be afflicted in body for some months, but he hath in a great measure been with me to comfort my poor soul, and although lying under his afflicting hand, yet I have been made to rejoice in God, my Savior, and have been enabled to say that I know that my Redeemer liveth, and God

my Savior reigneth, and although I walk through the valley of the shadow of death, I will fear no evil, for thy rod, although it is laid upon me I believe that it is for my good and for thy glory, for thy staff doth comfort me. Now the Lord laid very forcibly upon my mind one of his promises, which was, Thy shoes shall be iron and brass, and I felt assured that I had some rough and thorny road to travel through, but I could not at first tell whether it would be some outward trial that I should have to pass through, or whether it would be some inward conflict, but it was not a great while before the Lord brought this portion to my mind, For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. I felt like Gideon, for I wanted to know to a surety that it was from the Lord, and I told the dear Lord that he was not angry with his servant when he asked him concerning the fleece, and I begged that he would not be angry with a poor worm now, but that he would show me whether it was from him or not, and the dear Lord did condescend to look upon me, and I felt the power of the word that if it was not from the Lord it would leave me, but if it was from him it would tarry with me, and the Lord fastened it upon my mind, and how I have felt, as Paul by the Holy Ghost has written, the need of putting on the whole armor of God, that he may be able to stand against the wiles of the devil. How the apostle admonishes the brethren to stand, having your loins girt about with truth and having on the breast-plate righteousness, above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God, praying always with all prayer. How the Holy Spirit, by the apostles does exhort the brethren to be upon their watch-tower, for he, Paul, knew what a subtle foe we have often to encounter, and our Lord, while here on earth, admonished his children to watch and pray lest ye enter into temptation. The enemy is always upon the alert, laying temptations before our eyes, which make the poor child feel the need of all prayer that the Lord would keep him from falling into temptations. When one has been made to feel what a poor, helpless worm he is, how it will make him cling to the Lord for strength, and when Satan desires to have a living child that he may sift them as wheat. But what a mercy that the Lord has prayed for them, and I know that it is only through his strength that I continue to this day, for it was but a few days after the Lord told me that my shoes should be iron and brass that the enemy came upon me like a flood, as if he would devour me, which made me cry mightily to the Lord, that he would send some promise to me to deliver my soul from the enemy.

Now the Lord always knows what is most needful for his children, for he sent these words to my soul: I will not turn away from them to do them good. At first I felt loth to receive it, for I wanted to hear him say that he would come and lift up a standard against the enemy. But the Lord soon showed me the greatness of that promise, which seemed for a while to me that it was one of the greatest promises in the bible, for he showed me that he was there with me and that he would fight all our battles for us, and, blessed be his name, he doth make his children more than conquerors through him. It seemed as if there were two opposing armies within, both striving for the mastery, and a scene I passed through which I cannot describe. But the Lord brought me through and gave me peace, and such a peace that the world knows not of. How apt we are to look to some imaginary distance for the Lord. But I believe that whenever we find him we must find him in our own experience, for he will walk in them and dwell in them, and it is his Spirit that bears witness with our spirit that we are his, whereby he enables us to cry, "Abba, Father." I often feel to say within, Is it possible that Christ can dwell within when I feel like a cage of unclean birds? But I know that it is an unworthy dwelling. But he is a glorious guest, and how careful we ought to be least we should defile the temple of God. Paul, by the Spirit, says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Now, if we have not the spirit of Christ, we are none of his. How the apostle exhorts us to examine ourselves whether we be in the faith, and prove ourselves, for he said, "Know ye not your own selves, how that Jesus Christ is in you?" Now if we have been taught by the Spirit to know that Christ dwells in us, then we know that he will not turn away from us to do us good, but will carry on the work he hath begun, and his word shall accomplish that whereunto he has sent it. His children of old might well exclaim, "The Lord hath done great things for us," and I trust, from our hearts, that we can say that the Lord hath done great things for us, whereof we are glad. O how good the Lord does seem to those that have fell upon that stone and have been broken till we feel that we are nothing, and less than nothing and vanity. Then Christ is precious to the soul. Then we can lay at the feet of our brethren and esteem each better than ourselves, and it is as the poet saith,

"The more thy beauty attracts my eye,
The humbler I shall lie."

It is the grace of God that makes the poor soul lay humble in the dust, and it is the grace of God that lifts the beggar from the dung-hill and sets him among the princes of his people. Well might the psalmist exclaim, Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth, and he

heareth the groanings of the prisoner, to lose those that are appointed to death, and all the Lord's children have to feel that death in themselves, and they are made to know that all their spiritual life is in Christ, their head, and they find without him they cannot do one good thing, for without the head the body is dead. Now the dead cannot praise the Lord, it must be the living. We might have our head full of religion, and be brim-full of the written letter of the word, but that will not satisfy the living child, for they know that the letter killeth. It is the Spirit that giveth life, for they know that it is the spirit of the Lord that teaches as never man taught. The apostle speaks of a people that have the form of godliness, but deny the power thereof. But the living children are not satisfied with the shadow, they want the substance. They want to feel the power thereof, and one of their great troubles is least they should miss the substance, for they want to feel that Christ is in them, the hope of glory. What a host of foes the child of God has to contend with! And he finds that the worst foes he has to contend with are of those carnal principles which dwell within, and they will dwell there as long as the old house stands. But the old house will soon be taken down, and then the diabolical will have to flee, for they will never be permitted to enter into that house which Paul and all the living family desire to be clothed upon with, our house which is from heaven, if so be that being clothed we shall not be found naked.

Now there never was one of Adam's race that ever entered the kingdom of our God in his own righteousness. But the Lord has prepared a robe for all his children, and it is a robe without spot or blemish, and it is declared that her clothing is of wrought gold, and she shall be brought unto the King in raiment of needlework. The Lord knows how weak and feeble his children are, so he has declared that with gladness and rejoicing shall they be brought, they shall enter into the King's palace. Yes, the poor child will say, I believe it is so, but how can I expect to be brought there, so vile as I feel myself to be, yea, as black as the tents of Kedar. How often, like the mariner, have we to examine the chart to see if we are on the right track, and see where our hope rests. Now the Lord enables those who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. This anchor unites Christ and the soul together. It is Christ in you, the hope of glory, and if we rest our hope on anything short of Christ it will not stand. Ofttimes when the anchor is out of sight, and the billows rolling and the wind boisterous, then there is work for faith, and the poor child finds that faith as well as all the other graces is the gift of God. Now faith is the substance of things hoped for, the evidence of things not seen. Now where

the grace of God is implanted in the soul, that soul is at times enabled, by faith, to behold that precious Lamb which was offered up on Calvary as a sacrifice to atone for our sins, knowing that unless he had fulfilled all the law demands for us that we should be forever unclean. But the Lord enables his children, by faith, to behold Christ as their law-fulfiller and their Redeemer. By faith he enables them to behold him as their risen Lord, who hath taken the sting of death away, and risen victorious. And by faith they are enabled to behold him as their Priest, to make intercession for them, and as King to reign over them. Faith has for its foundation broad a stable rock, on which I stand, the truth and faithfulness of God. All other grounds are sinking sand. The Lord enables his children, by faith, to lay hold of those blessed shalls and wills that stand as firm as the everlasting hills. Every living child wants some sure and solid foundation to rest upon, for there would be no comfort to them in a yea and nay gospel, but they want the true promises of God; for all the promises of God in him are yea and in him amen, to the glory of God. Now as we have received Christ Jesus, our Lord, so let us walk in him with all meekness and humility, laying at the feet of our dear Lord and Master, knowing that he will soon call us home.

With love to all the household of God, farewell.

J. W. ALEXANDER.

MIDDLETOWN, N. Y., Dec. 27, 1880.

The following letter from our late venerable brother, Elder Trott, written to brother John Thorne, of Baltimore, when he was unsettled as to his duty in uniting with the church, contains suggestions which may be useful to others in the same condition; therefore I have obtained the consent of brother Thorne to allow it to be published in the SIGNS. I am sure that very many readers will feel the revival of endearing memories at the sight of that once familiar name, as well as receive valuable instruction from the thoughts presented.

WM. L. BEEBE.

ESTEEMED FRIEND THORNE:—Your favor of the 9th inst. was yesterday received with pleasure, for I was glad to hear from you concerning your further exercises. I have been quite unwell for a week or two from a cold, so much so that it is quite doubtful whether I get on to Black Rock in February; and therefore, lest I should not see you soon, I have concluded to write you in answer. It seems you have found that the Canaanites and Amalekites are still in the land. Yes, and the Lord hath sworn that the Lord will have war with Amalek from generation to generation; so that you must expect the warfare to continue. But having an altar with Jehovah-nissi, (the Lord my Banner) written on it, you have nothing to fear. See Exodus xvii. 15, 16. I conclude from

the few remarks you make about Sunday schools, and the like, that you are satisfied that human efforts cannot make spiritual children, that to be spiritual they must be born of the Spirit, "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." In reference to missions, that if any feels, that is, has by faith the evidence in himself that the Lord has called him to go and preach to the destitute, let him go, and the Lord will prosper him; and let others whose hearts the Lord opens, by giving them to have fellowship for his call to the work, contribute to his wants as they would to him who preaches to them, and thus on this subject have one purse; this was apostolic practice, and will undoubtedly be the practice again among the saints when the Lord's time comes to send his gospel among the heathen. This is very different from men's selecting fields and sending missionaries there without knowing or asking whether the Lord has any people there, then to be gathered in, as is the mission plan. So that upon all these points you are a pretty correct Old School Baptist.

Now, dear friend, I come to the important inquiry which you have confidently made of me, Had I better wait, or come out at once? I might answer you in a few words, and correctly, by referring you to the text, Eccles. ix. 10, "Whatever the hand findeth to do, do it with thy might," which you quoted to me, and gave your views on it, that is, Whatsoever you find pointed out in the word as your duty to do, do it with your might; and doing with your might, I should say would be doing it in the strength of the Lord, who has told you that his grace shall be sufficient for you. But I prefer enlarging a little on the subject. First, it certainly is the duty, according to the New Testament, for the disciples of Christ, or those taught of God, to be connected with his church. The more I have reflected on your exercises as you related them to me, the more I am satisfied that God has been teaching you, but in a way peculiar by displaying his own sovereignty; and that he had commenced his dealings with you at the time of your first exercises when you joined the church. Your being left to wander in the desert of skepticism so long is no worse, as I can see, than for others to try, for the same length of time, to produce salvation from the sterile, barren Mount Sinai. There appears to me to have been something of God's control in your skepticism, for it was in itself consistent as I understand you, that you came to the conclusion to believe nothing that you did not for yourself know the truth of. In the affairs of this world such a position could not stand; it would be derangement if carried out, for we are dependent one on another for our knowledge; so that the most we know, we know from the teachings of others. But when we come to that spiritual religion which is of God it is very different; that can only be known by revelation from God. God has hid

these things from the wise and prudent and has revealed them unto babes. Except a man be born again he cannot see the kingdom of God. Hence all the reasonings and searchings of men by human reason and human teaching to find out God and the truths of his religion, lead but into labyrinths of folly, for God has made foolish the wisdom of this world. Hence, the conclusion you was led to from the fact of God's having revealed himself to you as the one God in Christ, viz., that you was a child, was correctly drawn. You evidently was led to know your own ignorance and entire dependence on God to teach you. But from the relation you first gave me, I was in doubt whether you had been fully led to a sense of your just condemnation as a transgressor of the laws of God, and to a corresponding view of the blood of Christ as that which alone would cleanse you from your sins, and be the ground of your acceptance with God. Hence I thought probably there was a lesson or two more necessary for you to learn in the school of Christ before you would be properly fitted as a member of the church of Christ; for the church is rightly composed of those who know themselves to be sinners saved by grace, if saved at all, and that alone through the redemption that is in Christ Jesus. When, therefore, you suggested keeping still awhile, I rather recommended it. But from some questions I afterwards asked you, and from further reflections in the way you had been led, I must conclude that in substance you had been led to know your guilt and just condemnation as a sinner, and that alone through the atonement of Christ you can have hope of salvation. If such is the case, as I think it must be, there can be no advantage gained, nor is there any scriptural ground for your waiting longer, however I would advise you to go before the church at their next meeting, and tell them what the Lord has taught you.

There is one point more on which I think of offering a few remarks, though perhaps they may appear unnecessary in me. You have once been baptized, and baptized by a proper gospel administrator, your father; hence there could be no call for your being again baptized on the ground on which we require those who have been baptized in the New School churches to be again baptized; that is, on the ground of their not having been baptized by a properly authorized administrator. It is probable the Ebenezer church would not require you to be baptized again in order to be received among them. Neither should I insist on it if I were with them, the church being satisfied, and you being satisfied for yourself that you had complied with the gospel requisition on this head, viz., to believe and be baptized; that is, believing first. But my own opinion is, that to be strictly conformed to New Testament order, it would be proper you should be again baptized, and I mention it for your reflection, hoping

that he on whom you have been depending for direction, may direct you on this point to your satisfaction, if your mind is not satisfied about it. To constitute gospel baptism, there is required immersion in water; an administrator, one who has been called of God and fellowshipped by the church as a gospel minister; and as a candidate, one who believes in the Lord Jesus Christ with all his heart. You were immersed by your father, and he was undoubtedly a gospel administrator, but his being a gospel administrator could no more make you a proper gospel subject, without faith, than a gospel subject could make a gospel administrator out of a man-made preacher. But there is another view to be taken of the subject and which I am not prepared to say is not the correct one; I think it probably is; for I know not how far a person may backslide, nor how long, and yet be a subject of grace; that is, you may have been a believer in the Lord Jesus Christ at the time you were baptized; that is, had had such a revelation of Christ made to you as the way of salvation, that you were enabled to rest on his blood alone for pardon and cleansing. If that be the case, there can be no ground for your being baptized again. All that can be required is for you to relate to the church your former experience, and show them from your recent exercises that the Lord has healed your backsliding, and given you repentance for them, for them to receive you into membership. May the Lord direct you to that which shall be for your peace and establishment in the truth and consolations of the gospel, is my prayer for Christ's sake.

S. TROTT.

MATTHEW XI. 11.

BRETHREN BEEBE:—I have not asked space in the SIGNS OF THE TIMES for quite a while to intrude my name upon the readers of its columns as an expounder of the holy scriptures, and have felt that it was not best to do so, both from a sense of weakness and from other embarrassing circumstances, which, I think, are not best to name through your columns. Perhaps few of your subscribers have experienced more mental agony in the same length of time, on account of the publication of a misunderstanding, than I have, but I wish to let it rest. My silence has not been the result of indifference to the success of the SIGNS, or of the prosperity of Zion.

Among many requests for me to write for the SIGNS OF THE TIMES, during my silence, I have two or three from a beloved mother in Israel residing in Crawfordsville, Ind., viz., sister Matilda West, a subscriber and true friend to your paper. I visited her both in June and October last, while in the city. She is almost totally deaf, and aged eighty, but her mind was very active and clear, and religion her choice theme. One passage this sister urged me to write on is the one cited at the head of this article, and reads as follows: "Veri-

ly I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." In Luke vii. 28, Jesus says, "There is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he." I shall try to be brief. I understand that the least in the kingdom, spoken of by the Savior, was *himself*. In some respects he was the least in the kingdom, while in other respects he was, and is, infinitely greater and above all others in his kingdom. John the Baptist was great in many respects, and none of the prophets were greater, or occupied a higher position in the kingdom than he. He came in the spirit and power of Elias, (Elijah) and was filled with the Holy Ghost from his mother's womb, and was sent by the Most High to announce the coming of Messiah, and to make ready a people prepared for the Lord. "For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb." "And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways." Luke i. 15-76. John the Baptist was the special subject of several remarkable prophecies recorded centuries before, (Isa. xl. 3; Mal. iii. 1, 4-5) and was the first to proclaim the gospel to Israel, and to announce the immediate appearance of the Lamb of God. He baptized multitudes of his people, who were born of God and confessed their sins, and thus prepared them for entering into the kingdom of the Redeemer; and it was his sacred and solemn privilege to handle the immaculate person of the Son of God, and perform the rite of baptism to his adorable Lord. None had risen that performed a greater, or more important and conspicuous position since the world began, than John, and yet he predicted the superior greatness, glory and supreme honor of his Master.

Jesus was the *least* in the kingdom according to the estimate of his countrymen. He was more hated, reviled, persecuted, abused and slandered than any other in the kingdom, "For he shall grow up before him as a tender plant, and as a root out of a 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; and we esteemed him not."—Isa. liii. Read, dear sister, the whole chapter, and you will there see that none in the kingdom were ever esteemed by his countrymen to be so degraded and despised as he, and none so contemptuously treated. "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."—I. 6. "He giveth his

cheek to him that smiteth him; he is filled full with reproach."—Lament. iii. 30. Read the history of his life in the New Testament, and you will find that he was considered by the self-righteous Pharisees, and learned rabbies of the Jews, as a character of the lowest grade, and not worthy of their notice, and in this view, and by the people generally, he was looked upon as the least in the kingdom. But, dear sister, there is another, and a more important and solemn reason why Jesus represented himself as the *least* in the kingdom. His wonderful humiliation, as a servant of all, and a sufferer for all the subjects of his gospel kingdom, presents him as occupying the least, the lowest, the meanest place of all.

"For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth."—Luke xxii. 27, and also verse 27. "And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. xxii. 27-28. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."—Phil. ii. 5-8. The above quotations are sufficient to show that our dear Redeemer occupied the lowest position, and was thus the least in the kingdom, and the servant of all, while he was here in the flesh. And although he possessed supreme power and dominion over all things, in his divine nature, yet, as a sinner, in his relation to his people under the law, he offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and learned obedience by the things which he suffered. Though he was rich, yet for our sakes he became so poor that he had not where to lay his head. But when it pleased the Father to bruise him and put him to grief, as the Surety for his guilty people, and to demand the payment of their ponderous debt, and in their stead required him to tread the winepress of his mighty wrath, in the garden and on the cross, then it was, dear reader, that Jesus was exhibited as occupying the least and lowest of all positions in his kingdom.

But Jesus was greater than John the Baptist. He was mightier than he; his Lord, his Master, his Redeemer and his God. Solomon was renowned for his wisdom, riches and the extent of his dominion; but a greater than Solomon is here presented in the adorable Redeemer, who is appointed heir of all things, and whose dominion is from sea to sea, and from the river to the ends of the earth. "Wherefore God hath highly exalted him, and given him a name

which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

Yours to serve,

I. N. VANMETER.

P. S.—For want of time I have to close this very brief notice of the subject. If you, brethren, should approve it, I hope the sister may be edified. I. N. V.

MACOMB, Ill., Dec. 1880.

REISTERSTOWN, Md., Dec. 23, 1880.

DEAR BRETHREN:—Inclosed I forward you the substance of two letters received by me lately which I think are worthy of publication in the SIGNS, and believe they will be profitable to many. The first, that from brother Campbell, he requested me to change somewhat in its phraseology, but I think it better as it is, for it was written as to an old friend in the freedom of epistolary intercourse. F. A. CHICK.

BRUNSWICK, Me., Oct. 26, 1880.

TO OUR WELL BELOVED BROTHER AND SISTER CHICK:—Again I feel somewhat like writing a short letter to you. But first of all I will pen you a few thoughts which came to me while considering your epistle in the last SIGNS. I have no fault to find with your views on love. They are good, and I wish that every one of us walked according to that rule. Let me ask a few questions. Where do we get that love? Do we control that love, or does that love control us? Is not that love a power of itself, causing us to delight in walking according to the commands of Christ? Suppose that in my heart I do not love brother Chick, and at the same time act as though I did—that is, I play that I love him almost to death. What good does all such love do you, are you any the better for it? And am I not in the sight of God acting the hypocrite? I would not give a fig for a hundred yards of such love. I do not want it at any price. I have no use for it. It chills me to the heart to come in contact with such love. All such love is feigned love and is unprofitable. Let me see the one that loves because they can't help it, or that delights in loving.

True love is spontaneous and flows spontaneously from a warm and loving heart, having a warming influence upon all that come in contact with it. It is such as Peter speaks of when he says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with pure hearts fervently." The love of God is a power of itself, controlling his children and causing them to perform those acts of loving kindness, and it is a great joy and comfort to love the brethren in deed and in truth. When the power of love takes possession of the heart, acts of loving kindness are sure to follow. And these acts come as easy to the soul as it is for a good tree to bring forth good fruit.

I am done *trying* to love any one, and I don't want any one to *try* to love me. I love the truth and I love those who love that truth, and I hope I love this much because the love of God is shed abroad in my heart by the Holy Ghost. I have gone into a factory and stood and watched the lots of machinery in motion. But what moved those machines? Where was the propelling power? Not in the machines themselves. Oh no! But go away down to the bottom of the factory and there, covered perhaps out of sight in a box, is a wheel moved by water. Thus it is with acts which are good in the sight of God. Away down deep in the heart is the love of God, out of the sight of the world, but a propelling power moving the one who possesses this love to deeds of loving kindness.

One more idea, dear brother. Why will a minister, time and again, leave his family, perhaps some of them sick, and if not destitute, sadly in need of some of the comforts of this life, and perhaps parting with the last cent that he has to pay his expenses to and from his appointments, and then often return to his family empty-handed? What causes him to do that which looks like an act of unkindness to his family? Is it because he has no love for his wife and children? No! Oh no! it is not because he has no feeling for his loving companion and darling children. But the cause is the power of that love which he has for his Master (whose servant he is), and his Master's kingdom. And why will he sometimes forget for the time being, while he is preaching the gospel, that he has a family? Is it not the power of that love in his heart?

Now then, if the love of Christ and his kingdom will constrain the minister to make a sacrifice of his love to his family, of his time and his money, will it not be equally as powerful on the hearts of his children and cause them to love the church of God in deed and in truth? But in keeping some of God's commands, the minister, as well as the rest of God's children, is obliged to crucify or put off the old man. And no power but that of the love of God will ever cause any of us to do that.

Since writing the above, I have received your good letters, and dear brother and sister you may believe me or not, but I tell you truly this old heart has seemed to be much warmer since I have read them over.

We unite in sending love and good will to you.

In love and hope,

HIRAM CAMPBELL.

Dec. 19, 1880.

DEAR BROTHER IN CHRIST:—To-day being the beginning of another year of pilgrimage to me in this life, I have been looking over the past and the kindness and mercies of the Lord have been brought so forcibly to me that I have been made to exclaim, "How glorious are thy works, O God!" With what great love he has loved us. And I trust to-day that God's love is shed abroad in my

poor heart as it has not been for months past. In reading the fifteenth, sixteenth and seventeenth chapters of John, the tears would unbidden flow, and I was made to rejoice in that great love in Christ wherewith he has loved us and called us with an holy calling. And I was carried back to the time when, I trust, I was brought from nature's darkness into his marvelous light—when I wandered in the waste howling wilderness, surrounded by darkness that could be felt—when I had tried all earthly means and found that my case was beyond the help of man, that none but Jesus can do helpless sinners good. Oh, my dear brother, how helpless and little we are! And when blessed with that precious light and love how it humbles us, and makes us rejoice indeed in Christ, knowing and feeling that in him is all fullness, and from him must every blessing come. And O how precious it is (if only for a few moments) when we can sit humbly at his feet and learn of him! How different from the leadings of our carnal nature, when pride and boasting reigns and self is uppermost in all things. But how sad a condition for one of God's children to be in. In this condition, or even worse, have I been for months past, when my every day life was rolling sin as a sweet morsel under my tongue, and I was living entirely in worldly affairs. My bible was neglected, for if I took it up to read, thoughts of every description would fill my mind, so that reading was no comfort or pleasure, and I felt it a sin to attempt to pray. Even when I would try to bring my mind to contemplate his goodness and mercies my thoughts would be carried off before I knew what I was doing. I grieved because I could not grieve or mourn for my sinful course. But thanks be to God which giveth us the victory through our Lord Jesus Christ, how different it is with me to-day! Now every word is like water to the parched tongue, and every promise sweet, and his great love is so full.

He has said that he would pray for them, not for the world, but for them which the Father had given him out of the world, for "they are mine." He has purchased his children with his own precious blood, and brought us to the banqueting house, and his banner over us is love. And he permits us to feed on that heavenly manna which none but those who have felt that love can enjoy. But O how it strengthens the poor, weak babe in Christ, and enables him to rejoice with joy unspeakable and full of glory. And now he can go on his way rejoicing, knowing that Jesus is able to keep each one of them, who numbers the hairs of their head, and not a sparrow can fall to the ground without him. And like as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame and he remembers that we are dust. What great mercy and condescension to take up a poor worm of the dust and make him one with himself.

He bears them up through their earthly pilgrimage, and when he is done serving himself with us here, takes us to be with him, that we may see him as he is and be like him, and behold his glory as of the only begotten Son of God. Such love is too great for my poor mind. May God bless each one of his chosen and receive us to himself is my humble prayer.

In looking over the above I find it not altogether what I intended to write at first, but sat down and wrote just as my mind was led. But you know how weak I am, and will please look over all imperfections.

With love to your family and self, I remain your little sister,
ELLEN E. DARBY.

It will be interesting to many readers of the SIGNS to know that sister Darby is a granddaughter of that able minister of the gospel, Elder Samuel Trott, who was so well and widely known among the frequent contributors for the SIGNS for many years. F. A. C.

SOUTHAMPTON, Pa., Dec. 4, 1880.

DEAR BRETHREN AND SISTERS:—After some reflection I feel once more constrained to tell you some of my travels through the wilderness, the joys and sorrows I have passed through of late, although I have nothing new to tell you, the same old story to relate. I feel myself to be a poor sinner. I am often made to say,

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

O dear brethren and sisters, is it thus with you? When I would do good evil is present with me. Very often of late I have felt to praise the Lord for his manifold blessings toward me, and to us as a church. How can we praise him as we ought, sending us from time to time ministering servants to feed the flock. They came like clouds full of rain to water the thirsty souls. While I feel to praise the Lord, I feel very sad at present. The Lord in his providence has been pleased to call home a dear and much beloved member and deacon of the church, Deacon Vanartsdalen. We sadly miss him, for he was so loving, so gentle and so kind, always ready to give sweet counsel. Truly he was a father in Israel, and we felt to lean on him for comfort in times of trouble. But he is gone, we trust, where there will be no more parting, no more sickness nor sorrow, where all is peace and love. We feel he was ready and waiting to go. He told us, at one of our monthly meetings a short time before his death, that he had no fear of death, that he felt different than he used to feel. I can never forget his calmness at that time. O, I thought, could I be made so willing to give up the world as my dear brother, for I felt him very dear, for the truth's sake. I remember often at our monthly meetings I would feel as though I had much to tell the church of the goodness of the Lord to me, but for some reason, would not be able to utter a word, and that dear brother would

rise and tell me just how I felt. I often told him that he spoke for me. May the Lord be with his dear partner, for he has promised to never forsake his children, and he will never leave them in trouble to sink. The Lord has also been pleased to call away a dear sister that was much beloved for the truth's sake, and she, too, was especially dear to me, sister Harriet Yerkes. She had been a member of the church about fifty years, and stood firm to the end, and she too, was only waiting the summons from on high, and we feel that they are both asleep in Jesus, blessed sleep. Dear brethren and sisters, may it be our happy lot to lay our armor by as peacefully as the dear ones who have gone a little while before. I feel the half has not been told in regard to the departed ones, but I hope to see an obituary in the SIGNS that will more fully explain or express their lives and professions.

I feel sometimes that I had better keep silent, but from the abundance of the heart the mouth speaketh. I often feel full to overflowing, but cannot utter a word, but may be at the same time can write as freely as it may be put together, it is just as I feel.

"For mixtures of joy and sorrow
I daily do pass through;
Come tell me, fellow soldier,
If it be so with you."

I often try to pray for a reconciled spirit, but am apt to murmur at his will, but feel to know that all things work together for our good and his glory, if we are his children, and feel to say,

"The Lord can clear the darkest sky,
Can give day for night."

Why then should we distrust him, for to whom can we go but unto him? for he has the words of eternal life. It seems as yet we have no one to go in and out before us, and break to us the bread of life. But we still feel that the Lord is mindful of us, and will send us one in his time and after his own heart, and that we may be truly blest, for we have been and are. When we have no other supply our dear brother Fetter is with us, being one that was raised among us. I feel the Lord has wonderfully blessed us to take one from our midst and put him as a watchman on the walls of Zion. May he be supported and built up and encouraged to press on, and not to fear the foes, for they are many, and may we all strive together for the faith of the gospel, and may we love each other more and more, and each esteem others better than ourselves.

Dearly beloved, I feel sometimes such a love for the dear ones it seems beyond expression. I am often detained at home of late on account of poor health, but I hope to be submissive to God's will. We read in the scriptures that all things work together for good to them that love God, to them who are the called according to his purpose. I have a hope I love God and his people, and love their company, and have a hope that Jesus died for me. But sometimes my hope is very small, I feel so cold and feeble is my love. May we

seek each other's good, and may it be our desire to meet at times appointed for worship, and not forsake the assembling of ourselves together, as is the manner of some. May we ever be found at our post, and feel it a privilege, as well as a duty, and that it may be said of us, Behold how they love one another. We are commanded to be instant in season and out of season. We might think sometimes, Well, I will hardly go out today, I don't feel very well, and the weather is rough, and I will remain at home. Is this our duty, to let a trifle keep us away? Methinks whenever we get into this frame of mind we want a little stirring up by way of remembrance. Now, dear brethren and sisters, may we ever be kept from such a feeling of indifference and coldness. I feel that we, as a church, are at peace, and striving together for the faith that was once delivered to the dear saints. At present there are no changes in our numbers except by death, but I do feel there are many inquiring, "What shall we do?" To such I would say, Press on; the time must come when you will be made willing to take up your cross and follow your Savior in all his commands, and he will put a new song in your mouth, even praise to Christ Jesus, for he is sure to carry on the work he begins, never leaves it unfinished. No, blessed Savior, he loves to the end. Then you will feel to "tell to sinners round, what a dear Savior you have found." Lest I should be too lengthy I will soon close, and say to the dear ones, Write on; it cheers our spirits up by the way to hear from those we love in the truth; although many we have never met our hearts go out in love to them, they seem very dear to us.

Brother Beebe, if you think this worth a place, publish it, if not, throw it aside, all will be right.

With much love to brother Beebe and all the dear saints, I close.

R. F. HART.

MIDDLETOWN, N. Y., Dec. 31, 1880.

Having been favored in providence to attend all the appointments as published for me in the SIGNS, except the first, at Indiantown, which was disappointed by rain, I feel to express my gratitude to the ever-gracious Lord for his boundless goodness in ordering all things well for me, and extending his preserving care over me in my journeying, as in all my existence hitherto. Nor can I fail to appreciate the unvarying kindness of the many dear brethren and friends with whom I met. May the Lord reward them abundantly in their own experience, as I can never hope to be able to reciprocate their kindness.

Traveling and preaching continually, attending several appointments not included in the list published in the SIGNS, I was somewhat fatigued when I reached this place last Monday morning before five o'clock, having left Waverly, N. Y., a little before ten o'clock on Sunday night, after preaching twice there that day. Besides the many other dear brethren

and friends whose company I enjoyed on the tour, I was especially glad to meet with Elders J. L. Staton, T. M. Poulson, F. A. Chick, Wm. Grafton, M. Vail, and K. Hollister, though my interviews with each were very brief, as compared with my desire for their profitable company. I cannot write, as I would like to, of all the incidents of this tour, which has been one of the most pleasant of my life, although the most fatiguing. My strength was sustained beyond what I had hoped, and my health seems rather improved.

To the many anxious friends who requested to know of the health of my father, Elder G. Beebe, I am glad to be able to say that he seems remarkably well, with the exception of the cold and cough which he took in the early fall. He is able to attend to his ministerial and secular business regularly, except when prudence forbids exposing himself in severe weather.

In this note I wish to explain to some inquirers my change of address to this place. I am not located here, nor at any other place; but as I am continually corresponding with my father, he will know where to forward letters, so that they will reach me. The cloud conceals my future from me, so that I cannot see where or what the Lord has directed for me. After the present appointments I do not know what awaits me, but wish to be passive under the hand of the Lord, and say in truth, "Thy will be done." While no words can tell the goodness and mercy which have followed me all my days, with earnest sincerity the words of Job arise in my heart, "I would not live always." Weary and heart-sick with the delusive attractions of earth, which lure but to disappointment, I long to depart and be with the triumphant Captain of our salvation; yet my desire is to be reconciled to wait all the days of my appointed time, and to accept joyfully whatever of sorrow or suffering the love and wisdom of the Lord have given to me. Surely it is a high privilege to know the fellowship of the sufferings of our dear Redeemer, but without suffering ourselves, we cannot partake with him, nor can we suffer while we feel him present with us; therefore he hides from our view in thick darkness, but even then he still leads us.

If the Lord will, I hope to comply with the requests of several dear brethren by visiting their sections during the coming year; of the special time given to each I will write them, when they can arrange appointments. Although I expect still to be traveling, my address will continue to be at this place until further notice.

In tribulation, as ever, with love to all the lovers of truth,

WM. L. BEEBE.

WRIGHTSDALE, Dec. 26, 1880.

ELDER BEEBE AND SON—DEAR BRETHREN:—Inclosed is a letter from our beloved brother Theobald, which with his consent, I send to you for publication if you deem proper.

The letter to me was dear and comforting, and I cannot feel it ought to be withheld by me from the household of faith. Ever unworthily,
EDITH HANNA.

SADIEVILLE, Ky. Dec. 8, 1880.

MISS EDITH HANNA—MY DEAR SISTER:—Yours of the 26th ult. was received a few days since. I have not words to express the mingled emotions of pleasure and sorrow which filled my heart while reading the precious communication to my dear wife. Emotions of pleasure arising as I read the guileless expressions of love and sympathy for, and with the afflicted and poor people of God, and of sorrow for my own coldness and unprofitableness. I feel, dear sister, that I should not wonder that my cup of joy should always be mingled with sorrow, but that the wonder should be that it was ever allowed to me to rejoice in Christ Jesus at all, that the cup should not be one of unmixed sorrow. Yet I hope I may say in the sight of him whose eyes are everywhere, beholding the evil and the good, that even I have been given "the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. lxi. 3. Yet when I look back upon the way that I have been brought, it does seem that it is scarcely that I have been saved from my destruction.—Ps. iv. 1, and Ps. cvii. 20. I can see nothing whereof I have to glory save in the cross of our Lord Jesus Christ, but much to be ashamed of and to mourn over, and often do I have to cry, "O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments."—Ps. cxix. 5-7. In regard to the text, John vi. 53, I fear very much that I may darken counsel with words without knowledge, but as you have requested I will endeavor as briefly as I can to give you such views as I have upon that sublime and mysterious subject.

Among those who were present when the Savior spoke these words were many to whom he had said, "Ye also have seen me and believe not. All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out." These unbelievers could not understand how this man could give them his flesh to eat; they did not seem to understand their own ritual. For they who served the tabernacle could partake with its altar, that priesthood being after the law of a carnal or fleshly commandment. But said Paul, Heb. xiii. 10, "We have an altar, whereof they have no right to eat who serve the tabernacle." Having forfeited the life given us in Adam, neither Moses, the law, or the manna given the fathers in the wilderness could give back to sinful man life. A ransom from the power of the grave, a redemption from death could only be found in the flesh of Christ which he came expressly to give for the life of the world, his body must be broken,

his blood must be shed for many for the remission of sin. Any one, therefore, who did not apprehend this truth, but were leaning upon or trusting to any other means of life and salvation, evinced that they had no life in them, that is, no spiritual life.

The evidences of their senses alone could not bring them to Christ. "No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." Jesus knew that only such as were taught of God could come to him, and that all such would come. The unbelieving Jews supposed that descent from Abraham secured to them interest in all the promises of God, and therefore thought these words a hard saying. They could witness the miracles and eat of the loaves and fishes, but sole reliance upon Christ for life and salvation they could not learn; in this these were offended with him and turned back and followed him no more.

The words of Jesus concerning his death and resurrection can be food and drink only for those who are born of God. "He that believeth on me hath everlasting life." "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."

The answer of the twelve through Peter throws much light on the subject. "Lord, unto 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." If we should go to where these unbelieving Jews went, we know that his words are death, that he can do nothing but accuse us as vile and justly condemned sinners in the sight of that holy law.

But in Christ we see the law and the prophets fulfilled; we see when drawn to him, the Lamb that was led to the slaughter, and the Mighty one upon whom help has been laid, in whom all fullness dwells. The way, and the truth and the life, by whom alone access to the Father is possible. And thus does Jesus appear to the faith of his people in his words to this day; although we know him no more after the flesh, we are still permitted to know him when he appears in his word and ordinances.

May God bless you, dear sister. Wife and mother join in love to you.
J. M. THEOBALD.

OPELIKA, Ala., Dec. 20, 1880.

ELDER G. BEEBE AND SON—BELOVED IN THE LORD:—Whether the most guilty or the least, I am six months in arrears in my subscription to the SIGNS. A series of reverses in my temporal interest has kept me busy to meet all the demands upon me. It was my purpose and desire when I became a subscriber to the SIGNS, thirty-five years ago, to comply strictly with the published terms of advance payments. For more than twenty years I was enabled to do so, but eventually for two years since the war, I found it necessary to discontinue taking it or fail to comply.

I chose the former, rather than be in arrears, but still I had the privilege of reading it, as a brother living near me was taking it. Having been so long accustomed to receive it, and being familiar with so many of the names of its correspondents, and personally acquainted with several whom I highly esteem in the truth, I feel like I can hardly give it up, and therefore I am glad once more to be able to inclose the subscription price.

I would have been glad to have met with you and brother Wm. L. Beebe when you were in Georgia, but circumstances beyond my control forbade it. My general health, though not good, is about as it has been for some years past. Sometimes I am able to go and preach, and sometimes I am not. I do feel that the Lord has been very merciful to me, and his gracious dealings have been many and very wonderful. Our little church at Mt. Olive has been greatly refreshed during the present year, having received an accession of about twenty members, fourteen by baptism. For some years previous we had been in the furnace of trial, and at times I had felt much cast down, but not entirely discouraged. Frequently the searching question of the psalmist would occur to my mind, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God. For I shall yet praise him for the help of his countenance." The blessed promise has been realized. "I had fainted unless I had been led to see the goodness of the Lord in the land of the living."

My regards to you and family, and to all the dear brethren and sisters at Warwick, or elsewhere, who may wish to hear from me.

W. M. MITCHELL.

CROOKED CREEK, Indiana.

DEAR BRETHREN G. BEEBE AND SON:—Enclosed please find two dollars, for the continuance of the SIGNS, for it affords me great comfort to read it, as we live where there is no gospel preaching, although there is plenty of the "Do and live" sort all around us, in which we are told that we must work for the Lord or we cannot be saved. But if ever I was converted to God, and I sometimes hope I have been, it was not effected by anything which I had done or could do. My only trust for salvation is in God; for without him I can do nothing.

In reading the SIGNS OF THE TIMES, I hear from the dear brethren and sisters, and am edified and comforted by their communication; they are to me, like cold water to a thirsty soul in a thirsty land.

Brother Beebe, will you please give your views on John x. and last clause of the ninth verse. "And shall go in and out, and find pasture."

Do with this as you think best; it is from your unworthy sister,

MARTHA A. LINN.

REPLY.—In these parables our Lord speaks of those for whom he laid down his life, as his sheep, and of himself as their good Shepherd, who when he has called them out of

the old legal or Jewish fold, and made them familiar with his voice, teaches them, as we believe he has our sister, to distinguish their Shepherd's voice from the voice of strangers who are preaching the "Do and live" doctrines, in which they cannot recognize the cheering accents of their dear Shepherd's voice. Jesus says, in the 27, 28 verses of this same chapter, "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," &c. When he has called them by name, and led them out from the house of bondage, he goeth before them to lead, not behind them to drive them, nor to be himself led either by their good or bad works, and by his kind and gentle leading they enter through him into his sheepfold, and are and shall be saved. A sheepfold is a place of shelter from storms, winds, and cold, where sheep are kept in safety and comfort when it is not prudent or safe for them to roam about in the fields of pasturage which he has so graciously provided for them. But sheep are not always confined to this fold. He not only leads them, by himself as the door into the sheepfold, but he also leads them out into the open fields, where he causes them to rest at noon, and where they feed and lie down. The psalmist says, "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."—Ps. xxiii. 2, 3. When it is best for them to range and lie down in the open pastures, he leads them thither; but in the dreary winter, or stormy night, he leads them into the comfortable and safe fold. They go into the fold, and out into the fertile fields only as they are led by his kind and constant care and protection; therefore they shall go in and out, in perfect safety.—ED.

NEW YORK, Dec. 15, 1880.

DEAR ELDER BEEBE:—I see my time is almost expired for the SIGNS. Inclosed you will find two dollars for the coming year.

Dear brother, we can say with the psalmist, Goodness and mercy hath followed us all our days. O that I could extol his great name for the wonders of redeeming love. Having been in the wilderness, the darkness of night surrounding me, no sun or moon or stars, darkness that is felt, so fearful to move, my cry has been, O Lord, undertake for me, bring me forth to the light, give me a token for good, that I may again praise thy name. In reading dear sister Murray's communication my soul has been comforted. It has been very cheering, after more than a month of darkness, to once more behold the sun. Ere I was aware, my soul was uniting with her to praise and adore the name of my Redeemer for his matchless grace, and led to adore the grace that called a wretch like me, and has kept me so many years as the apple of his eye, while I have so often departed from him.

"Determined to save, he watched o'er my path."

Yes, blessed be his holy name, if he had not, I should not have being now to praise him. He that began the work must carry it on to the end. So let all the glory be to his holy name forever, "Not unto us, but unto thy holy name, be all the praise." I did not think, when I commenced, to say anything more than remit the money; but I have been constrained to write what I have, I hope, by the Spirit. You can do as you think best in inserting it in your paper, as you no doubt have more articles of importance; if so, I desire you to throw it aside, it will be all right. I will now close, wishing you and all the dear children of God the richest of blessings that God may see fit to bestow.

With love to all the dear family of God, I remain your unworthy sister,
ELIZABETH BEESLEY.

HOPEWELL, Ky., Dec. 7, 1880.

DEAR BROTHER BEEBE:—Since God by his kind providence put into my hands some copies of the SIGNS, I am resolved to write you. Although I feel sharply my unworthiness and utter weakness, I trust that I have been brought by sovereign grace to know the Lord.

I am yet quite young, but have read with intense interest the word of God, and have found it so different from what I have always been taught from the pulpit, that I have often been greatly perplexed. All the preaching I ever heard was so different from my feelings and the scriptures, that I sometimes believed that all was heresy, and that God's church was not represented here; but when my own weakness and sinfulness were brought to view, how dare I denounce those wise and good men as heretics? When I dared assert my faith I was derided and called a heretic, and informed that of all heresies, both ancient and modern, none such had ever made its appearance. Thus things went on for years, until I received your excellent paper, and there I found the same precious faith so ably set forth and so earnestly contended for, that I exclaimed within myself, God has a people, and I have found them. Since then I have received some numbers of your paper, which came laden with choice dainties and rich luxuries to a hungry soul. I am going to subscribe for your paper as soon as I can, for I love the doctrine it advocates and the people it represents, although we have neither here.

Do with this as you think best, and I will send you something more some day, for I want to help swell the anthem of salvation by grace, and grace alone.

Yours in hope of eternal life,

H. M. CURRY.

GEORGETOWN, Ky., Dec. 5, 1880.

ELD. G. BEEBE—DEAR BROTHER:—Please find inclosed a few stanzas penned by our dear brother, J. Taylor Moore, who is about to drink the dregs of affliction's bitter cup. His eldest and much beloved son, Eu-

gene, on the 5th of last month, when returning from a hunt, accidentally shattered his right arm by the discharge of his gun. It was amputated near the shoulder, since which time he has not been free from the most excruciating pain, except when under the influence of opiates. His physicians have little hope of his recovery, and it seems that the dear sufferer is now awaiting the summons of the Almighty to release him from a bed of languishing and a world of sin and sorrow. He remarked to his mamma (sister Sophie) a few days ago, that it was the Lord's doings; that the shot was intended and directed by him. Brother Taylor is almost distracted with grief, and sister Sophie requests me to write you, saying she often thinks of you amid their deep distress, wishing for your presence, believing your words would be blessed unto comforting her grief-stricken husband.

This dispensation of providence seems dark and mysterious, but as brother Taylor often remarks, "The Judge of all the earth will do right;" also, in the overflowings of his bruised heart, "Be still."

I am the Almighty, the storm I control;
I only design to display by the storm,
That I, the Almighty, will do thee no harm.

And "How can he harm what he loves?"

Yours in much tribulation,

FENTIE B. MOORE.

HANNIBAL, Mo., Dec. 19, 1880.

DEAR BROTHER BEEBE:—It is with regret nearly allied to mortification that of the eleven names you for Vol. 48 of the SIGNS, I now have only four, including myself. Brother G. R. Green having moved to St. Louis, whither you have been sending his paper. All the balance, for reasons, principally want of money, conclude not to continue. None have given as a reason any dislike of the SIGNS, but have rather expressed satisfaction. I have been heretofore very solicitous to make the list as large as possible, and had indeed hoped I might still increase it, but I have been disappointed. Last year I advanced the money for all, as I could not well see them all then, and it was a good while before the most of it was refunded, and one is yet due. I only state this to show how anxious I have been to have as many read the SIGNS as possible. I shall, as heretofore, do what I can for its circulation. The disputations that have been among brethren has doubtless caused some to discontinue, but I do not know that it has been so with any here. We all in this locality seem to be of one mind, at least where there is any mind manifested, and harmony prevails.

While I am free to say that there have been some things, or views in the SIGNS, both editorial and communicative, which have not been to my mind, or understanding, still I do highly prize them, and have read with much comfort and instruction for many years, and hope to do so the balance of my days.

May the Lord still bless you as

heretofore, with every needed grace and gift, for your own joy and comfort, and for all his "afflicted and poor people" who may read, or attend upon your ministry. And when your arduous labors shall have been completed, your "warfare accomplished," may you have an abundant entrance into his everlasting kingdom, for Jesus' sake.

I desire greatly to see you again in the flesh, if the will of the Lord be so.

Unworthily your brother,
W. F. KERCHEVAL.

ASHLEY, Ohio, Dec. 21, 1880.

ELDER BEEBE—DEAR BROTHER:
—This leaves me very unwell, having taken a severe cold. I hope it will find you and yours well. I received a message a little while ago that one of our dear brethren of the Bethel Church had died last night, namely, Isaac Cummings, requesting me to attend the funeral; but I am so unwell that I cannot go. So one after another of our associates are dropping, leaving us lonely and sad, and admonishing us that we have no continuing city here, but, the apostle said, we seek one that is to come, whose maker and builder is God. So the children of God only appear for a little while here on earth, and then they are gone; and if only in this life they had hope in Christ, they would of all men be most miserable. But a glorious and earnest expectation of a blessed immortality beyond the grave gives them joy unspeakable and full of glory. Our blessed Savior said to his disciples, "I go to prepare a place for you; and if I go away, I will come again and receive you unto myself; that where I am, there ye may be also." And again, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory, the glory which I had with thee before the world began." And what was said of the disciples when he was on earth, is equally true of all believers in Christ. Peter said, When Christ, your life, shall appear, ye shall also appear with him in glory.

Brother, it has been a long time since I commenced taking the SIGNS, and as yet I see no reason to fall out with the general principles taught in it. I believe it is in sweet accordance with the testimony of God, and his dealings with his children; and how it is that some who we hope are taught of God are opposed to the SIGNS, I do not understand. I am very sorry that so many of the patrons of the SIGNS are so neglectful about paying for their paper. O brethren, this ought not so to be. If you let the paper come, pay for it. It is generally conceded that the Old Baptists are the most prompt of all people.

Brethren, you may think I have said too much. I will not apologize.

Yours to serve, as ever,

JOHN H. BIGGS.

APPOINTMENTS.

ELDER S. H. Durand will be with the church at Utica, N. Y., on the fifth Sunday in January, and Elder B. Bundy on the second Sunday in February, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1881.

DIVIDING THE SPOIL WITH THE STRONG.

Brother William Hamner makes the following request:

"As I have never asked your views, I think I can ask them now without being thought troublesome. Please give your views on Isaiah liii. 12, especially on the clause, "And he shall divide the spoil with the strong."

Respectfully,

INQUIRER AFTER TRUTH.

REPLY.

None, we presume, will dispute that our Lord Jesus Christ is the person of whom this prediction was made, and to whom the promise in the prediction relates, as the description of him and of his Mediatorial work is so clearly given in the chapter. He who at his coming in the flesh "was despised and rejected of men; a man of sorrows, and acquainted with grief." "He who hath borne our griefs and carried our sorrows." Who "was wounded for our transgressions, bruised for our iniquities;" and on whom was laid the chastisement of our peace, and with whose stripes we are healed. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter: and as a sheep before his shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "Therefore," (for and in consideration of all this,) "will I divide him a portion with the great, and he shall divide the spoil with the strong."

These positive promises are made by the God and Father of our Lord Jesus Christ, to him who in the eternal Godhead is one and identical with the Father, and in his begotten Sonship is the Mediatorial Head and Redeemer of his body, the church, and holding the relation of Son and Righteous Servant of the Father.

The "portion" divided unto him out of the whole mass of mankind comprises all them that are afar off, even as many as the Lord our God shall call.—Acts ii. 39. For when the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. "For the Lord's portion" (in this division of the sons of Adam) "is his people; Jacob is the lot of his inherit-

ance."—Deut. xxxii. 8, 9. Of this portion divided to the Son of God, Jesus says to his Father, in John xvii., "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." "I pray for them whom thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Of this portion which his Father has divided to him, he says, John x. 29, 30, "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one."

"And he shall divide the spoil with the strong." Spoil, in a scriptural sense of the word, means the trophies of victory; and in the dividing of the spoil we are to consider what they are, what powers were overcome, and what were the trophies of our Redeemer's victory when he poured out his soul unto death, and rose in triumph from the dead, and how and with whom the spoil was divided. We are told that our Savior "spoiled principalities and powers, and made a show of them openly."—Col. ii. 15. In the same chapter, and in connection with the last text referred to, we are told that he spoiled the principality of the ceremonial law of its hand-writing of ordinances, and took it out of the way, nailing it to his cross. This spoil he divided with his redeemed members, who henceforth are made free from the law by the body of Christ, and subject no longer to be judged in meats, drinks, new moons or sabbath days, but are admonished to "stand fast in the liberty wherewith Christ has made them free;" for our triumphant Redeemer, who in the day of his flesh was himself subject to the law, is now in his resurrection glory manifestly the Head of all principality and power. Sin also, which hath reigned unto death, the strength of which is the law, is spoiled of its dominion over the redeemed vessels of mercy. "For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. vi. 14. Death is also a principality and power, as it has reigned. But through death Jesus has destroyed death, and him that had the power of death, and verified the prophecy, "O death, I will be thy plagues; O grave, I will be thy destruction."—Hosea xiii. 14. Death is despoiled of its sting, and the grave of its victory. Sin and death are spoiled of their prisoners, over whom they held dominion. The prey is taken from the mighty, and the lawful captives are delivered, in the redemption which Christ accomplished, and the triumph which he has achieved. "Jehovah has triumphed, his people are free." And he has obtained eternal redemption for that portion of the sons of Adam which the Father has divided unto him.

"And he shall divide the spoil with the strong." Not with the vanquished principalities which he has led captive; for strong as they were to hold his people captive, despite of any power they had in themselves, they could not vie with him whom God had made strong for himself. Brother Boydston will pardon us for differing with him, in supposing that the spoils of Christ's victory in bearing the sins of many and making intercession for the transgressors, was divided with Satan. While it is true that Jesus shall separate the nations as a shepherd separates his sheep from the goats, and that the work is now being accomplished, according to the parable in Matthew xxv., as our brother has said in his excellent communication in the first number of the present volume of the SIGNS, we cannot think that any of the spoils of our Redeemer's deathless victory shall ever be consigned to the place prepared for the devil and his angels. Great victories were often expressed in the Old Testament by the dividing of the spoil with illustrious characters; and the expression is not inappropriately applied to the triumph of our Redeemer. He has divided the spoil with the divine law, under which he suffered, in that he has magnified it and made it honorable. The strength of the law of God may be inferred from the fact that heaven and earth shall pass away, but no jot or tittle of it should fail until all was fulfilled. The honor of the law was sustained as a trophy of his victory. All the perfections of Deity shared in the spoil which he divided with the strong. The truth of God was verified, and his justice was sustained. His wisdom, power, grace, mercy and love, and his immutability, all were honored, and the glory of God was magnified, when Jesus poured out his soul unto death, and rose in triumph from the grave. Because he hath poured out his soul unto death, and was numbered with the transgressors, and bore the sins of many, and made intercession for the transgressors.

ROMANS I. 18.

Brother J. A. Davis, of Olney, Mo., asks for our views on Romans i. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Ungodly men, and even devils, may be convinced by the evidences of things which are seen, but they are not convinced in their judgment that there is a God, and of his eternal power and Godhead by such irrefragable testimony as they see, while totally destitute of the faith of the Son of God, by which the children of God are taught by the Spirit. The ungodly are convinced by the things which are *clearly seen*, and therefore walk only by sight; while those who are born from above, and are led by the Spirit, walk by faith, and not by sight. But whether this conviction is held by the external things which are made, and are clearly seen, or known or held by special and experimental revelation to the faith of

God's elect, the fact is in itself a truth, an eternal reality. There is a supreme God, who has written the evidence of his eternal power and Godhead indelibly on all the things which he has made. The heavens declare his glory, and the firmament showeth his handiwork. The starry sky, with all its numberless lights, the teeming earth, with all its animal, vegetable and mineral productions, present such incontestible evidence of the existence of God that none but the fool is left to deny his existence. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." His power is seen as displayed in the creation, his eternity, in which he must have existed before he created the world, or put in motion the revolving wheels of nature or of time. All this is clearly seen by all intelligent beings, and this conviction is held, even by the ungodly, as a truth. But with the ungodly and devils it is held in unrighteousness, as shown by the connection of our text: "Because that when they knew him," (in that which may be known of him, and as manifest in them,) "they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." Thus what truth they held of his being and attributes, they held in unrighteousness, plunging into the vilest depth of idolatry and unrighteousness.

Against all this ungodliness and unrighteousness of men the wrath of God is revealed from heaven, in the way, manner and forms described in the chapter, as it is said, "Wherefore God also gave them up to uncleanness, through the lusts of their own flesh," &c. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Thus showing his wrath by suffering them to act out the lusts and abominations of their depraved nature until they should fill up the cup of their iniquity, and receive their final doom; as this apostle shows in the ninth chapter of this epistle how God's wrath from heaven is displayed: "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction." To be suffered to rush on unrestrained in the gratification of our own lusts, fulfilling the desires of the flesh and of the mind, is a signal demonstration of the wrath of God, in its terrible revelation from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

THE ONE TALENT.

(Matt. xxv. 24, 25.)

Brother E. McKinney, of Missouri, desires our views on Matt. xxv. 24, 25, "Then he which had received the one talent came and said, Lord, I know 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 and hid thy talent in the earth: lo, there thou hast that is thine." These words are part of a parable which was spoken in connection with the several parables of servants left in charge of their Lord's household, to give them their meat in due season, the parable also of the ten virgins, and of the sheep and the goats; all of which, we think, were spoken in admonition to the disciples and especially to the servants of the household of our Lord, who were about to be left by our Lord to rule, and feed the members of his house in due season until he should return from his journey. A special application is probably had to the time of his being delivered up to be crucified, and extending to the period when he should, by his spirit, return to them, as he did by his spirit on the day of pentecost. This was a time of peculiar trials, in which they did not know at what hour their Lord would return to them. These servants, according to chapter xxiv. 42-51, were his, Christ's own servants, on whom he had bestowed gifts qualifying them to feed and watch over the household; and those of them who should at his coming be found in the faithful discharge of the duties enjoined on them were pronounced blessed; but if any of them should say in their hearts, My lord delayeth his coming, and should begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant would come in a day when they looked not for him, and cut them asunder, and appoint them their portion with the hypocrites; and there should be weeping and gnashing of teeth.

We do not understand this to mean that these unfaithful servants should be sent down to hell; but that in the wholesome discipline of the church and kingdom which was to be set up, they should be cast out from the fellowship of the saints, and mingle with hypocrites; for within the walls of the holy city is the tree of life, and they are blessed and happy who do the commandments of Jesus; that they may have right to the tree of life—to the privileges of the church of God; for without are dogs, sorcerers, hypocrites, &c.—Rev. xxii. 14, 13.

Then, at that time, when the king should return and sit in the throne of his Mediatorial glory, shall the kingdom of heaven be likened unto ten virgins; 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 to 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. Observe these recipients of the talents were not only servants, but they were *his own* servants. They were of different capacity or ability, but all alike as his own servants, and the gifts were distributed according to their several ability. Even so has God set the gifts in the church which is the body of Christ, as it hath pleased him. He knows the several ability of all his members, and has wisely varied the gifts which are for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, so as to accomplish his design; and he that has but one talent, has as much according to his capacity as he that has five, and is under no less obligation to be actively engaged in the use of it as he would be if he had five. It may be thought an easy matter to say that this slothful and wicked servant was an alien. But has our Lord ever bestowed any gift for the feeding and edifying of his church on any but his own servants? And may we not press home to ourselves a still more soul-stirring inquiry, Have we not ourselves complained almost in the very words of this wicked and slothful servant? Have we always been free from murmuring when paddling our little canoe so near the shore, while we have witnessed the superior gifts bestowed upon those of greater capacity bounding over the raging billows of the broad ocean with safety and ease? Nay, have we not concluded, and said in our heart, Our gift, if it be indeed a gift, is too small to be of any use, we will hide it in the earth; for if the Lord requires us to occupy a gift, he is a hard master, reaping where he has not sown? If our Lord would give us five talents, and make us equal in point of gifts and ability to the most gifted, then we would be satisfied that he had sown, and had a just right to reap; but as he has not, we are afraid, and think it more prudent to hide or conceal what little we have, and return it to him at the day of reckoning.

This wicked slothfulness is not peculiar to those who are called to the work of the gospel ministry. Some of the new-born children have said in their heart, My hope, which I cannot quite throw away, is so small that I am afraid, and will keep it hid, in the earth, in the secret chambers of my earthly heart, and wait until the Lord shall give me as clear an evidence as I think he has given to others, then I shall not be afraid, and will no longer hide it. I will then go and tell the church what the Lord has done for me. Our Lord is entitled to a revenue of praise for every gift however small it may appear to us, and if we cannot use it to any great profit and edification of others, we should at least put it in the bank, or church, where it would be appreciated by the saints and through the saints produce *usury*, of praise to God.

At the time of reckoning, the slothful servant of the one talent is severely reprov'd, and chastened. The enjoyment even of his little hope or talent is taken from him, and given

to him who has ten talents, and the slothful servant is cast out from the light and liberty of the faithful, into darkness, and in company with hypocrites where there is weeping and gnashing of teeth. "For whom the Lord loveth he chasteneth." If we understand correctly, it is the chastened child of God who for his disobedience is cast into outer darkness who weeps, for none but God's own dear children weep when cast into that darkness which is the element of the ungodly. They truly weep when they remember Zion, and the privileges which they once enjoyed. But it is the company into which they are cast who gnash upon them with their teeth. Derisively their enemies require of them to sing the songs of Zion in the strange land; for without are dogs, sorcerers, hypocrites and scoffers.

May we all be admonished by the application of these parables, especially those who are called to feed the church of God, when allured by the delusive vanities of the world to drink in the intoxicating doctrines of men, and to smite their fellow servants—or to neglect the gift that is for them, however small it may be, for, "It is a fearful thing to fall into the hands of the living God." Nor would we have the little trembling ones who feel afraid because they have not as great an evidence as others, fail to ponder well the application of the admonition of this parable. Small as their talents may seem, it is the Lord's, and in the improvement of it they shall be enlarged, and shall enter in through the gates into the Holy City, and have right to the tree of Life. But with their Lord's money hidden, they must have for their associates the scoffing enemies of the cause of God. "Joy is sown for the righteous," and "The willing and obedient shall eat the good of the land;" but the disobedient shall be beaten with many stripes.

HEBREWS VI. 1-3.

Brother David Richey, of Milford, Louisiana, desires to have our views on the above named text. We have given such views as we have on the subject in volume xv., No. 15, volume xxi., No. 3, volume xxiii., No. 6, volume xxx., No. 20, volume xxxi., No. 10, and volume xxxv., No. 18. But as those papers may not be accessible to brother Richey, we will briefly say that the *principles of the doctrine* which the saints are instructed to leave, we understand are the *types* on which the apostle had been dwelling in the preceding chapters; for the law had a shadow of good things to come and pointed to the doctrine of Christ, as the priesthood of Aaron and his sons, and the offerings made by them, all pointed to the one offering of Christ, by the which he hath perfected forever them that are sanctified, so that his one offering is never to be repeated; for since it was made, there remaineth no more sacrifice for sin. Therefore we can no longer lay a foundation for repentance, &c., by any of the offerings which were made for that purpose under the law or

Levitical priesthood. "For the law made nothing perfect, but the bringing in of a better hope." "If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"—See chapter vii. 11. Now the saints are no more under the law of a carnal (fleshly) commandment; but in their High Priest, who is after the order of Melchisedec, they are made partakers of the power of his endless life.

Under the former law and priesthood, which could make nothing perfect, the offending Israelite could bring his offering to Aaron from year to year, and by it lay a foundation for legal repentance; but under the gospel dispensation and priesthood of Christ, if his one offering could fail, it would be impossible to renew us again to repentance, as to do that would require that Christ should again offer himself in sacrifice, and be crucified anew, and thus be put to an open shame; and that is not possible. The imperfection and inefficiency of the law and Jewish priesthood to purge us from dead works, requires that we should leave all the ritual of Judaism, and pass on to perfection, which is found in nothing short of the gospel, and in the priesthood of him who through the eternal Spirit offered himself without spot to God, to purge your conscience from dead works, to serve the living God.

Brother E. V. White informs us that he recently had the pleasure of baptizing a number of converts in the fellowship of the New Valley and Frying Pan Churches. Five were received as members of the former, and two of the latter church. May the Lord continue to add to the churches of such as shall be saved, and extend the good work of his spirit into all the numerous branches of his kingdom, in all places where he has recorded his name.

INFORMATION WANTED.

ANY one knowing the present address of Mrs. Mary E. Hall, formerly of St. Augustine, Illinois, will please send the same to this office.

ANY of the brethren dwelling in Hawamba, Chickasaw or Lafayette Counties, Mississippi, are requested to send their address to brother M. B. Weedon, Fort Scott, Bourbon Co., Kansas.

NOTICE.

As some have written inquiring if I have any copies of "The Trial of Job" left, will you allow me to say through the SIGNS that I have a few? Price, one dollar. Address me until the middle of February at 470 Grand Street, Brooklyn, N. Y. After that at Herrick, Bradford Co., Pa.

SILAS H. DURAND.

THE EVERLASTING TASK FOR ARMINIANS.

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

CHURCH CONSTITUTED.

THE following brethren and sister, to wit, R. I. Lightfoot, L. D. Teague, J. M. Linsey, Linvill Minatt and wife, were granted letters of dismission from the Regular Baptist Church of Jesus Christ at Round Prairie, Dallas County, Mo., known by the name of Round Prairie Church, at her meeting for business on the first Saturday in October, 1880, with authority from their mother church, and for the purpose of being constituted into a church at the Obanon school-house, on the Obanon Prairie, eight miles south of Buffalo, county seat of Dallas Co., Mo; in pursuance of which they proceeded to solicit helps from the several churches of the Ozark Association of Regular Predestinarian Baptists, to meet at the above named school-house on Saturday, November 13th, 1880. Their request was responded to, and the brethren and sister were met at the time and place appointed by the following brethren:

From Round Prairie—Elder W. C. Wisdom, Deacons L. A. Greene, J. E. Arnald, and brother F. M. Wisdom.

New Hope—Elder T. V. Ware, licentiate L. C. Mills, brethren John Chastain, Anderson Ware, and J. C. Thomas.

Services were introduced with singing:

"Planted in Christ, the living Vine,
This day with one accord,
Ourselves with humble faith and joy
We yield to thee, O Lord."

Prayer, and a well-timed and appropriate discourse by our much beloved brother, Elder W. C. Wisdom, who is an able defender of the truth. Text, Matthew xvi. 18: "And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The above named brethren were then organized into a council by choosing Elder W. C. Wisdom Moderator, and Elder T. V. Ware Clerk, and proceeded to the further transaction of business.

1. Considered the propriety of constituting the above named brethren and sister into a church.

2. Inquired of the brethren and sister desiring to be constituted if they were of the same mind as when they took their letters of dismission from the mother church.

3. They answered in the affirmative.

4. The council called for their letters of dismission, which were examined and found to be in order.

5. Called for their Articles of Faith and Rules of Decorum, which were examined and found to be sound and orderly, being identical with those of the Ozark Association.

6. The council being fully satisfied of the propriety of constituting them, proceeded through the Moderator to pronounce them a Regular Predestinarian Baptist Church of Jesus Christ.

7. The Moderator gave to each of them the right hand of fellowship, followed by all the brethren, with praise.

8. Prayer by Elder T. V. Ware.

9. Charge by Elder W. C. Wisdom.

Being thus organized, she is now ready to transact business for herself. This has been a season of solemn interest, long to be remembered.

This little band of humble followers of the meek and lowly Jesus then gave their church the name of Union, choosing for their pastor Elder W. C. Wisdom, and for their clerk R. D. Lightfoot.

May our covenant keeping God so rule in the hearts of the little body of baptized believers that they may ever continue in the unity of the Spirit and in the bond of peace.

Minutes read and received, and requested Eld. T. V. Ware to transcribe the same, and send them for publication in our welcome messenger, the SIGNS, edited by our beloved brethren, Elder G. Beebe and Son.

Dismissed with benediction.

W. C. WISDOM, Mod.

T. V. WARE, Clerk.

LEXINGTON, Ga., December, 1880.

DEAR ELDER BEEBE:—Find inclosed P. O. order for two dollars, for which please continue to send the SIGNS to my father, Elder D. W. Putman, at Lexington, Ga. Father is still very feeble, has been very sick since you were here. We were truly grateful to the Giver of all good for your safe return home from your very pleasant visit to us, which will long be remembered by us as one of the greatest pleasures of our lives. I feel like a life-time wish of mine had been gratified in being permitted to see you. May the blessings of God richly abound to you and yours. We all send much love to yourself and family. Yours in hope,

E. ELLEN PATMAN.

MARRIAGES.

At the residence of the bride's parents, in Delaware Township, Hunterdon Co., N. J., Dec. 25, 1880, by Elder Benton Jenkins, Mr. Wm. S. Koehersperger, of Philadelphia, and Miss Annie E., daughter of Ephraim Myers.

Nov. 3, 1880, at No. 43 North Third Street, Camden, N. J., by Elder William J. Purington, Dr. Silas H. Quint and Miss Katie M. Pierson, both of Camden, N. J.

Nov. 17, 1880, by the same, at the residence of the bride's parents, Mr. William S. Bond, of West Amwell, and Miss Julia A. Stout, of Princeton, both of New Jersey.

Dec. 15, 1880, by the same, at the residence of the bride's brother, Mr. Richard S. Dailey, of Raritan, and Miss Eleanor M. Leigh, of Hopewell, both of New Jersey.

Dec. 16, 1880, by the same, at the residence of the bride, Mr. Andrew Cray and Mrs. Sarah F. Cray, both of Hopewell, N. J.

At the residence of Mr. Samuel Pipers, in Licking Co., Ohio, Dec. 2, 1880, by Elder L. E. Hanover, Mr. Elisha M. Orndorff and Miss Sarah I. Clark, both of Licking Co., Ohio.

By the same, at his residence, Dec. 16, 1880, Mr. Frank Cockrell and Miss Nancy Jane Feazel, both of Delaware Co., Ohio.

Sept. 30th, 1880, at the residence of the bride's father, by Elder T. M. Poulson, Mr. Minus H. White and Miss Amarentha C. Beathards.

Oct. 24, 1880, by the same, at the Baptist meeting-house called Nassaongo, Wicomico Co., Md., Elder Joseph L. Staton and Miss Martha C. Rounds.

Nov. 24, 1880, by the same, at the residence of the bride's father, near Powellsville, Wicomico Co., Md., Mr. Wm. R. Laws and Miss Mary E. Beathards.

Dec. 22, 1880, by the same, near New Church, Va., Mr. Jefferson D. Byrd and Miss Elizabeth J. Smith.

OBITUARY NOTICES.

DIED—Sept. 9, 1880, at the residence of her husband, near Larue's Cross Roads, Sussex Co., Del., Mrs. Lavinia E. Hastings, aged 27 years, 2 months and 4 days.

Sister Hastings was one of quite a number who were gathered into the Little Creek Church during last year. Her baptism took place November 17th, 1879, so her privileges in the fellowship of the church were out short in less than ten months. Until quite recently she had had no knowledge of the Baptists. Trained up from infancy in the way of the religion of the times, and by which she was surrounded, she became a professor very early in life. When she met with Old School Baptists it was to find herself strongly prejudiced against them. Her experience commenced some six years ago, and long before I knew her, with a dissatisfaction with herself, and all her religion and religious works. Trying to satisfy the longings of her soul with renewed and increasing effort, she engaged zealously and earnestly in every duty and religious service that were presented to her. Wearied at length with her toil, saddened and distressed with the consciousness of failure, and the insufficiency of all her efforts, feeling that sin was mixed with all she did, and that after all she was a poor, lost sinner, she knew not whither to turn for sympathy or for pity. For a time she seemed to be almost deranged. I remember on one occasion, when she entered at one of our meetings, I remarked to some of them that that woman looked as though she had been crying all the past week. Ere long the weary one found rest. The sorrow was turned into joy. If there ever is in the christian's experience "joy unspeakable and full of glory," I think it was in her case. For a few brief months she tasted the sweets of gospel fellowship, sitting under his shadow with great delight, and then he took her to himself. She has left to mourn here a devoted husband, now sorely bereaved, who followed shortly after his companion into the baptismal waters. She also left an infant child. She was one of the victims of typhoid fever, of which her father-in-law's family (E. B. Hastings) suffered so much. She was sick but nine days. Her remains repose near the walls of the meeting-house in which a few such happy hours were spent. While the Lord has appeared in his power and glory in building up this branch of his Zion, there has been no one case more bright or more interesting than this. It was a great shock to the family and to the church, and perhaps to none more than to myself. But she fell asleep in the faith of him who ever liveth. The Lord graciously comfort the mourners.

ALSO,

DIED—At the residence of his parents, in Sussex Co., Del., Sept. 21, 1880, Isaac Henry Hastings, aged 20 years, 6 months and 10 days.

The deceased was the son of our esteemed brother and sister, Benjamin B. and Sarah E. Hastings, who have long been faithful and devoted members of the Little Creek Church. This family have been subjected for many weeks to that terrible scourge, typhoid fever. Anxious days and nights were passed with three or four children down at one time, and not knowing which would go first, or what hour some loved one would be called away. After long suspense all were restored to health but the one named above, but a sense of desolation, sadness and gloom pervaded that once happy and cheerful family circle. Both before and during his sickness our deceased young friend manifested much interest in spiritual things; and amid all the anguish and delirium of fever, at intervals showed that his mind and thoughts were occupied with the subject of the salvation of lost sinners. They sorrow not without hope. This afflictive dispensation has not been without its salutary effects upon those who were spared to recover. A knowledge and love of the truth discovered itself repeatedly in the vague and delirious utterances even of some that are quite youthful. In due time it will bring forth its fruit.

On account of the long-continued and distressing sickness in the family, funeral services were deferred for a time. By request

of brother and sister Hastings, a number of the brethren of the church and sympathizing relatives and friends met with them on Saturday last, the writer of this among them, for the purpose of improving a little time to their comfort and profit. The afflictive dispensation has been tempered with much mercy, and I trust that all the while in the Redeemer they have found peace.

E. RITTENHOUSE.

DIED—In Geneseo, N. Y., July 17, 1880, at the residence of her son-in-law, J. B. West, **Emily Read Burns**, wife of Alexander Burns.

Her disease was dyspepsia. She had been troubled with it many years, but for the past fifteen years her health had been quite good, with the exception of an illness of eight weeks five years ago. In March she took a severe cold, from which she did not recover, but appeared to be gradually losing strength and flesh. She was not confined to her room, but could walk or ride as she chose. She was persuaded to see a physician, but he did not say there was anything alarming in her symptoms, but thought he could help her. We thought she was improving until a week before she died, and did not consider her in a dangerous condition until twenty-four hours before the last. She did not seem to suffer much, but died very easy. I have often heard her say, when speaking of the love of her Savior, "I shall be satisfied when I awake in his likeness." I believe she is satisfied, and with her Savior, her husband, son and daughter.

Mother would have been seventy-one years of age on the third of next August. She did not seem old to us, but was always young in her tastes and habits. She was a firm believer in the sovereign power and grace of God, and received a hope in Christ when very young. She enjoyed reading her bible and the SIGNS, and read a great deal of history and biography. She was born in Susquehanna Co., Pa., and lived there until after the death of her husband, in 1862, since which time her home has been with us. Three daughters survive her. Mother left us on Saturday morning, her funeral was attended the Monday afternoon following, and immediately after the services we followed her remains to Clifford, Pa., and on the following day we laid our mother by the side of father, brother and sister; then sadly we returned to our homes. With Luther, we can say, "Amidst irrepressible tears, O death! bitter to those whom thou leavest in life. But fear not; God liveth." He has afflicted us, but has not forsaken us.

"Dear mother, thy sufferings forever are ended,

Thy spirit now lives in the home of the blest;

When upward it soared 'twas by angels attended,

While winging its way to the haven of rest.

"The halo of glory that lit up thy features Betokened the transit while losing thy breath;

For God sends his angel to comfort his creatures

While passing the 'valley and shadow of death.'

"Then why should I grieve for my mother departed,

Or wish for her back to our hearth-stone again?

'Tis a weakness in me, for I feel tender-hearted,

And tearful bereavements like this give me pain.

"My feelings are tender, they throb with emotion,

They ebb and they flow like the wild ocean wave;

My sorrowing heart is oft stirred with emotion

For mother beloved, who sleeps in the grave.

"But hope cheers my bosom, though tears-drops are starting,

Though shadows may darken my pathway awhile;

With patience I'll try to endure the sad parting,

Believing I'll meet her again with a smile.

"Yes, when all earth's dark, gloomy shadows are lifted,

And I shall have faithfully 'fought the good fight,'

Then clouds that would gather around will be lifted,

And we'll meet again in the regions of light."

A few weeks after mother's death we moved to Rochester, as my husband had been in business here for the past three years. We were scarcely settled when Mr. West found it necessary to go to Paris, France, on business, for an absence of two months, and now we are looking for his return. Many cares devolve upon me, and I find this life is nothing but change. This is not our abiding place. This broad avenue of time is leading to eternity, the twin-sister of immortality.

Yours in christian hope,

J. B. WEST.

DEAR BROTHER BEEBE:—In compliance with the request of the deeply bereaved husband, I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **Mrs. Anna A. Terry**, of Cheltenham, Pa., who departed this life Dec. 10, 1880, in the twenty-ninth year of her age.

The subject of this notice had been a member of the Southampton Old School Baptist Church nearly thirteen years, and she was firmly established in the doctrine of salvation by grace, and did not give any countenance to the carnal theories and delusions of the present day. While at her late residence, the day of her funeral, a beloved brother in Christ called my attention to the number of passages which she had marked in the New Testament relative to the atonement, the spiritual birth, the warfare between the flesh and the spirit; and the number of verses thus marked was one hundred and three, and each portion had direct reference to one or the other of the above named fundamental principles of the doctrine of God our Savior. The doctrine advocated through the SIGNS, concerning those deep and sublime subjects, she cordially indorsed.

Her funeral was numerously attended the 14th inst. at the Southampton meeting-house, and before her death she selected for the text to be used at her funeral the following words: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It seems that the death of loved ones is sometimes exceedingly hard for "flesh and blood" to endure, as in the present instance; for the loved one was called away in the morning of life, from all her cares, toils and sorrows on earth to her heavenly home. She died of typhoid fever; but her sickness was of short duration, being confined to her bed only four days. She has left a husband, one child, a boy about five years old, father, a brother and a sister, and a large circle of relatives and friends; but may our God sanctify the dark dispensation of his providence to their good and his declarative glory.

WM. J. PURINGTON.

HOPEWELL, N. J., Dec. 18, 1880.

ELDER G. BEEBE AND SON—DEAR BRETHREN IN THE LORD:—It seems to be my duty, though a painful one indeed, to write you for publication in the SIGNS a short account of the life, sufferings and death of our beloved daughter and grandchild.

Sarah B. Broach was born in Watkinsville, Clarke Co., Ga., May 26th, 1855, and removed with her parents to the vicinity of Athens on the 28th of January, 1858, where she was raised to womanhood. On the 24th of December, 1874, she was married to Wm. H. Broach, of Walton Co., Ga., with whom she lived until October 15th, 1880, when, as we hope and believe, she fell asleep in Jesus, after a protracted illness of several months, which was caused by a severe cold settling on her lungs, under which her health gradually gave way, until her disease was pronounced consumption by different physicians. She was a kind hearted and dutiful child,

never having a disposition to be rude, like most children, but was more like some aged person, steady and industrious, seeming to take an interest in business, and always showing a disposition to be useful. An acquaintance with her was all that was necessary to cause one to become attached to her. Sarah never made any profession of religion, but bore her afflictions patiently, seeming for several weeks to be aware that her departure was near. She said to her sister one day that she was as well as she would ever be. A few days before she died I talked with her on the subject of death, asking her how she felt about it, to which she answered, "I have not been scared about it." After this she seemed to be better for two or three days, during which time I was absent from her. On the morning she died I started with her sister to see her again, and met her brother with the sad intelligence of her death, which occurred about nine o'clock that morning. Her husband informed me that she seemed better than usual that morning until about one hour before she died, when she was seized with such pain that it caused her to shriek aloud, so as to be heard about one-fourth of a mile, and it was apparent at once that she was dying. She then prayed the Lord to take her from her sufferings; and turning to her husband she said, "I am gone! I am gone!" and soon breathed her last. She leaves a kind and affectionate husband and two lovely children.

Thus in the providence of the all-wise God were numerous relatives and friends made to mourn; but we sorrow not as those without hope. May the Lord in mercy give us all resignation to his holy will, and bind up our poor hearts with the assurance that she is forever at rest, free from all toil and care.

I am, as ever, yours in great tribulation,

F. M. MCLEROY.

ATHENS, Ga., Dec. 15, 1880.

(Zion's Landmark please copy.)

DEPARTED this life, Dec. 2d, 1880, at her home in Jacksonsville, Illinois, sister **Sarah G. Dobyms**, in her seventy-sixth year.

She was the daughter of Elder Archibald Bristow. She was married in January, 1823, to Thomas S. Dobyms, of Bourbon Co., Ky. In April, 1831, she was baptized by Elder William Rash, at Stony Point, and shortly afterward moved her membership to Mount Carmel, Clark Co., Ky., where she retained her membership until her death. In March, 1857, she moved to Jacksonville, Ill., where her husband died in April, 1858. She has been a subscriber and attentive reader of the SIGNS from its first publication, and for many years has received her greatest comfort in reading it and her bible. She cordially indorsed the preaching and writings of Elders Beebe, Dudley, Johnson, Durand, and others identified with them, and was firm and unwavering in her opposition to error in faith and practice. Sister Dobyms was remarkably warm and constant in her love to her kindred in Christ. During her last moments she was enabled greatly to rejoice in trustful anticipation of a triumphant deliverance through that Jesus whose infinite worth none better knew, and the great need of whom none more fully felt. On Thursday evening, about four o'clock, she was saying, "I am but a poor sinner; Jesus is my only hope; saved by grace, if saved at all. O that precious acceptance!" She requested her daughter to sing, "Amazing grace," and during the singing tried to clap her hands.

I have known from my early childhood this dear mother in Israel and her family, and think I can truly say that I have never known a more loving, tender mother, or more affectionate children. She leaves five children, a number of grandchildren, a sister and a brother, and many friends, who with the church mourn her loss.

"Why should our eyes with sorrow flow?

Our bosoms heave the painful sigh?

When Jesus calls the saint must go;

'Tis her eternal gain to die."

In tribulation and hope,

CHARLES E. STUART.

DECEMBER 30, 1880.

DIED—On Tuesday, Dec. 14th, 1880, at his late residence in Sussex Co., Del., **Mr. Daniel Hastings**, aged 74 years, 11 months and 8 days.

Brother Hastings was baptized many years ago by Elder Warner Staton, and received into the fellowship of the Little Creek Church, where he has remained a prominent, faithful and useful member until he was called away by death. He had retained his strength and vigor both of body and mind in a remarkable degree, considering his advanced age, but in August last his health began to fail. He was able, however, to be about until within a week of his death. Few men have lived more exemplary lives, or more steadfastly adorned their profession. But it was in his family, in his own neighborhood, and in the church to which he belonged, where these things were known. The family, the community around, and the Little Creek Church, all feel to have sustained a great loss. He had been spared to us to a good old age, and was gathered home as a shock of corn is gathered in its season.

ALSO,

At Delmar, Dec. 2d, 1880, **Hosea C. Henry**, in the thirty-ninth year of his age.

Brother Henry was also a faithful and devoted member of Little Creek Church. He, together with his companion, were baptized by Elder George W. Staton, Aug. 21st, 1869; so his connection with us has been over eleven years. Nearly all this time he has been greatly afflicted. For many months at a time he has been unable to attend meetings, or to do any kind of work. His complaint, I suppose, was inflammatory rheumatism. His long confinement and the progress of his disease resulted at length in a complication of diseases, and he has fallen asleep. Through all his afflictions his faith was strong, his evidences bright, and his mind calm and peaceful. He has left a widow in feeble health to mourn, but not without a comfortable hope. He also left two children. Many are the afflictions of the righteous, but out of them all the Lord delivereth them.

E. RITTENHOUSE.

ELDER GILBERT BEEBE AND SON—DEAR BRETHREN:—Please publish in the SIGNS OF THE TIMES the following obituary of sister **Amy Toon**, who died December 8th, 1880.

Sister Toon was a native of England, being born at Little Thorpe, Leistershire. She was baptized and received into the fellowship of the Strict Particular Baptist Church at Leister called Alfred Street, in the year 1850. She was left a widow in 1857, and came to this country in the same year, bringing her two young children with her. She was in this country about nine years before she found the people she loved, when the writer became acquainted with her, and introduced her to the Old School Baptist people in Cincinnati and Hamilton, Ohio. She was soon satisfied that she had found the people of her choice, although called by a different name to what she had been accustomed. She was received into the fellowship of the Hamilton Church on a relation of the Lord's dealings with her, and remained a very consistent member of the church at Hamilton until about six years ago, when she applied for and received a letter of dismission in good standing, and immediately presented it to Mill Creek Church. She was received, and remained a worthy member until she died.

Sister Toon was not a very strong woman physically, but was strong in the doctrine of salvation by grace alone, and rejoiced to know that salvation did not depend on any works of righteousness which we have done. Her sickness was short. About five o'clock a. m. she felt a pain at her heart, and in one short hour she was dead. The writer spoke at the house, and made a short address at the grave. The weather was intensely cold, and the services were more fully attended to at our neat Mill Creek meeting-house. Sorrow for our loss was very generally manifested by the members and friends; but we could not sorrow as those without hope, for we felt assured that a saint had gone to rest.

Yours in love,

SAMUEL DANKS.

CINCINNATI, Ohio, Dec. 28, 1880.

DEAR BROTHER BEEBE:—With a sorrowful and overflowing heart I announce the death of my niece, **Eulalea Crossfield**, who fell asleep in Jesus on the twenty-ninth of September, 1880, aged six years and six months, wanting one day.

She was the daughter of James and Kate Crossfield, and was an unusually interesting and promising child. Diphtheria suddenly attacked her, and medical treatment was of no avail. The tender, watchful care and prayers of fond parents stopped not its ravages, and about seven days from the time she was taken the little sufferer, conscious to the last, quietly passed away. The blow was so unexpected that it fell with almost crushing weight upon the parents. I hope the Lord will give them strength, and enable them to look up through falling tears and say, O Lord, thy will be done. May they be enabled to lean upon the arm of the Almighty in this and every trial, feeling that the Lord doeth all things well.

Little Eula has gone to rest,
To reign with God, forever blest;
Her little tongue will always praise
Her Savior for redeeming grace.

Could we but hear her happy tongue
So sweetly sing the heavenly song,
Could we but see her smiling face
Delighted with the happy place,

We could not wish her back again,
But say, Dear child, with God remain;
We'll hope to gain that peaceful shore,
Where those who meet shall part no more.

A. J. BICKERS.

LAWRENCEBURG, Ky.

DIED—October 30th, 1880, our dear little niece, **Mattie E. Potter**, youngest daughter of J. P. and Martha A. Potter, aged eight years, six months and six days.

Her mother was my sister, and her father is my wife's brother. Her mother died when she was only two hours old, and we took her when six weeks old. For the last three years she was remarkably healthy. She was taken with a chill about four o'clock Thursday evening, spasms on Friday morning, and died on Saturday at two o'clock. Her disease was congestion of the brain.

God has taken her from this world of care and sorrow, we trust, to a brighter sphere. But alas! how we miss her. O how the thought recalls sweet, sad memories for our dear child, so early severed by death. The grave has been cruel to us, for it has opened and closed over our best loved one, a darling, precious jewel, an affectionate, noble child. She was beloved by all who knew her, and was attended in her last hours by warm and loving friends. May the God of all grace give us reconciled hearts to his sovereign will, is my prayer for Jesus' sake.

DURHAM ODOM.

GARDEN VALLEY, Texas, Dec. 12, 1880.

DEAR BROTHER BEEBE:—Please publish the deaths of brother **Edmond Matthis** and his daughter **Phebe**.

Brother Matthis has been a faithful Old School Baptist about thirty years. He was born in Bullock Co., Georgia, and moved to Louisiana in 1869. He departed this life April 30th, 1880, aged sixty years. He died in hope of a blessed abode beyond this world of sin.

His daughter Phebe was not a member of the church militant, but died in the triumphs of living faith. The funeral was attended by brother J. J. Walker.

I still remain your friend and brother, I hope,

DAVID RICHEY.

VERNON PARISH, La., Dec. 15, 1880.

DIED—On the 10th of November, 1880, sister **Nancy Ashurst**, in the 91st year of her age. Had our sister lived one month longer she would have completed her ninety-one years. She was baptized on the third Saturday in October, 1809, by Eld. Ambrose Dudley, the father of our highly esteemed and much-loved brother, Eld. T. P. Dudley. For seventy-one years our sister lived an orderly and christian life, always esteeming it a privilege to fill her seat at our church meetings, which she continued to do up to the meeting before the last of her death. Many brethren

and sisters can testify to her hospitality as long as she kept house. Truly a mother in Israel is gone. She has left several children, together with the church, to mourn her departure, but we are comforted that our loss is her eternal gain. Among the children who mourn is our brother Parker Ashurst, so well known as a staunch Baptist.

"Even down to old age all thy people shall prove

Thy sovereign, eternal, unchangable love." She passed away in the triumph of a living faith and in hope of a better resurrection. The text used on the occasion of her funeral was, "I am the resurrection and the life," &c.

J. TAYLOR MOORE.

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

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

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., FEBRUARY 1, 1881.

NO. 3.

POETRY.

HEAVEN.

"Twas far above the earth I fixed mine eyes,
And lo! I saw a region 'bove the skies,
Arrayed in peerless light and glory, far
Exceeding sun, and moon, and morning star.
"A city, grand and lofty, paved with gold,
Filled with seraphic joys which can't be told;
Salvation's walls encompass it around,
And naught but glorious forms is in it found.
"There stands the Tree of Life, divinely fair,
Spreading its boughs in the ambrosial air;
And from its base an ancient river flows,
To water all this region of repose.
"There sits, enthroned, amid this bright abode,
A conquering King, the exalted Lamb of God;
Around whose feet a bright, angelic throng,
And men redeemed, join in an endless song.
"Refulgent beams through all this region spread
Eternal day round the Redeemer's head;
He calls his spouse, for whom he bled and died,
To enter in, and seats her by his side.
"While thus beholding heaven's celestial plains,
My ears saluted with immortal strains,
I longed to leave these earthly shores, and fly,
To realize the glories of the sky!
I. N. VANMETER.

CORRESPONDENCE.

TO WHOM IS THE GOSPEL PREACHED?

Many who are evidently children of God believe that the gospel is preached to those dead in sin for the purpose of quickening them; that the Lord uses the ministry of the word as the ordinary means of bringing his people from death to life. I believe this to be an error, and like all error it tends to the discomfort of those among the living family of God who embrace it.

Throughout the scriptures living souls are designated as the subjects of gospel address. "He hath anointed me to preach the gospel to the poor."—Luke iv. 18. "The poor have the gospel preached to them."—Matt. xi. 5. "Children of the stock of Abraham, and whosoever among you feareth the Lord, unto you is the word of this salvation sent."—Acts xiii. 26. "Ho, every one that thirsteth."—Isa. lv. 1. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. i. 16. All these, the poor, those who fear God, the thirsty and the believer, are living characters. But when it is said that to such only is the gospel sent, then some will assume that we believe that the minister must be careful to select those whom he knows to be the elect

and speak only to them. The apostles whom the Savior sent "unto all the world," that is, among Gentile nations as well as to the Jews, could not know the elect until they were manifest by believing the gospel which they preached. They proclaimed the gospel, the glad tidings of salvation, wherever a door was opened in providence to all that came within the sound of their voice; and so do all of the ministers of Jesus Christ. But none hear it spiritually but those who have spiritual ears; none believe it but those who have faith to believe. Some say it is to be preached to those without faith. In a literal sense this is true, but not in order to produce faith in them, but to separate from among them those who have faith. Paul tells of some unto whom the gospel was preached who were not profited by it because they had no faith. Heb. iv. 2.

If one should be sent with a message from a king to all his subjects in a certain distant land, he would not have to inquire out those subjects before delivering it; for the message itself, proclaimed openly among all the people, would find out those in whose native language it was delivered, and thus distinguish them from among all the multitudes as the ones unto whom it was sent. So the gospel is a message of glad tidings sent in the language of Canaan, and though proclaimed among all people, none hear and understand but those who have been born of God. Unto these he "has turned a pure language," and by hearing and believing that sweet message they are manifest as those unto whom it was sent by the Great King. These are new creatures in Christ, unto all of whom the gospel is preached.

The Savior said to his apostles, "Go ye into all the world, and preach the gospel to every creature." The expression "every creature" is acknowledged by all to have a limited meaning. Unlimited, it would embrace the animal creation. But all must acknowledge that it is still further limited, for it could not include infants and those not literally capable of hearing and understanding. (This shows that the preaching of the gospel is not necessary to eternal salvation, as some ignorantly imagine, for infants of days, removed from this world, sing in glory through Jesus Christ our Savior.) But of those who are capable of hearing and understanding naturally, how very few have ever heard the literal sound of the gospel. If, then, we understand the Savior's command to the apostle to be that, they should

preach the gospel to every one of the race of Adam who was capable of hearing and understanding the words, we must conclude that his command has not been obeyed, and that the will of God has not been done. But this cannot be, for many scriptures declare that all of his will is done in heaven and on earth; that "whosoever his soul desireth even that he doeth." Also, he declared that "The poor have the gospel preached to them." And an inspired apostle has said that this gospel of the kingdom was preached to every creature which is under heaven.—Col. i. 23. It has been asserted that the expression, "every creature," as used by the apostle does not mean the same as when used by the Savior. But to prove this assertion the very point in controversy is assumed. It is said that the apostle could not have meant that the Savior's command was fulfilled, because the gospel had not then been preached very far from the Mediterranean Sea. But the apostle's authority for believing the gospel was preached to every creature which is under heaven in that age, and has been ever since, in full obedience to the Savior's command, which embraced every creature only in a spiritual sense, every one who is created in Christ Jesus. These only have ears to hear, and the Savior said, Let them hear. These only hunger and thirst after righteousness, and the Savior said, They shall be filled. These only are poor in spirit, and the Savior said, "unto the poor the gospel is preached."

How often it is said that the preaching of the gospel is the means of quickening dead sinners. But it is not so said in the bible. Our Savior said, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whomsoever he will." And again, "It is the spirit that quickeneth, the flesh profiteth nothing." And again, "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." "Yes," it is replied, "this is true, but the spirit sends that life or quickening power through the preaching of the word; the dead hear the voice of the Son of God in the gospel, believe and live." A little more thoughtful attention would cause them to reverse the order of those words, remembering that life must precede both hearing and believing. And in considering all the scriptures which are presented to sustain the idea that the preaching is instrumental in bringing the dead to life, such as the command to teach all nations, and

the apostles' obedience to that command, and the declaration that many hearing the preaching believed, we must bear in mind that none but the living can be taught, or can believe.

There are no instances recorded where eternal life is said to have been communicated through the preaching of the gospel. But there are instances where it is known to have been possessed by those who had not heard the preaching by human lips, as the eunuch, the jailor, Saul of Tarsus and Cornelius with all his house; and in the case of Lydia the power of God is expressly declared as preparing her to attend the things spoken, while Paul was preaching. In my mind this is expressly to teach that the preaching, and the preparation to hear and receive the preaching, are to be considered as distinct from each other. It was not said that the Lord opened Lydia's heart through Paul's preaching. I must therefore believe that not only in some, but in all cases, spiritual life is communicated before there is power to hear and believe, instead of being given through and by the hearing. The life must precede the hearing, though it be but for an instant.

It is very often the case that condemnation on account of sin is first felt when not under the sound of preaching, and often by those that never heard the truth preached. Also deliverance from that condemnation is experienced most generally, perhaps, when the poor soul is in secret trying to cry and beg for mercy. Now the preaching of the gospel can be heard and understood by that one. If he has sat under the sound of it before, it now has a new sound. It tells what he has felt. He believes because he has the witness in his own heart to prove the truth of what the preacher says. It is to him the power of God unto salvation, because that power has been experienced within him. "This gospel of the kingdom," the Savior said, "must be preached in all the world, for a witness unto all nations, and then shall the end come."—Matt. xxiv. 14. This was done before the apostles had fully finished their work in declaring the end of that dispensation, and establishing the gospel church in all its order in obedience to the command of Christ. Must be preached, not to quicken dead sinners, but for a witness, manifesting those unto whom the dear Savior has communicated eternal life and the glad tidings of salvation. The preacher can tell no one anything which has not already been taught him by that anointing which he has received of Jesus, and which

teaches of all things.—1 John ii. 27. And it is only concerning the work of God's grace and his power unto salvation experienced in the heart that any one is fed with knowledge and understanding by the pastors after God's own heart whom he sends unto them. It is supposed by some that "Feed my sheep," is not the limit of the Savior's command to the apostles, and of the apostle's directions to ministers; that when Paul said to Timothy, "Preach the word," he opened up a larger field of labor than when he said to the Elders of Ephesus, "Feed the church of God which he hath purchased with his own blood." But did the apostles or ministers ever preach anything in obedience to his command but the truth as it is in Jesus? And is not every part of that truth always the food which is to be ministered to the sheep and lambs, to the church of God? Did any one ever profit by the preaching of the gospel but the sheep? Then it must be acknowledged that neither apostle or prophet can go beyond the command given to Peter, "Feed my lambs."

To speak of the Lord using means and instrumentalities to bring his people from death to life appears to me derogatory to his majesty and power. It seems like limiting the Holy One of Israel. Although many who believe this would not limit him, but wish to honor his name. If such a thing were expressly declared in the scriptures that would settle it as the truth, but since it is not, it is always an inference. In defending the doctrine of means, one says, "The tool of the mechanic will of itself never accomplish anything, yet in all the mechanic's purposes the tool and its uses are included." And with this he illustrates how he supposes the gospel ministry has been appointed by God as instruments to be used in severing the stones from the rocks, and in building up the church. But the mechanic is dependent upon the tool. Is the Lord dependent upon the ministry to do that work? The very thought is limiting him. I know it is said that he has ordained the means with the end. But when the bible talks that way I will receive it. He has ordained everything, in a certain absolute sense. Nothing transpires but is in accordance with his eternal purpose. He has chosen to feed his people by the hand of poor sinners saved by grace, but he does not speak of them as means and instrumentalities. This is the inference of men, and is calculated to make them appear of some importance. And generally the means are said to be in men's hands, as though the Lord worked by means but men used the means. He works in and through them by his controlling and directing spirit, causing them to preach in such a way that the excellency of the power may be of God and not of man. But not to give life through them or through their preaching.

The same author just alluded to speaks of the ram's horns as the means by which the walls of Jericho fell

down, and implies that the preaching of the gospel is thus represented as the means of quickening dead sinners. But Paul, in presenting the truth concerning this subject, does not even allude to the blowing of the ram's horns, but says, "By faith the walls of Jericho fell down after they were compassed about seven days." One might reply that faith enabled them to use the means. Then we must refer to some of the other examples which the apostle gives in the same connection of the character and power of faith to see if this is to be so understood. "By faith Enoch was translated that he should not see death." "By faith women received their dead raised to life." Were any means used here? Were the empty pitchers and lamps and trumpets in the hands of Gideon's little army means by which the Midianites were overthrown, or were they dispersed by the sword of the Lord and of Gideon? the word of God, which by faith the little company believed. In all these instances the apostle is showing examples of faith as the substance of things hoped for; the evidence of things not seen. Faith is the knowledge of God's will and purpose which he gives to his people according to his own pleasure, causing them to desire and pray for the very things he has foreordained for them, and to be absolutely assured of them, so that they will move on in obedience to his commands against impassible barriers, against all the dictates of worldly wisdom, not to effect the fulfillment of his purposes, but to display the power of that faith of which he is the author and finisher, by holding the pitchers and lamps, compassing the walls, blowing the ram's horns, and even sounding the trumpet of victory before the enemy knows of defeat. Joshua did not say, Shout, that the Lord may give you the city; but, "Shout, for the Lord hath given you the city;" and after that the walls fell down. The Lord threw them down without the aid of the ram's horns. He overthrew the armies of the aliens. He raised the dead to life, and translated Enoch that he should not see death. And he gave his people faith as the substance and evidence of these things before they were seen, and by that faith made them overcome the world. They were witnesses of his work. And so are all the Lord's servant's witnesses of his work. He sent Paul as a witness both of the things he had seen, and of those things in which he would appear unto him.—Acts xxvi. 16. If any insist that the Lord Jesus opened the eyes of the heathen and turned them from darkness to light through the preaching of Paul, they must still remember that only the living are blind. That the Pharisees, our Savior said, were not blind in the sense that those were whose eyes he came to open. Those who experience a hope are often left long in the bondage of error and delusion, before the Lord sends the truth home to them, opening their eyes to see it as in accordance with what they have experi-

enced. So when they hear the truth preached and the Lord attends it with power to them as living souls, their eyes are opened to see it, they believe it, they are turned from the darkness of error to the light of it, and as sheep they feed upon it.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James i. 18. This is regarded by some as a declaration that the preaching of the word quickened those alluded to. But the apostle James includes himself with those of whom he speaks. What he says of them was true in his case. But we know he was not made alive by means of preaching, for the Savior called him by his own voice, saying, Follow me. That same voice is heard by all his sheep. By him as the word they are begotten and born; for Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." He does not say they are born again by the preaching of the gospel, but he says that this word of God by which they are born again, and which endures forever, is the word which by the gospel is preached unto them.—1 Peter i. 23-25. That word is Jesus, whose name in salvation is called the Word of God.—Rev. "This is the word which was in the beginning with God, and which was God, and which was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 1. The gospel is not this word, but is glad tidings of it. This word by the gospel is preached unto the saints who have felt the glorious power thereof, as the apostle John says: "That which was from the beginning; which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us,) that which we have seen and heard declare we unto you, that your fellowship may be with us."—1 John i. 1-3. Here is the word of truth, the word of life, the word of God, the eternal life, by which the saints are all begotten and born again. This is the word of God by which hearing and faith come. If that word of God be not in the heart, there can be no power to hear, nor can the faith or truth of the gospel be received. For Isaiah says, "Lord, who hath believed our report." They all heard literally, for "their sound went into all the earth, and their words unto the ends of the world." But only those who had been begotten by the word of truth could hear and understand.—Rom. x. 15-20.

The gospel stands contrasted with the law. A little consideration of this point will show that the gospel cannot be to the dead, but to the living. The Lord's people must first know the law in its condemning power before they can receive the

gospel, the glad tidings of salvation. But none can know himself to be a lost sinner, justly condemned by the holy law of God, until he has been made alive by the quickening spirit of God. Only by the light of divine life can one see himself dead in trespasses and sin. Paul was alive spiritually or the coming of the commandment would not have caused sin to revive and him to die. It is only to the living soul that the law is felt to be a ministration of condemnation and death. On the day of pentecost there were many living souls, who up to that time had been working under the law. When Peter was inspired by the Holy Ghost to proclaim the end of that dispensation, and the abrogation of all its ritual service by the death of Christ whom they had crucified, and to proclaim him as having been made both Lord and Christ, this word that he preached pricked them in the heart, inflicting a death wound, killing them to all hope of ever again approaching a holy God by the works of the law. Only those who had spiritual life, and were by that enabled to see the just demands of the law, making its service a heavy yoke to them, and yet knowing no other way of pleasing God but by striving to keep it, only those could be pricked in the heart. No natural man was thus made to feel the sword of the spirit which is the word of God. But those who had seen a necessity for a sacrifice for sin, as Abel did, and who had heretofore known no other than that which pertained to the worldly sanctuary and Levitical priesthood, were made to feel the hopelessness of their case when the end of that dispensation of legal sacrifices was announced, and they were assured that God would never accept them again. Then was fulfilled in their experience the words of Joel, the prophet. The sun, representing all natural wisdom and knowledge, was turned into darkness, the moon, representing the law, was turned into blood, demanding the death of the sinner, and they saw signs of death, destruction and desolation in those legal heavens and in that legal earth, blood and fire and pillars of smoke, and cried out, "Men and brethren, what shall we do?" Then Peter proclaimed to them the gospel and its blessings and privileges, and they gladly received his word.

This was apostolic work. Since the last word by the apostles was spoken and written none can ever do apostolic work again. They are still on the twelve thrones, but it is by the words left on record that they judge the church of God.

But in the experience of the saints the same order still prevails. First a knowledge of the law by the light of divine life, then a knowledge of the death it demands, then an experience of salvation through Jesus Christ our Lord. In this experience the preacher can render no help. But his preaching follows on in the path the Savior leads. He tells the story to the hearer no faster than it is told in his soul by the Savior. His preach-

ing of the truth is sweet, for its sweetness has been felt within. Many have passed through all the order of experience, from the first knowledge of the law's demands to a full deliverance, before they have ever heard the gospel preached by man. Then from that time it is a savor of life unto life to them. They are fish that are caught by it. They are sheep and lambs to be fed by it. Wherever they are, among false professors, or in the world of the unbelievers, they can never listen to it with indifference, but it will have a drawing power upon their souls. By it they are ministered to, edified, perfected in the knowledge of the truth whose power is in the heart, sustained under heavy trials, comforted in affliction, encouraged in darkness, until they have finished their course as witnesses in this world of sin and sorrow. Then tongues will cease, prophecies will fail. Knowledge will vanish away, faith will be lost in sight. And love, sweet, holy love, which has been the one never failing light and comfort and guide of our souls while here, will open to us the gates of eternal day, and usher us into that world where all is love.

SILAS H. DURAND.

470 GRAND ST., BROOKLYN, N. Y., Jan. 8, 1881.

NORTH BERWICK, Me., Jan. 10, 1881.

ELDER BEEBE AND SON—DEAR BRETHREN:—The inclosed letters were written to me by a dear sister in Christ, who had previously united with the Old School Baptist Church in this place, and I have obtained her consent at last to forward them to you. And now please do with them just as you think proper, and your decision will prove satisfactory. She is yet quite young in years, but is blessed with many amiable qualities and a deep understanding in spiritual things. A. A. C.

READING, Mass., Jan. 27, 1879.

MRS. A. A. CHADBURN—DEAR SISTER IN CHRIST—if you will allow me to claim relationship to you in Christ:—I have delayed writing to you a long time, feeling that I had nothing worth writing, and I now hope that you are not anticipating much from me. If so, I feel quite sure that you will be disappointed. I started for home the next Monday after our last adieu at Oak Woods. I went as far as Exeter and stopped there with my sister until Wednesday; had a very pleasant visit with her, and then a safe arrival home. I did not meet with any Old School Baptists on my way, though it would have gladdened my heart had it been so ordered, for all who can say from the heart that they love and believe that doctrine are dearer to me than any other people. I have longed to see you and other dear ones in the church since I came home, and have wished that I could have told you all what I have passed through in my mind within the last five years concerning myself, and my prospects beyond this vale of tears, yet it would be impossible for me to tell all the distress, and the anxious thoughts

and desires of my heart for months before my visit to Maine. But I then tried to keep it all to myself as much as possible, though I longed at times to know if there was another one in all the wide world that was ever tried like me. At that time there was a protracted meeting among the New School Baptists in this place, and I attended frequently, hoping that I might receive some light and comfort in going there, but found none there for me. They told me that salvation was free for all, if they would only accept of it and come to Christ; that he was ready and anxiously waiting for us to give our hearts to him, &c. But this did not harmonize with what I had read in my bible, for there it says all hearts are in his hands and he turneth them as the rivers of water are turned, and I would have given worlds to have had the assurance that he was mine, and I was one of his. But I felt that all the powers of earth could not secure my eternal salvation, or give me the spirit of Christ, and if it was to be obtained by works of righteousness performed by me, I was led to see that mine was a hopeless case, for sin was mixed with every thought. One evening they requested all to stop after meeting that wished to be prayed for, and I was then in such a desponding state of mind that I thought I would stop and see if I could not get my troubles removed and be happy like those around me, and I told them that I desired their prayers. But while they were praying I felt worse than before, if possible; and my heart grew cold and hard as stone. I felt that another great sin was now numbered with those committed before, and that night I sprinkled my pillow with tears while thinking of my hopeless condition, and I felt from my heart that

"If my soul were sent to hell,
His righteous law approved it well."

Yet I prayed for God to be merciful to me a sinner; but it seemed as if he would never heed or answer the prayer of a sinful worm like me. Soon after this I was taken sick, and continued so for several weeks. I was then suffering in body and mind, and could hardly tell at times which was the most severe. O how I then wished I could hear some Old School Baptist preaching! for I could then look back and remember things that I had heard them say when a child, and lived in Maine, and that gave me some hope, at times, that there was a people that could understand my case, and had experienced similar trials, and I thought, while lying there, that I would go to North Berwick as soon as my health would permit, for I knew that I could there hear that which I so much wished to hear. In a few weeks I was able to go, and I was soon once more with dear grandparents and other relatives there. I went to Uncle John Ham's, and while there I mentioned some of my griefs to Aunt Jennie, and found to my joy that she had experienced the same. They kindly took me to meeting with them the

next Sunday, where I heard Elder Quint preach, from 2 Cor. v. 17, and I then had a feast more sweet and precious to me than anything I had ever heard before. If he had known my feelings previous to that he could not have told them better. After meeting he came and talked with me a few moments, and asked me to go to the next conference meeting. I felt to thank him for the invitation, for I felt so unworthy to mingle with them that I could not have gone unless some of the church had asked me. But after retiring that night my mind was much disturbed with fears that I might be deceived and had deceived others. But sleep overcame them all at last, and when I awoke these words were the first presented to my mind, "Though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool." O how sweet and comforting were those words to me. But before this, after my first talk with Aunt Jennie Ham, the shadows that had gathered so darkly around me seemed gradually passing away, and at last the sweet assurance came that my sins, though so numerous, were all forgiven, and all through the blood and righteousness of Christ. And now, in view of all this could I live and go down to my grave with a conscience free and clear without trying to follow and obey the commands of the Savior? How selfish and ungrateful seemed the thought, while I had hope that he had laid down his life for me, even me. I attended the next conference meeting, but think I shall never forget my feelings while sitting there with the church at that time; yet I had prayed for confidence and strength to go there, and to follow the Savior down into the water, and relieve my sin-sick soul of a burden that was still clinging to me, for every stream or pool of water reminded me of that duty. But it seemed very crossing at times, while thinking of it, and fears would arise that I was not a fit subject, that my rude, sinful nature would some time bring sorrow and disgrace to the church. But when the time came for me to go forward and I came out of the water it seemed the happiest day of my life, and the richness of Christ to me then I can never express. My heart was so full that I could not help speaking of it to you when you met me at the water's edge. But when I thought of the day previous, and how little I could say to the church, I felt dissatisfied and ashamed of myself, and thought they must all have felt the same. But I shall not soon forget the kind deeds and comforting words from you and other dear ones while attending the duties above mentioned. And now, dear sister, pray for me, that I may ever be kept in the right way, and adorn my profession with a well ordered life and godly conversation. I will now draw this to a close, hoping to hear from you soon.

From your unworthy sister, if one at all,

FANNIE M. HAM.

READING, March 1, 1879.

DEAR SISTER:—I received your beautiful letter in due time, and the pleasure and comfort it afforded me I cannot express, and as I was reading it again to-day, I felt that I must try and write you something in return. I presume you are attending your meeting to-day at Oak Woods, for you are so seldom absent. I can imagine you this moment listening to dear Elder Quint, (for he is that to me). I thought of you when about time to go, and wished I could be there and meet with you, for it is there that you can feast upon that which I long at times to partake of, but am sorry to say it cannot be found here. I often wish I could step in and have a talk with you, for I always enjoyed it so much when at your house. But, dear sister, should I never again have the pleasure, I have a hope that we shall meet where sickness and sorrow will never more invade. I am sorry to hear that your health is so poor, but think I know how to sympathize with you. I am walking out every morning when it is pleasant; yesterday was a beautiful morning, and although so early in the season, I heard some birds singing so sweetly it seemed as if they were trying to praise him whose eye is over all, and notices even a sparrow's fall, and I felt that I was far behind even the birds of the air in manifesting praise or thankfulness to the giver of all good, for blessings daily bestowed upon me. You ask for my exercises of mind since my first to you, and I must say that I still have a wicked heart, and a nature that is prone to evil, and causes me to wander from the God I desire to remember and adore at all times; and when I would do good evil is present with me, and I cannot do the things I would. Therefore,

"'Tis seldom I can ever see
Myself as I would wish to be."

And in view of this, I have felt to rejoice that salvation is of the Lord.

I have had many sad and lonely hours of late, and everything earthly has seemed like vanity of vanities, and while looking around and viewing the wickedness of the world and that within my own heart, it sickens me of all at times, and makes me almost long to take my departure and find a resting place for my sin-sick soul, if indeed there is such a place prepared for me. I have not been to meeting here since I came home, for although there are eighteen different churches in this city, I do not think the gospel is preached here in its purity. I do not know what I should do without that precious paper, the SIGNS OF THE TIMES. The last that has come to hand is rich indeed. How much dear Elder Beebe will be missed when called to "Lay his armor by, and dwell with Christ at home."

MARCH 3, 1879.

DEAR SISTER:—As I rose from my bed this morning I felt that I had reason to be thankful to him who controls the winds and the raging tempest, for shielding us through the

stormy, fearful night just past. But still there is a murmuring spirit within that cannot at all times be reconciled to the ways and purposes of God. O I have found it so hard to say, "Thy will be done," when I have seen that he was soon to take from us a dearly loved one, and I cannot yet feel reconciled to the loss of my dear sister Julia, although as I have told you before she was ready and longing for the time of her departure from this world of suffering sorrow, and I believe she is now at rest. But as I took up my bible this morning, I opened to these words, "Cast thy burden upon the Lord, and he shall sustain thee." O how soothing to my sorrowing heart, how sweet the thought that we have a friend, a Father in heaven, who is able to sustain us in every trying hour, and has promised to never leave nor forsake his dear children. I went to Woburn to meeting, not long since, and while on my way there I had such a view of myself, and felt so ashamed of my daily deportment that if I had been alone I think I should have turned and went back; but after arriving there and listening to the sermon, felt glad that I was there. Elder H. Campbell, from Maine, preached, and the food presented was sweet to my hungry soul. Please write again soon, for I love to hear from you.

I remain as ever your unworthy sister,
FANNIE.

OCOQUAN, Va., Jan. 11, 1881.

DEAR BROTHER BEEBE:—The glad echoes of a "Merry Christmas," and "Happy New Year," have died away, and the new year begins its sure and steady course in unfolding the decrees of the omnipotent and never-changing God. As we linger in the shadow of the departed year and look back over its sorrows, joys, disappointments and conflicts, we can raise a new Ebenezer of praise unto our God, who has sustained us in its every hour of trial, and brought us safely onward to behold the dawn of another year. Many dear and precious brethren who were with us a year ago have been borne away to a better and brighter world on high. Their voices have died away from the shores of time forever, but their glad song of eternal deliverance from the bondage of sin and death is borne around the heavenly throne in unceasing notes of praise. It is sad to miss their cherished forms, their words of cheer, their happy communion in the holy worship of our God, but this sadness is swallowed up in the glorious knowledge of the everlasting bliss to which they have passed from a world of toil and sin. What the opening year is to unfold is known only unto him who presides over the destiny of nations and individuals, and holds all worlds, creatures and things in the hollow of his hand. His hand has surely marked the course of every event that can possibly darken the way of time, and from the divine arrangement there can be no appeal. This world is a "weary land" to the tempest-tossed pilgrim upon its barren shores. Each

passing year brings nearer the hour of his final discharge. By faith he looks over the dark way of death to the heavenly land bespangled forever by the radiant light which encircles the eternal throne.

"Tis there, he says, I am to dwell,
With Jesus, in the realms of day;
Then I shall bid my cares fare well,
And he will wipe my tears away."

The SIGNS continue to come to us richly laden with the good things of the kingdom. We esteem the SIGNS highly as a medium of communication among the saints scattered in all parts of our country. We feel like bidding you God-speed in your able and unwavering defence of the truth. You will soon be beyond the reach of life's bitter warfare and enter the haven of eternal rest. In the present day of religious delusion, political and social degradation, there is an absolute necessity for firmness in contending for the doctrine and order of Zion. We cannot yield in a single instance. The world has never seen an age where this could be done, much less the present. May we cleave with unwavering fidelity to the commandments of our God, let the consequences be what they may. By firmness for the truth I certainly do not mean harshness or arbitrariness. The knowledge of his own utter depravity as a justly condemned sinner in the sight of a just and holy God teaches the redeemed sinner the sweet lessons of humility. In this school of bitter experience he learns where his strength is, and that to the sovereign grace of God alone is due the great mercy of salvation. He is made to say with the poet,

"Why was I made to hear his voice,
And seek my heavenly home,
While thousands left to their own choice,
Would rather starve than come?"

He is made to know what great things the Lord hath done for him, and upon this principle he desires to serve and obey him. It is the love of God shed abroad in his heart that imparts the fervent desire to attend to what the Master saith in the doctrine and order of his house. "Mark well," says he, "and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."—Ezek. xlv. 5. Where receive we the right to add to or take from what our God has commanded, or admit those to his holy sanctuary whom he has forbidden an entrance there? In this day, when all over our land we are allowed to worship unmolested by human laws, and so remain in our own comfortable homes in the pursuit of life's enjoyments, is it not indeed a small thing that we should praise his holy name in rendering obedience to what he has enjoined upon us? But our God must work in us "both to will and to do." Without him we can do nothing. Well may we ask, "Who is sufficient for these things?" "Our sufficiency is of God." "By the grace of God," says Paul, "I am what I am," and each trembling sinner snatched as a brand

from the eternal burning, can re-echo his cry. One of the greatest troubles with him is that he seems to come so far short of ascribing the praise that is due such great blessings, and manifests so little zeal in the way of truth. But, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." The weakness of the saint shall witness the triumph of faith, and every lesson of life shall record the goodness and glory of our God to the unsullied light of a world without end.

Yours in gospel fellowship,
WM. M. SMOOT.

SOCIAL CIRCLE, Ga., Dec. 27, 1880.

DEAR ELDER BEEBE AND SON:—Having another remittance to make, and having some impressions of mind to write to the saints scattered abroad, I will now pen some thoughts that have sprung up in my mind. This is the season of general merry-making, of giving presents, of rest and relaxation. All well enough, if kept in proper metes and bounds. To the young and thoughtless it marks an era in their lives; to the aged it is but another mile-post nearer the end of his mortal pilgrimage.

But to what does Christmas point us, or what is it in memory of? More than 1880 years ago there were some strange and startling things transpiring. Yet nothing but what was seen long centuries before in prophetic visions by men to whom God revealed the mysteries of his will, in showing what should come to pass. Many who were groping in the dark shadowy dispensation of types and ceremonies saw, by faith, their end and the rising of the Sun of righteousness, dispersing the darkness, and rejoiced in his light. This was glorious Sun at that distance; the prophets wrote and sang of the great coming event in rhapsodies of the highest praise; in songs of ecstatic joys. Though greatly desiring to live in our day, to see with our eyes, to hear with our ears, they all died without the sight. Perhaps as some prophet described the place of our Savior's birth, his parentage, all the attending scenes, and the glory that should follow, and spoke of all this with lips hallowed by fire, filled with joy unspeakable, some aged veterans leaning on their staves believed they would live to see that day. Soon a long, gloomy night of centuries would set in where in the Lord would not manifest himself much to his people by prophetic revelations. Still the Lord was as surely and truly bringing all to pass in the time and way, in the day and hour, in the fullness of the time, as though his chosen ones could mark his footsteps with distinctness. It was a trying, terrible ordeal to his chosen ones when they had no open visions. They had visions, but they were dark and sealed. We can form some idea of the gloom and sorrow, of the darkness and desolation that they experienced, while we are passing under the rod, under the hidings of God's countenance and cannot see

through his inscrutable providence to us. But not to dwell here. As I said, more than 1880 years ago startling things were transpiring, things unaccountable to human reason. True the temple worship was still going on, sacrifices were still offered, the priests still ministered, the people still stood without, praying. But while the good old priest, Zacharias, was in the temple burning incense, there appeared an angel of the Lord, standing on the right side of the altar of incense; the good old priest was troubled, and fear fell upon him. He had no doubt read that one should go before Jesus, should herald his advent, but how that should be brought about was hid from him. Surely he and his aged, barren wife were in no way nor manner connected with so important a result. No doubt he had prayed that the Lord would give him an heir, but he had no thought that his name was to be called John, nor of the important mission that was assigned him. In process of time, though Zacharias was struck dumb on account of his unbelief, John was born, his father's tongue spake the high praises of God, he was filled with the Holy Ghost and prophesied. Here light began to dawn, the day star had arisen, precursor of the rising Sun, soon it will be day, the long night will be past forever. But Elizabeth, too, was filled with the Holy Ghost, as soon as she heard the salutation of Mary, and spoke with a loud voice and prophesied likewise.

What strange scenes were being enacted? How incomprehensible to the multitude were the words of Zacharias and Elizabeth! Some wonderful display of power, but what was it? What does all this mean? What does it point to? "Fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea."

In the sixth month the angel Gabriel was sent unto Mary, with a message that she should bring forth a son, and call his name Jesus. Mary no doubt had read the prophets, knew that a virgin should have a son, how he should grow up, what his office, his priesthood, his dominion, his glory and power. But no doubt she supposed, as others did, that he was to be of the rich, of royal blood, was to be a temporal ruler over the nations, that he was to restore again the kingdom of David to power and supremacy. Mary was of humble parentage, and though her espoused husband, Joseph, was of the house of David, yet he was poor also. When the angel saluted her as "Highly favored, the Lord is with thee," "she was troubled at his saying, and cast in her mind what manner of salutation this should be." She began to use human reason to show the impossibility of the fulfillment of the promise. But God is faithful, and what is impossible with man is possible with God. Of all the women in the world, who might be the mother of Jesus, Mary had never thought of herself. Although it was prophesied that a

virgin should bring forth a son, Mary argued her virginity as a proof that she could not be the favored one.

God who controlled all creatures, all things, all worlds, was moving mysteriously in the grand and stupendous plan that was to manifest, into the world, the man Christ Jesus. In process of time Joseph and Mary went up to Bethlehem, their city, to be taxed. Mary was in that delicate condition to call forth from all feelings of the greatest tenderness. She needed a quiet retreat, a shelter, protection. But there was no room for her in the inn; it was either already full, or waiting to be filled with the rich and great; no room for *her*. In a manger she brought forth her first-born, Jesus, for he shall save his people from their sins. The Sun has now arisen! Christ the Lord has come! The little city of Bethlehem is henceforth to become great in the world, as it gave to the world a Savior, Christ the Lord. That which had been promised was now fulfilled in that quiet manger, while no doubt there was mirth and revelry in the inn, they were ignorant as to what had transpired in their own midst.

But there were humble shepherds in that country, keeping watch over their flocks by night; to them the angel of the Lord came, the glory of the Lord shone round about them, a multitude of the heavenly host was with them praising God. The shepherds had such a good night-meeting, in the fields, that they made haste and found Mary and Joseph, and the babe lying in a manger. The shepherds returned glorifying and praising God for all the things they had heard and seen.

About this time there appeared to the wise men in the east a star, peculiar in that it moved in a straight line, not in a circle nor an ellipse; it moved until it came over where the young child was. The wise men worshiped the babe, Christ Jesus.

There was one old brother, Simeon, standing just on the shores of time, ready and willing to depart as soon as he should see the babe, because that sight was promised him; he was a connecting link, so to speak, as he had lived under the legal, and died after seeing Jesus. He was filled with joy at the sight. About this time a good old widow, Anna, came in and gave thanks unto the Lord.

But I must hasten. Our Christmas, whether it comes on the day in which Jesus was born or not, is intended to commemorate that event. How many and unnumbered, brethren and sisters, are the blessings our kind Father has bestowed on us in the past year. How sinful and unworthy, what poor returns of gratitude have we made. How many dear and loved ones are gone since the last Christmas. We too are going. Are we like good old Simeon, waiting? Are our garments unspotted, are we at peace with the brotherhood? Have we been ready to every good word and work? Have our hands been open to the widow and orphan? Is our pastor supplied with the comforts we enjoy, or is he

in want and poverty, feeling crushed by neglect? Serious questions for us all.

Wishing all the household of faith peace and prosperity, both temporal and spiritual, I am in tender and unabated love,

WM. S. MONTGOMERY.

P. S.—You see I have written something for your paper again. I do hope you love me too well to publish a single thing from my pen that would not tend to the good of the household of faith. I still have, dear aged father, your love and welfare deeply at heart. I do hope and pray that the Lord may put it into the hearts of the brethren to stand by you to the last. My beloved wife, who is so tender and kind to me in all my infirmities, wishes to be remembered in sincere love to you and your beloved companion. Your brother,
W. S. M.

CLEVELAND, Ohio, November, 1880.

EDITORS SIGNS OF THE TIMES:—I have been requested by a kind friend to write for publication some of the dealings of God with my soul. I suppose that the first experience of divine things is what was intended. I have not of late felt much liberty in speaking of my past experience. My trouble has seemed to be to find out that I am anything at all spiritually, though twenty-five years have passed since I first thought or hoped I knew something of what it is to be lost and saved. I believe it is good at times to look back and view the hand of God in protecting, sustaining and delivering us, through the many trials, dangers and snares that have marked our pathway; and it is blessed to feel, by the Spirit's testimony within, our feet firmly planted upon the Rock and our soul everlastingly saved. But when we see not one sign, and have much trouble to make our calling and election sure, and, as the poet says, all within is dark and vain and wild, what can we say? With our harp hung upon the willows, how can we sing the Lord's song? The past, as well as the present, seems chaos and confusion; no clear work can we discern, and our cry is, O say unto my soul, I am thy salvation. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. O give us fresh testimonies, some sweet bedewings of the Spirit. Then can we sing the new song, and say unto Zion, Thy God reigneth.

These were some of my feelings when I read the request of my friend. But I was led in my thoughts to go back many years, even to my childhood days, when I was thought to be a remarkably serious and even good child. As far back as I can remember, I was what is called seriously inclined. Though none of my father's family at that time had made a profession of religion, my mother was favorable at least to the profession of the day, and was therefore pleased to discover in me serious thoughts, and such a readiness to converse with religious people and the minister of the

Baptist Church who sometimes called at our house. He expressed a clear conviction of my conversion to God, and I remember that I rejoiced greatly in this testimony. Though a child of thirteen or fourteen years, I became very devout. I selected a spot where I retired daily for secret prayer, and became very zealous. I encouraged my elder sister to go with me, and together we sang hymns and offered up what is called prayer. Not satisfied with this, I persuaded some of my schoolmates to go with us for worship in the same manner. Much joy and peace accompanied these things, and I was indeed happy; for with the smiles and approval of my friends, I believed myself on the road to heaven. Why should I not have been? Like thousands of others, I made a fair show in the flesh; but this only withers in the day of trial. Alas for my religion! When the sun arose with scorching heat it disappeared like the early dew. The world with its alluring charms and many baits proved too much for my deceitful heart. I had been baptized and united with the Baptist Church near my own home, but after two or three years I grew weary of the restraint this imposed upon me. I loved the amusements and pleasures that young people so delight in, and I found my profession a galling yoke. I neglected the church and forgot in a great measure my vows; and although by God's restraining grace I was kept from outward immorality, and some of the sins and follies of youth, it might well be said of me, I was a lover of pleasure more than a lover of God. My mother saw my departure from my profession, and from what she viewed as religion, and with real grief, I believe, and often remonstrated with me. Sometimes when I told her I had been invited to a party and wished to go, she would say, "O, Lydia, remember you belong to the church. What will they think or do with you? I am sorry to see you so different, and so forgetful of those things you should remember." I felt that what she said was true, but then I argued, What is the harm in innocent amusements? I tried to satisfy myself there was none; and I pretty well succeeded, for the feeling of guilt was not sufficient to destroy the pleasure. Alas! the love of sin was not destroyed. The church of which I was a member seemed unwilling to give me up, and bore long with me, and sent committees at times to talk with me. I told them, as near as I can remember, that I was not fit to belong to a church, and I believe I spoke the truth. They said if I would but attend the meetings it would be all they would ask. But I feared to play the hypocrite. I well knew my heart was not there, and so I absented myself, and in time they were obliged to exclude me. Not long after, I married my present husband, and as the cares and anxieties of life began to press upon me I commenced attending meeting. My husband, though not a professor of religion, had been brought up strict-

ly. He had been in the habit of attending meeting, and his parents being Baptists he felt most at home there, and together we attended the church of which I was formerly a member. As I have said, I began to realize something of the trials and cares of life. I often most earnestly wished I was a christian. Sometimes I set to work to find that which so many sought and apparently found; but I did not find it so easy to obtain. Sometimes I struggled hard for some time, by vows and prayers, and then, becoming discouraged, would settle back into a comparatively dead and quiet state.

But ere long my eldest brother, the only stay and support of my widowed mother, was stricken with that dread disease, cholera, and in a few short hours was a corpse. O what anguish rent our little household. * * * * *

[A page of manuscript which was either mislaid or not forwarded should have been inserted here.—Ed.]

Thus I continued for perhaps one year or more, when a meeting was commenced at the church where we attended, and my mind being more or less exercised I went. The preacher was called a great revivalist, and soon caused quite a stir. As is common on such occasions, an anxious-seat was provided. O what blindness! As though every soul whom God has quickened has not already an anxious-seat. And if dead, what matters it where they sit? Well, I truly felt that mine was an anxious-seat; but thinking some good might come of it, and as backsliders were invited, I went forward. But I did not find that the seat made any difference; it utterly failed to bring the desired peace. I returned home with a much greater load, for I thought, Now I have made it manifest again before many that I desire these things, and do I not know full well that I cannot live a christian life or walk in God's commands? A feeling of despair came over me, as I began to realize something at least of the word *lost*. I retired with this feeling upon me, and as I lay thinking of my sad state, these words of holy writ came to my mind with a ray of light to pierce the dark dungeon, "My grace is sufficient for thee." In these words, Christ, as the Way, the Deliverer, was opened up, and with a glimpse of that my soul was like the winged bird that soars aloft in freedom. Where have I been? I exclaimed to myself. Trying to purchase salvation, when it is without money and without price. O what happy days followed, as with a heart full to overflowing I went everywhere proclaiming that which I had found, even the pearl of great price. Hard indeed I found it to place my mind upon my necessary work, my household duties. My husband began to complain that I was righteous overmuch; he was willing for me to enjoy religion, but then I was too much excited, and if this thing continued he would have to take me where many go, under religious excitement, even to an asylum for the insane. Why,

he said, be not like others, and not make such a fuss about it? Well, I tried to make my family comfortable, and to attend to my home duties as best I could. In the mean time I went back to the church, and supposing they were all right, took up my walk with them. I did not see clearly. I knew but very little about doctrine. That God had opened my eyes I believed, but how, or his purpose from everlasting to do so, was not clear to my mind. I had heard of a people who believed this, but all my training and prejudice was against it; and believing that Christ had shown me the way, and that I should not leave it, I did not trouble much about election. This yet remained for me, and to be learned in the furnace of affliction, and into the crucible I was ere long put. Almost insensibly, hardly knowing how, I lost my enjoyments. I tried to hold them, but they slipped from my grasp, and in darkness, confusion and sorrow I must learn something of which before I knew but little, even the deceitfulness of a heart desperately wicked and wholly prone to evil. How is it possible to learn this without trouble? Nor is this learned in a moment, if I know anything about it. It is not a subscribing to the doctrine, and then the trouble is over; but we are a lifetime in learning; indeed, to speak for myself, the longer I live the greater fool do I become. As I have said, my joys declined and left me in darkness and confusion. I had thought I knew the way, and should continue in it. Bunyan's roll I tried hard to find, but it was gone. In vain I sought God, who, I thought, would always hear my prayer. He took no notice of my cries. I lost confidence. Hope and faith seemed to hang in doubtful balance, and finally disappeared entirely, and I groped in darkness that could be felt. Now, certainly, all seemed to be lost. But I tried to ask God to show mercy. And I remember once in particular, when kneeling before him, as I tried to pray, such a feeling sense of what I was in his sight, the deceitfulness, hypocrisy and so many hidden things brought to my view, as made me draw back from my kneeling attitude, and drop my head upon my bosom, and exclaim, O, how dare I approach a holy God, for I am a mass of sin? Thus the dungeon opening, foul as hell, showed its hidden disorders. Some have complained that Mr. Hart used too strong language, or at least that it might be expressed without the extreme, and in smoother language; but I have never found his language too strong to express what I have felt within; indeed words fail. In this distress I was led to reason or reflect in this way: Did not God, the Spirit, open my eyes to see the way? Surely I felt that I never should have so much as seen the way, if he had not opened my eyes. Well, was there anything in me, as a reason why he should have done this? No. I felt there was not. Then the thought came, Will he then forever leave me? I was then vile, and am still so. And

these words came to my mind, "Jesus Christ, the same yesterday, and to-day, and forever." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And much more that I will not now relate. God's everlasting, unchangable love, began to dawn upon my mind as with a ray of light; and then election, that doctrine I had all my lifetime been taught to hate, was sweet and glorious, as I saw it was the only ground of the salvation of any. O how sweet to feel that my salvation depended not upon my faithfulness, but upon him who has promised and is able to perform. I truly felt something like Mr. Hart has expressed, when he says,

"But we build upon a base
Which nothing can remove,
When we trust electing grace
And everlasting love."

And my joy far exceeded that I felt at first. Indeed, the first seemed as the twilight, and this as the clear shining of the Sun of Righteousness. I began boldly to proclaim the doctrine of grace; salvation through the blood and righteousness of the crucified, risen and exalted Savior. Then the separation in spirit of kindred and friends commenced; or, rather, from that time was soon completed. I had long felt dissatisfied with what I heard at the church of which I was still a member, and I hardly knew the reason why. As my language stirred up their enmity, I began to see an essential difference. And how can two walk together except they be agreed? I will not go over in detail the final separation and withdrawal from them. God seemed at least to say to me, "Come out from among them." I left them, and for almost twenty-two years I have been a homeless wanderer, as regards the church and church privileges, never having known one with which I could unite. I found, soon after, by reading, a people in England to whom I felt true union of soul. But alas! the broad ocean separates us, and I have no hope of ever seeing them in the flesh. I have found, in my journey here and there, a solitary traveler in tribulation, in trouble and sorrow; persecuted, but not forsaken; cast down, but not destroyed. And I sometimes ask,

"Are these the toils thy people know
While in the wilderness below?"

And the answer comes, "I will bring the third part through the fire: I will try them as gold is tried." Chosen in the furnace of affliction. Does this satisfy me? Not unless I know I am one. I think I can say that I desire above all things else to be found accepted in the Beloved; and yet I am much of the time unsettled in this matter, tossed about and restless, and can find no place for the soles of my feet. Sometimes I am brought to anchor, and I lay fast hold of the cable. Then, again, I am out upon the tempestuous sea, without rudder or compass, and do not even know whether the Pilot is on board, though I try so hard to find out. I know if he is steering

the ship I shall be brought safely to land, with all on board, and therefore I try to see him and hear his voice; for if he but puts his hand in at the door, my bowels are moved for him. A look through the lattice I have long desired, but he is absent, and I grow jealous with a great jealousy; and jealousy is cruel as the grave. I wonder if he ever has or ever will look upon me again. I am afraid I have been mistaken in what I have thought were his smiles and approbation, and I ask him to visit me once more, and speak with a voice I shall understand, and allay my fears, and say unto my soul, I am thy salvation. So I am, and thus I go from day to day.

If any of the living family have, in reading these lines, felt in any measure their own path opened up, or in any degree have been comforted and strengthened, my labor is not altogether in vain, for to them alone is it written. Power belongs unto God, and he can bless the feeblest attempt to speak well of his name. A feeling sense of this was some encouragement to write, though I felt, when the request was first made, that I could not. We are commanded to give to every one that asketh a reason of the hope within us. I have endeavored in weakness to do this, and may God bless the effort to the good of some poor soul, and to the glory of his great name, is the prayer of the writer.

LYDIA HUGHES.

THE UNCLEAN SPIRIT, AND SEVEN OTHERS.

Brother W. P. Andrews, of Georgia, requests us to give our views on the parable of the unclean spirit going out of a man, and returning again with seven other spirits more wicked than himself, &c.—Matt xii. 43-45, and as a beloved brother, whose explanations of the scriptures are generally very lucid and edifying, has submitted to our judgment his thoughts upon this parable, in which his application of it differs so widely from our own understanding of the subject, as published by us in Vol. xxxix. No. 21, page 250, we feel inclined to defer its publication, at least, until he shall read the views of Elder Wm. M. Mitchell, which we copy from the *Primitive Pathway*, and subjoin to these introductory remarks. We fully indorse the views of Elder Mitchell, and believe them to be perfectly harmonious with those published by us in our issue of Nov. 1, 1879. Brother Andrews also is requested to accept the views of brother Mitchell, as fully expressing our own, in as clear a manner as we can give them.

BROTHER HENDERSON:—A few days ago, when at the Beulah Association, my views were requested by brethren and friends respecting the "Unclean spirit going out of a man and returning again;" and though I wrote an article on the same subject, which was published last year in another paper, I will present a few thoughts for *The Pathway*. The text reads as follows:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Matt. xii. 43-45.

I do not design making an application of every phrase used in the text, as in all figures of this kind in the scriptures, one leading point or principle only is designed to be illustrated. The whole text is a continued figure to illustrate the exceeding and increasing wickedness of the Jewish nation as represented by the self-righteous Scribes and Pharisees, and to show that, in filling up the measure of their iniquity, the last state would be worse with them than the first. It shows us also very clearly that any system of religion that is not altogether of God, is worse than none at all. It therefore teaches us an important lesson in showing that no matter what high privileges any man or nations may have above others, nor how much more they may have the temporal blessings of heaven lavished upon them, and the advantage of reading the scriptures and other books, nor how much they may know of simply the letter of the law or of the gospel, yet all these advantages are abused and perverted without the sovereign power and restraining grace of God, and their last state of wickedness and rebellion against God will be even worse, more desperate and more obstinate than their first before they had these advantages, or before they had made any religious profession. That this view of the text is correct, we have abundant scriptural testimony; but the text itself and its connection are sufficient proof. Those whose religious profession is designed to be illustrated and explained by the text are denominated "evil, adulterous and wicked." See 29th and 45th verses. Of course they are not true believers in Christ, nor never were. Not one word is said in the text, nor in the whole connection, that would indicate such a thing, as we shall presently show. Christ is precious unto those who believe. They are kept by the power of God through faith unto salvation. "They are not of them who draw back unto perdition; but of them who believe to the saving of the soul."—Heb. x. 39. It is also said of such believers in Christ that they have eternal life and shall never perish, but shall come off, not only conquerors, but more than conquerors through him that loved them and gave himself for them. No such thing as this can be said of those whose religious profession begins and ends like that of the man out of whom the unclean spirit went, and into whom he again returned with seven other devils still worse than himself. I am informed that some of our Arminian friends who believe in the power of men and devils to effectually defeat the final salvation of God's chosen and re-deemed people, say that the old order

of Baptists can do nothing with the text we are considering, as it conflicts with the doctrine of the final perseverance of the saints and establishes the Arminian doctrine of apostasy or falling from grace, as they call it. Now, if it could be shown that the man out of whom the unclean spirit voluntarily went, and into whom he as voluntarily returned, represented a true believer in Christ, or one born of the Spirit, then there would be some force in the argument against the effectual working of God's mighty power and grace in the eternal salvation of fallen sinners. But it is very certain that it does not illustrate nor represent the character nor the condition of one who is born of incorruptible seed by the word of God. Not one word in the whole narrative or text is said about the work of God, of Christ or of the Holy Ghost; neither is there the least hint that the man himself was at all distressed or concerned about his salvation, nor annoyed by the indwelling of the unclean spirit; no prayer to God for its removal, nor any opposition to its return; nor is there anything said about the man having a new heart given him or having a right spirit put within him by the spirit and power of God. But to show that no such thing was done, and that the spirit of Christ was not in the man even when the unclean spirit was gone out of him, it is said that the house was "empty." Those who are born of God and filled with the fruits of righteousness by Jesus Christ, are not represented as an empty house. The word of Christ is said to dwell richly in them, and their heavenly Father works in them both to will and to do of his own good pleasure, and he hath said, "I will dwell in them and walk in them." Then we see they are not represented by the figure of an empty house; their religious profession is not a mere empty profession, but it is based upon an inward principle which God hath given them. Whereas the man out of whom the unclean spirit went, is all the time considered in the figure as the house and habitation of the wicked spirit, and the unclean spirit claims him as such, and saith, "I will return into my house;" and it seems that all things were in readiness for eight devils to occupy the house. It was "swept and garnished," just as a good housekeeper, when looking for desirable company, would prepare everything about the house for the reception of favorite guests; so, this house is "swept and garnished" for the reception of these eight devils. Not only "swept" and prepared within the house, but it is also "garnished." To garnish anything is to decorate or adorn it principally on the outside, as the Pharisees garnished the sepulchres of the dead. All worldly religion is nothing but an outward show or garnishing to be seen of men. See Matt. xxiii. 28.

Those who think that our text upsets the doctrine of Primitive Baptists, are certainly welcome to all the comfort they can get from the text; and if they claim for themselves that

the text illustrates and represents their conversions and their religion, I shall not contend against them on this point, nor dispute their claim. It certainly does represent some kind of religious profession, but we very clearly see that it is that kind of religion which is not of God in any particular, but that all that is done is ascribed to the man himself, to the unclean spirit and seven other devils still worse. I know of no case on record where our blessed Lord cast out one unclean spirit or a "legion" of devils, and those devils were suffered to return again at pleasure. The poor devil-possessed and crazy Gadarene was put in his right mind, and went forth at the command of Jesus, publishing what "great things Jesus had done for him." The dumb and deaf spirit was commanded to "come out of the man and enter no more into him," and it obeyed. See Mark v. 8-9 and 25.

In conclusion, suffer me to say that from my very heart I do pity those whose religious profession is no better than that which is represented by the man out of whom the unclean spirit voluntarily went and so voluntarily returned with several other worse devils to his house. It certainly is a worldly religion in which no mention is made of the Lord's work. There is no conviction for sin, no repentance, no crying to God for help nor mercy—no mention of faith, nor any rejoicing, nor telling what great things the Lord hath done. Now where all these things are lacking in our religious experience, it cannot be the religion of Christ. In Mark i. 27, it is written of Christ, that "unclean spirits obey him." They are so completely under his control that they cannot even enter into swine until he shall command, suffer or give them liberty. Surely, then, if these two circumstances represent anything in a religious sense, they represent two systems of religion entirely different one from the other. The one is of God and shows what Christ hath done, and what the results are; the other is of the unclean spirit, and shows what the devil hath done, and what the fruits of his work—the last state worse than the first. The text we are considering is very instructive to us in showing that any religious profession that is not of God is worse than none at all. "Evil men and seducers wax worse and worse."

The crowning act of wickedness of that religious nation represented in our text, was to crucify the Son of God, and all whose religion is like that, consisting in outward forms, will have an increased hatred against the doctrine of Christ, and will persecute the people of God, and their last state of wickedness in opposition to the truth will be worse than their first before they ever made any religious profession of christianity at all. They go from one step of opposition to another against the truth until their conscience is so hardened as to be represented as "seared with a hot iron." The last state worse than the first.—1 Tim. iv. 2. Worse enemies to the truth, and their in-

fluence worse than the first before they made any profession.

Yours in love,

W. M. MITCHELL.

OPELIKA, Ala., Sept. 20, 1876.

MASONGOES, Va., Sept. 30, 1880.

BELOVED BROTHER BEEBE:—While writing the business part of my letter, I was reminded that this is the closing up of the forty-eighth volume of the SIGNS OF THE TIMES, and nearly the closing of the twenty-ninth year of my connection with the church and of the eleventh year of my labors in the ministry, and what has been seen from my hand by way of encouragement, or in evidence of my appreciation of the SIGNS OF THE TIMES?

Brethren and sisters, both writers and readers of the SIGNS, ability to write concerning the things of the kingdom of Christ, so as to edify the saints, I believe to be a gift, classed among the perfect gifts, as well as the gift to preach the gospel. We see that all who have the same matter in their hearts and can judge when the truth is proclaimed, have not the gift to preach. So although I have the desire to be useful and serviceable with my pen to the dear people of God who read the SIGNS, if I could, I can say as brother Bundy said in a late number, I had rather talk four hours than to write one hour. I feel rejoiced to know there are some who have the gift to write, and I hope they will continue to improve it; for many a tear of joy has filled my eyes while reading the communications of those whom I have never seen. And my hope has been revived, knowing that I have never communicated my exercises to them, yet they have so fully expressed them. It is said to Jerusalem, "And all thy children shall be taught of the Lord." So they have been a kind of first fruits, in writing of what they have experienced, and thereby strengthening those who have the same precious fruits of the Spirit. And so all the gifts in the church of our God are of great use to the edifying of the whole body. But I sometimes feel as though I have no gift at all, and that I am only a nominal professor, and I wonder that the church does not see it too. At such times I begin to search and question myself, Do I not love to think of the servants of God, and of his predestinating purpose, of his electing love, his effectual calling, and of the sufficiency of his grace? and before I am aware, I am answering, Yes. And I certainly do love them who love the same precious truth, and my prayer is for their peace and prosperity.

I am glad to see that some are speaking encouragingly in regard to supporting the publication of the SIGNS. I do wish I were able to pay for some who are not able to pay for themselves, both for their and your benefit. I hope the Lord may spare you many long years yet.

Your brother,

T. M. POULSON.

NAUGATUCK, Conn., Jan. 17, 1881.

DEAR ELDER BEEBE:—Your card is received. I am expecting to remain here at present, and therefore desire to continue the SIGNS. On receiving the inclosed Money Order for two dollars, you will please say on the slip of paper, "Dec. 15, 1881."

Dear aged brother, your reply to brother Ed. Williams, on page eight of No. 1, is very ably written, and you have given a "Thus saith the Lord" for it all. It fully met with my views on the subject, and I felt my heart so go out in love to you in the spirit, that had I been present with you I could have embraced you with that purity as a child with a parent. I have noticed that as you near the grave your writings are increasingly rich and clear. I am glad that I am brought off from hearsay or booksay, and now for myself judge of your doctrine, according to the wisdom and spiritual understanding given me. I first became acquainted with Elder Durand through a piece in the *Gospel Standard*. The first time I heard him preach I received him as a minister of truth, and said to myself, If all the Old School Baptists were like him, I am sure I could receive them. I do not discover any error; and so far as I have been able to judge of them as a body, I do not really believe there are any scriptural errors held by the Old School Baptists as a body. Of course, where there are so many believers as your associations number, I am not prepared to assert that there may not be isolated individual cases who have at some time or other brought forth sentiments for which they could not find a "Thus saith the Lord." Perhaps it was something of this sort that brought forth a pamphlet by Elder J. Clark, of Virginia. I myself having read that pamphlet, I felt almost afraid to meet with any of your sort of people. Strange as it may appear, after living in this country more than twenty-eight years, and never once having sat down at the Lord's Supper or joined any church in all that time, on the first Sunday in September last I received the right hand of fellowship by Elder Durand, on giving my experience before the church of what I hope the Lord has done for my soul. At the time I left England I was a member in good standing of a Particular Baptist Church; but in consideration of the length of time I had been in this country, the church preferred to hear my experience, rather than send for a letter, as is their custom. I now can and do receive yours as a gospel church, and feel sweet fellowship with you. I would that any and all of God's hidden ones may read this my testimony of the Old School Baptists in America. I notice that you send the SIGNS to the editor of the *Gospel Standard*. Now if you think proper to insert this letter in your paper, perhaps the *Standard* will see fit to notice it likewise for the benefit of any lovers of the truth who may be coming to America, as this may answer all purposes, and save my

writing to the editor of that paper on this subject.

Very truly yours in the bonds of the gospel,

R. H. BODMAN.

LACONIA, Ind., Dec. 23, 1880.

MY AGED FATHER IN ISRAEL:—I would, if it was not for great darkness of mind, love to pen a few lines to my dear kindred in Christ, still I feel like relating a few private thoughts to yourself.

I have not had the privilege of hearing the gospel preached for the last twelve months. My dear husband has been confined to his bed the greater part of the time since January last, and he still requires my constant care and attention. I am often refreshed while reading the SIGNS OF THE TIMES, and often wish myself at some of the good meetings that the dear brethren speak of, for I long for a crumb that falls from my Master's table. But, dear brother, I should not murmur at the cup of affliction which my heavenly Father giveth me to drink, for he cannot err nor be unkind. If I could at all times feel his everlasting arms underneath, how secure I should feel from all harm; but alas! I often walk in darkness, and have no light. I long for a resting place, but cannot find him whom my soul loveth. But do I love the Lord, or not? If I do, why this cold and lifeless frame? In reading over the last number of the SIGNS for this year, I have thought much on the editorial you wrote in regard to how far a child of God can stray. I know from my own experience that if left to myself I could not stand; no, not another day. But are not all God's dear children kept by the power of God? When poor Peter denied his Lord and Master, he repented, and wept bitterly. Is not this the road the christian has to travel, always sinning and repenting? Who shall lay anything to the charge of God's elect? No weapon formed against them shall prosper. Satan forms many weapons against God's dear children, and sets them to biting one another at times; but they have a good Shepherd, who watches over them, and when they stray he brings them back, and maketh all things work together for their good and his glory. My dear old brother, what my heavenly Father bids me do, I try to obey him, so far as I have light and ability to do so; but alas! what am I? A poor sinner, saved by amazing grace. Like Noah's dove, I have no resting place but the ark of God. My dear Savior has kept me thus far; yea, he has led me about and instructed me.

"The least, the feeblest of the sheep
To him the Father gave;
Kind is his heart the charge to keep,
And strong his arm to save.

"That hand which heaven and earth sustains,
And bars the gates of hell,
And rivets Satan down in chains,
Shall guard his chosen well."

KATE BARTLEY.

CIRCULAR LETTERS.

The Regular Baptist Association called Little Flock, now in session with the church of her body called Rock Creek, Grayson Co., Ky., to the churches of which she is composed, Greeting.

DEAR BRETHREN AND SISTERS:—Through the mercies and blessings of our Lord and Master we have been permitted to meet together as an association, as in days that have passed and gone, and to hear from your messengers that peace abounds. According to an arrangement of the council by which we were organized into an association in April last, it becomes our duty to prepare a Circular Letter to accompany our Minutes when printed.

Dear brethren, let us present a few thoughts on the endearing subject of brotherly love. In 1 John iv. 7 we read, "Beloved, let us love one another; for love is of God." Again, verse 11, "Beloved, if God so loved us, we ought also to love one another." We believe that the epistles of love written by John are applicable to all who are born of God and taught by the precious spirit of our Lord and Master. Again, he says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Although we have sinned, God's love is still over us, for he has loved us with an everlasting love. We hear our glorious Redeemer saying, on one occasion, to his Father, "Thou hast loved them, as thou hast loved me;" and "thou lovedst me before the foundation of the world." He also loved his people before the foundation of the world, for he loved them as he loved the Son. The scriptures of divine truth teach us that the God of love changes not; therefore what he once loved, he will love forever. "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)."—Eph. ii. 4, 5. 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 dear bride, for whom Jesus Christ the Savior died, was a gift of the Father to the Son, for we hear the Lord saying, by John, "I pray not for the world, but for them which thou hast given me." Again, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 29. Again, in John vi. 37, we read that consoling declaration, that "All that the Father giveth me shall come to me." We understand that this is the people which were chosen in Christ Jesus before the foundation of the world, for the end that they should be holy and without blame before him in love. Jesus our Lord calls them by many endearing names. On one occasion we hear him call them his sheep; again they are called the body of Christ, the bride, the Lamb's wife. The penalty of the law was death, so Christ took a body like that

of his brethren for the suffering of death, and came in the fulfillment of the prophecy. The angel of the Lord said, speaking of the coming of the Savior, "Thou shalt call his name Jesus, for he shall save his people from their sins." He took not on him the nature of angels, but he took on him the seed of Abraham; for nothing short of a just and holy offering could cleanse the bride from all sin. We believe that if all the posterity of Adam had been offered upon the Jewish altars, it could not have satisfied divine justice; for we learn that God looked down from heaven, to see if there were any that done good, and said, "No, not one; they have all gone out of the way." But Jesus the loving Husband came down from the glory which he had with the Father before the world was, that we through his suffering might be made whole. Here is that divine and precious love; not that we loved God, but that God loved us, and sent his Son to suffer in our stead. God so loved the world that he gave his dear Son, that whosoever believeth in him should not perish, but have everlasting life. For Jesus died for us when we were in our sins. Thus by the death of the holy Lamb of God we are set free from all our sins. "Much more being now justified by his blood, we shall be saved from wrath through him." His love is also manifest in raising up Christ from the dead. "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." O for a heart to praise and adore his exalted name. Again, "And hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Through the death of Jesus Christ his people are freed from the curse of the law, for he was made a curse for them. But alas! they are dead in trespasses and in sins, and must have the righteousness of the law fulfilled in them, and the law of Christ written in their hearts and put into their minds, before they are able to comprehend the things which are spiritually discerned. This cannot be the work of human instrumentalities; for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When quickened and made alive, they fly to the law for justification; but they find themselves to be carnal, sold under sin, and that by the deeds of the law no flesh can be justified in the sight of God. They are ready to give up all for lost, and to acknowledge the justice of God in their condemnation; but when God is pleased to give them faith to view Jesus as their Savior, and to apply to them the promises of the gospel, they are

filled with joy unspeakable and full of glory. Then they are filled with love to God, and to his dear people, and to the order of his house. They are then made to exclaim, Praise, honor and power to the bountiful Giver of all that is good and pure; and they joyfully acknowledge God to be their Father, and Jesus Christ their Prophet, Priest and King, and say, "I would rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness." We love him because he first loved us, and gave himself for us, and we can say, "Not unto us, but unto thy name be all the glory, world without end."

Then, dear brethren, ought we not to love one another? "For if we love not our brother whom we have seen, how can we love him whom we have not seen?" And this commandment we have from him, that he that loveth God, love his brother also. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God." For God is love. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 6, 7.

Now, dear brethren, can we not cherish the hope that when the storm of this life is over, we shall all meet in that great association of bliss, happiness and joy above, where we can behold Jesus as our Savior, Husband and elder Brother, and be like him, there to join in praise unto God and the Lamb forever? Dear brethren, let us glorify him while we are passing through this time world. Can we do otherwise, if we truly desire to adore him beyond this vale of tears? These are the fruits of love to God and to each other, because the principle of love is implanted in our hearts, causing us to love his children because they bear his likeness. "By this shall all men know that ye are my disciples, if ye have love one for another." Dear brethren, in view of this great love, what manner of people ought we to be? As we have received Christ, may we walk in him. We exhort you to stand fast in the liberty wherewith Christ hath made you free. Gird on the whole armor of God, and fight the good fight of faith, laying hold upon the hope which is set before us, which hope we have as an anchor of the soul, both sure and steadfast. Do not be discouraged because you are weak and your members are few; know you that he who is for you is more than all they who are against you. Endeavor to keep the unity of the Spirit in the bond of peace; try to be of one mind; live in peace; and may the God of peace be with you, and bless you with the rich blessings of his grace. Amen.

W. B. MCGREW, Mod.

ELLIS KELLY, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1881.

ASSOCIATIONS.

Are They of Heaven or of Men?

DEAR BROTHER BEEBE:—Brother F. M. Turner, of Tuscaloosa, wishes me to ask you to give through the SIGNS the best views you have upon associations. The main point upon which he wants information is, Is there any scriptural authority for the present system of organized associations, as practiced by the Old School or Primitive Baptists? Did they originate with the ancient apostolic churches, or with and among Catholics? We want to know exactly what kind of an association is scriptural, or of divine authority. By writing on the above subject at your earliest convenience, you will greatly oblige at least two anxious inquirers.

Yours in fellowship,

H. J. REDD.

R E P L Y .

In answer to the inquiries of brethren Redd and Turner, we will refer them to what we have published as our views on the subject on various occasions, which may be found in the first volume of our republished Editorials, pages 125 and 545, and also in the SIGNS, volume xxxi., No. 21, volume xxxi., No. 23, and volume xlv., No. 18. We still entertain substantially the same views on the subject of associations that we expressed in those articles. In those articles we have given it as our conviction that,

First, There is no scriptural authority for any ecclesiastical body except the church of God.

Second, That the church of Christ is a unit. "There is ONE body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6. Therefore all the members are exhorted to endeavor to keep the unity of the Spirit in the bond of peace. Of this one church, which is the body of Christ, he is the Head, the King, and the only Law-maker for his people, as he has never invested any of his children, not even his enthroned apostles, with the least particle of legislative authority. Therefore,

Thirdly, For associations or other religious organizations having a distinct constitution, creed, laws or by-laws from those which are given by Christ to his church, we have never been able to find any divine authority. If there is any in the scriptures, we have failed to find it.

Fourth. Although we find no authority for associations, as distinct from or auxiliary to the church of God, the church is nevertheless an associate body; and although as branches of the one living vine, or organized body, her branches may be widely scattered in their localities, like those addressed by Peter, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, yet they are the same "Elect, according to the foreknowledge of God the Father," undivided and indivisible, having no powers, interests or elements in distinction from each other.

Fifth. No branch of the church has

any power to delegate to any of her members to form auxiliary societies, courts or bodies independent of or distinct from the whole body, the church. As God has set the members in the one body, the church, as it hath pleased him, they are as the branches of the same one vine, all deriving their vitality and vigor from the same one root; they are not only members of the body, but they are also members one of another. None of them are or can be independent of all the rest of the members or branches. They are, as organized by God himself, closely and inseparably associated, so that no one of them can say to another member or branch, I have no need of thee. "For as the body is one, and hath many members, and these members, being many, are one body, so also is Christ." For christians, as individual members of Christ, or as churches of the same faith and order, to associate for the worship of God and for mutual edification, is not only tolerated by the law of Christ, but is positively enjoined. They are forbidden to "forsake the assembling of themselves together, as the manner of some is."—Heb. x. 25.

Sixth. To meet together for spiritual communion, to inquire after the general prosperity of Zion, to pray for her peace, to cherish and strengthen the bonds of unity, love and fellowship, to provoke unto love and good works, to "lift up the hands that hang down, and strengthen the feeble knees," is to associate in the way and manner which we find fully sanctioned by the laws of Christ, and by the example and usage of the apostles and primitive disciples of our Lord. Against such association there is no law. At such assemblies or associations, all who in the providence of God are permitted to attend from any church of the same faith and order are cordially welcomed to participate in all the deliberations and proceedings of the assembled saints.

Seventh. Brethren Redd and Turner ask whether there is scriptural authority for the present system of organized associations, as now practiced by Old School or Primitive Baptists. Our brethren may not be aware that our northern associations differ from those in the south in the manner of organization. The Warwick Association, and several others in our correspondence, had this subject under consideration more than forty years ago, soon after the separation took place between the Missionary (so-called) and Apostolic Baptists; and after due deliberation the same questions substantially, which are now agitating our brethren at the south, were referred to the churches of which the associations were composed, and by the decision of our churches the constitutional form of association was abolished. In the judgment of our churches, a constitution, with articles of confederation and faith distinct from those of the church or churches, involved the idea of a distinct body, for which we can find no scriptural authority. Since

that time our annual meetings have been regularly held for correspondence and christian intercourse. They are not composed of delegates, as we do not hold that the church has any power that she can scripturally delegate; but each branch of the church uniting in these annual meetings sends messengers to bear their epistles of love and fellowship, and to inquire after the welfare of their sister churches. When thus assembled, that all things may be done decently and in order, either the pastor of the church with which we have met, or some other member, is appointed to preside over the deliberations for the time being, and the clerk of the church, or some other brother in his stead, is requested to record the proceedings of the meeting, that they may be accurately reported to the several branches of the church, whose messengers we are, and by whose authority we assemble. These minutes, together with a Circular Letter to the churches, and a Corresponding Letter to other clusters of churches of the same faith and order, are prepared and sent for the promotion of a general correspondence throughout the accessible bounds of the household of faith. Messengers also are generally appointed to bear our correspondence to such other associations as are in correspondence with us; but these are clothed with no delegated power: they are only messengers to bear letters of fraternal greeting, and to facilitate scriptural intercourse and fellowship. Such are our associational meetings here at the north, and we have been greatly blessed with the sensible presence of our Lord, if we are not altogether mistaken, while sitting together in heavenly places in Christ Jesus our Lord.

Eighth. Our brethren inquire, "Did they [the associations] originate with the ancient apostolic churches, or with and among Catholics?" We have no account of any meetings of the churches known among the apostles and primitive churches by the name of associations; but that the churches of primitive days did sometimes meet and correspond by messengers, we have, as we think, examples, at Jerusalem, at Antioch, and some other cases, but in no case under any other constitution than that of the church of Christ. Nor do we know of any meetings of the kind or bearing the name among the Catholics. We have some historical account of churches of the Baptist order being associated and holding associations in Wales and other parts of Europe before our fathers emigrated to this country; but of the precise manner in which they were organized or conducted we are not prepared to speak. We commend the earnest disposition of our dear brethren Redd and Turner and others to investigate the subject. It is of minor importance to us to know when, where or by whom associations were first introduced, or in what ages or countries they have been observed; the more important thing to be known is, are they warranted by the laws of

Christ, as laid down for our rule in the New Testament?

That the primitive saints did meet and associate as often as they had the opportunity to do so, is very evident; but by reason of bitter persecution they were scattered abroad, and their seasons of association together were often interrupted by the violence of their enemies, by reason of which they were scattered into distant localities. But when opportunity served them, they joyfully embraced it; not by regular, stated, periodical gatherings, but as frequently as they had opportunity, sometimes daily. Then, whenever they came together, all who were of the same faith and order were equally recognized, whether they had been baptized and received as members at Jerusalem, Antioch, Galatia or Rome.

In responding to the inquiries and attempting to comply with the requests of our brethren, we have endeavored to direct their inquiring minds to the scriptures, as the only safe and infallible guide, and to the Holy Spirit to open the scriptures to their understanding. If anything further should be desired of us on this subject, we refer the brethren to what we have published in the SIGNS, as referred to in the former part of this article. And our desire and prayer is that we all may be led by the spirit of truth, and that we may walk worthy of the high vocation of our heavenly calling.

I PETER IV. 18.

DEAR ELDER:—I should like to know your mind on 1 Peter iv. 18. Do you think Peter means the righteous of the law, or the righteous of the faith of Jesus Christ?

Yours in hope of eternal life,

W. E. BUCK.

DORCHESTER, N. B., Sept. 1, 1880.

REPLY.—We do not understand the apostle to be speaking of the salvation of God's people from the curse of the law from which they are fully redeemed and forever perfected by the one offering of our Lord Jesus Christ, for in that there can be no scarcity. "For with the Lord there is mercy, and with him is plentiful redemption; for he shall redeem Israel from all his iniquities."—Ps. cxxx. 7, 8. "In the Lord shall all the seed of Israel be justified and shall glory." "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord.—Isa. xiv. 25 and liv. 19.

We understand the apostle Peter to be admonishing the saints to pursue a righteous course, and although all who adhere to his faithful admonitions and live godly in Christ Jesus shall suffer persecution, still it is better for them, if the will of God be so, that in the sufferings from which the righteous are scarcely saved, that they should suffer for their strict obedience to Christ in a righteous course, than to suffer for ungodly conduct, as a thief, a murderer, or a busybody in other men's matters. The judgment of which he speaks is in the house, or church of God; where they who are righteous, in their walk, sometimes suffer for righteousness'

sake. He refers them in the next chapter to the example of their Lord and Master, who once suffered (though he was strictly righteous in all things,) the just for the unjust. "And who is he that shall harm you if ye be followers of that which is good? Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

From the general terms of the apostle's admonition it seems plain to us that the *righteous who are scarcely saved* from persecutions, and other sufferings while here in the flesh, are those who suffer for righteousness' sake, and the sinners and the ungodly are those who suffer for their faults, and ungodly conduct. "For what glory is it if when ye be buffeted for your faults, ye take it patiently? but, if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Now if the righteous, who deny themselves all ungodliness and worldly lusts, are exposed to trials and persecutions; nay, if the immaculate Lamb of God endured great contradiction of sinners against himself, so that even he was not saved from suffering, where shall the ungodly and the sinner appear? The sinner who suffers as an evil doer, or transgressor of the laws of Christ, and the ungodly, who denies not himself of ungodliness and worldly lusts, where shall they appear? The sinner in Zion, who transgresses the law of Christ, and whose walk is not according to godliness, shall appear guilt-stricken and condemned under the chastising rod of him who shall judge both the quick and the dead.

REPLY TO BROTHER ED. WILLIAMS.

We have received another letter from brother Ed. Williams, containing seven pages of manuscript, couched in courteous and brotherly terms, in which he disclaims any disposition for controversy, but being dissatisfied with our reply to his letter in the first number of the SIGNS of this year, wishes us to state what part of the man is, or must be born again in order that he may see the kingdom of God? If we had the time and ability to open a private correspondence, and faith to believe that anything we can write would be edifying or satisfactory to him, we would cheerfully make the attempt; but at our advanced age, we have all that we can do to write for the columns of our paper. We have already expressed such views as we have on the subject of the *new birth*,

and the questions of brother Williams have been asked and answered so repeatedly during the last few years, that some of our subscribers have become wearied with the discussion. We have nothing to say on the questions of our brother that we have not repeatedly said, and a continued repetition would, in our judgment, crowd from our columns matter of more promising interest to our readers generally. What we have written and published, has been an expression only of our views, when called on to express them. No brother is bound or desired to accept them, only so far as he finds them sustained by the scriptures and his own personal experience. We have not made them a test of fellowship. If the scriptures informed us of any *part* or *parts* of man that must be born again, we could refer our brother, or brethren, to the chapter and verse and leave the matter there. But if it is anywhere written in the scriptures, that a part of man must be born again, we have failed to find the passage.

Our Savior did not say to Nicodemus that a part of man must be born again, or that the soul, spirit, or mind of man, but he said, "Except a man [without dividing the man at all] be born again, he cannot see the kingdom of God;" we repeat his words, and if brethren do not understand the words just as our Savior spoke them, let them ask at the throne of grace for a clearer light. We only give our own view, when we say we understand the man to include all that is born of the flesh, and all that constitutes him a man, that was born of the flesh, who must be the subject of a birth from above, or born of the Spirit, before he can see the kingdom of God, or have in him the spirit of Christ, without which he is none of his.

If a man's soul, spirit and mind are born of the Spirit, and that which is born of God cannot sin, what is there left but the corporeal body, which without soul, spirit or mind is inactive and dead to war against the spirit which he has received from above? What law is there in the members of a man whose soul, spirit and mind are made so pure that they cannot sin because they are born of God?

But we will not enlarge; we very respectfully decline, at least for the present, to protract the discussion on the subject, unless something *new* shall be presented, and we admonish such of our brethren as cannot understand what God has testified on the subject, to ask of him who giveth wisdom liberally and upbraideth not.

THE EVERLASTING TASK FOR ARMINIANS,

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

NOTICE.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

INQUIRIES AFTER TRUTH

DEAR BROTHER BEEBE:—Be so good as to give your views on Revelation xx. 6.

E. RUSH.

REPLY.—For such views as we have on this text, we refer brother Rush to our article on the subject published in volume xliii., No. 16, page 190.—ED.

ELDER J. F. JOHNSON will please give his views on Revelation vi. 9, 10, particularly the souls that were slain, and the altar under which they lay. Answer the above requests through the SIGNS OF THE TIMES, and oblige a sinner saved by grace, if saved at all, through the atoning blood of Christ our Lord.

S. R. BOGESS.

GIRARD, Ill., Jan. 12, 1881.

WILL Elder John Stipp give his views on Revelation xiii?

W. B. McADAMS.

SALLIS, Miss., Jan. 4, 1881.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

At the residence of sister Howell, in Cincinnati, Ohio, Jan. 11, 1881, by Elder Samuel Danks, Mr. Harvey Howell and Miss Lizzie Cronimus, all of Cincinnati, Ohio.

By Elder A. J. Norton, at his residence in Hampton, Franklin Co., Iowa, Dec. 27, 1880, Mr. George W. Jeffers, of Jasper Co., Ill., and Miss Mary L. Stevens, of Cero Gordo Co., Iowa.

At the residence of the bride's mother, by Elder L. B. Hanover, Jan. 2, 1881, Mr. Noah Whitten and Miss Esther A. Clark, of Licking Co., Ohio.

OBITUARY NOTICES.

DEAR BRETHREN:—By request of the dear family, and in accordance with my own feelings, I send you a brief sketch of the last illness and death of *Miss Eliza J. Blizzard*, who departed this life December 18, 1880, at the residence of her father, brother James Blizzard, at Westminster, Maryland, aged forty-two years, nine months and thirteen days. Her disease was cancer in the breast, which rapidly hastened the end, in spite of the most watchful and tender care of those whose privilege it was to care for her.

I have known the family ever since I have lived in Maryland, and can never forget this dear daughter, and her many acts of kindness to me. For a number of years it was my privilege to visit the family once every month, and preach in the town, and I became very much attached to them all; and it was my privilege to spend many hours in conversation with both Eliza and her sister, who is left, upon spiritual things. She never made a public profession of religion, being restrained by great timidity and a fear of being unworthy; but her views of truth were always clear, and her conviction of indwelling sin always deep. To her it was a real truth that salvation must be of the Lord, and nothing delighted her more than christian conversation, though when others were present she would take but little part herself. This timidity followed her all her life until the disease began its work, and from that time her faith and hope were clear and bright, with but few hours of darkness to the end. Her father writes me as follows concerning her illness and death:

"Dear brother, it is a consolation to me to know that you, as well as myself, feel assured that the Lord her Redeemer had in his tender mercy revealed himself to her, and through rich and reigning grace had given her a comfortable hope in his mercy; for when the hour of trial came, her faith and hope seemed steadfast, and to enter within the veil, enabling her to trust in the Lord, and to stay her hope upon God, having no other ground of acceptance than Christ and him crucified, whose praises she desired and tried to sing with her latest breath. O, my dear brother, how many incidents and events at this point come crowding on my mind and memory concerning this dear child, causing me to feel more intensely the magnitude of my bereavement. O that the Lord in mercy may enable me to bear with meekness and becoming reverence this dispensation of his providence, and with singleness of heart to say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' You will pardon this digression, and pray for the infirmity of my flesh.

"In reference to her dream while in Baltimore. She said she saw her sister, who died in the spring of 1861, coming as it were to meet her, looking as perfectly natural as when she was alive in the flesh, which so elated her that she hastened to meet and greet her with feelings she could not describe; but while in eager haste to approach and to embrace the dear one, she stopped as if she could come no further, and by a wave of the hand seemed to say, 'We cannot approach any nearer now,' and then appeared to turn away, but with a tender expression of love beckoned Eliza with her hand to come on to her, which caused her to awake. This dream she told me, and said, 'Father, I am certain it is a token of my death, and that I will go to join my dear departed sister,' and then added, 'I am sorry I told the dream to Lucy';

it seems to affect her so much? I will add that from that time she looked for death to come soon."

Her father continues, "The other vision, if I may so express myself, was after she came home, a few weeks before her death. She thought she was standing on a high elevation, and saw before her a beautiful lake or river of water, of indescribable grandeur, surrounded by the most delightful scenery and a great number of people, to whom she wanted to go, but seemed clogged, and could not go forward, and called on us, who were present, to let her go. After a pause she requested her lady friends present to sing, and when asked what she desired sung, she said, 'On Jordan's stormy banks I stand.' While they were singing the hymn her lips were moving, as, though repeating every word; and when they came to the last two verses she tried with her feeble voice to help, which melted the hearts of all present to tears. The next day she seemed to revive and brighten up. I asked her if she remembered having a dream or vision the night before, when she related the substance of what I have tried to tell. On the day before she died, when she had become very weak, she said, 'Father, I am passing away.' I said, 'My dear, do you feel resigned, if it be so?' She calmly replied that she was."

To her father's account I will add, that as soon as I heard of the nature of her disease last August, soon after the family were told of it, I went to see her. It had been a terrible shock to her and to us all, to find there was no hope. I found her very much prostrated, but entirely calm. I said, "Eliza, you and I have talked many times during the past years about the things of the kingdom of God; how is it with you now in your great trouble?" She said, "At first the blow was terrible, but I think I can say with truth, The will of the Lord be done. If I could have my own choice given me, I would wish to get well, but I believe I can say that I feel to be submissive. He has given me brighter evidence since I have been sick than I ever had before. I only pray that I may not long be a care to those who are so poorly able to take care of me." I said, "Where is your hope, now that all earthly strength is gone?" "O," she said, "Jesus, Jesus only." At another time, when she had expressed great satisfaction at my visit and conversation, I said, "If the visit of a poor, frail brother here is so full of comfort, what will it be when the elder Brother shall take you to be with him forever?" "O," she said, "unspeakable. He has come to me and comforted me." At another time she said, "He is too wise to err, and I know he is too good to be unkind. I can trust all with him." At another time, near the last, she said, "I want to tell you that one time near the first (perhaps the first) I heard you preach, you told my experience as I had been led, and I felt that I had a hope, and I did rejoice for the first time in that hope." Once she said to me, "I only wish that I could get well enough to be baptized. I know my salvation is not in it, but I would like to confess my Savior." At another time she said, "I have had some darkness this past week, but it is gone. I can trust the Savior again." It was good to be with her. It made me feel sometimes that she was turning back to tell of the glimpses of heaven she had gained. Several times she asked me to read the one hundred and third Psalm. It was her favorite the last month of her life. The first and last words of it I used as a text at her funeral. Her aged parents and one brother and sister are left desolate. May God bless and comfort them all as they have need.

ALSO,

I send by request a brief account of the death of the other daughter, to which brother Blizzard has alluded. I will send a copy of his own account. He says:

"Now, my dear brother, as I have alluded to the death of my other daughter, **Mary Loretta**, I feel a kind of sadness and self-reproach because her death was never published in the SIGNS OF THE TIMES. She died April 21st, 1861, aged twenty years, three months and twelve days. Since I have been permitted to see them lying by the side of each other in their graves, while their glorified spirits have united in that upper and

better world, to go no more out forever, I cannot feel reconciled to have the obituary of one published without the other. She was a dear child, a loving and devoted sister, meek and gentle in her disposition, and of a very happy turn of mind, always looking on the bright side of every event that happened. Many times did she and Eliza exert themselves to entertain our brethren and sisters, and to make them comfortable when they would come to see us. About a year before her death she was brought to see herself a sinner in the sight of a just and holy God, and while at a Methodist meeting it pleased the Lord to reveal himself in her the hope of glory, and by faith she was made to trust in his holy name; and from that time until she was taken sick she seemed to enjoy the continued presence and smiles of her precious Savior, and became a constant and attentive reader of the New Testament, and told me if the Lord spared her to get up again she wished to be baptized. She was very patient in her affliction. Not a murmur escaped her lips, but she seemed resigned entirely to the will of the Lord. On one occasion, when I said to her that I could not bear the thought of giving her up, she replied, 'Father, you do wrong. If it is the Lord's will to take me away, you should be reconciled to his will. If to live would be to praise my dear Savior, I am willing, but if not, to depart and be with Christ will be far better.' Not long after this, when we were all looking and hoping for a change for the better, she called us all one by one, bid us a final farewell, and then seemed to lose sight of earth and earthly things, and to fix her mind on heaven and heavenly things, and so continued until she fell asleep in the arms of her dear Redeemer."

I send the above at brother Blizzard's request, feeling that some will be comforted thereby. How glorious is the triumph of faith in the trying hour of sickness and death. I like to witness and read of such evidences of the power of grace.

As ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Jan. 7, 1881.

DIED—At her residence in Taylor County, W. Va., Nov. 6, 1880, about one o'clock p. m., **Mrs. Mary Currey**, wife of Deacon John Currey, in the sixty-fourth year of her age.

Sister Currey was born July 29, 1817. She professed a hope in the pardon of her sins and came to the church May 6, 1842, and was baptized, with her husband, by Elder Edmund Dennison. She was a faithful, consistent and orderly member up to the day of her death, and well filled the qualifications of a deacon's wife. Her house was a regular stopping place for the traveling brethren. She often fed the hungry, and comforted the weary with pleasant words and nice resting places, and was agreeable to the poor, way-faring preacher. She was very industrious, a good provider, kept her table well furnished with the dainties of the land, kind to her husband, and a loving mother, willing to sacrifice her own health for the welfare of her children. She was in the orchard gathering fruit some time in the fall before she was taken sick, and when she came to the house, being much distressed in mind, she remarked to her husband that she did not expect to live but a short time; that her deceased son had appeared to her in the orchard, and she believed that it was a token of her death. At this time she was, seemingly, in good health. I saw her shortly after she was taken ill, and her whole mind seemed to be fastened on heavenly things. She told me that if I talked upon the occasion of her death, to tell the people that she was not afraid to die; that her heart was fixed, trusting in God, and that she believed in the doctrine taught by the Old School Baptists. She died undoubtedly in the triumphs of faith. Some three weeks before her death she called her children around her bed, and told them that she could not live, and that she longed for the summoning angel to come, that she might put on that beautiful white robe wrought on Calvary by the Savior in his sufferings and death. She told her husband that there was a robe for him also, and then said, "I know, John, that when I leave you, you will have a hard time; but you must do the best you can, and do not grieve after me.

I am going to my long home." She then told her children to do the best they could, and meet her in that happy world. One of her daughters, Mrs. Willhide, had to absent herself from her mother a few days before she died in consequence of sickness in her own family. Sister Currey asked after her, "Why doesn't Prudy come back and see me?" Her daughter Elizabeth answered, in order to quiet her, "Mother, she cannot come, she has so many children." "No," said the mother, "that is not the reason; she is dead, for she appeared before me dressed all in white." It was just about this time that her dear little granddaughter, Ida Willhide, about four years of age, was lying upon her cooling-board, dressed in white for the coffin, a few miles distant.

The time came for sister Currey to pass away from all the perplexing scenes of earth to a better and happier clime, where the wicked cease from troubling, and the weary are at rest. She leaves a husband and seven children to mourn their loss. She had also lost two children. May the Lord heal all their wounds, and bring them to say, like one of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The writer tried to talk on the occasion from Psalm cxvi. 15. Her body was interred in the cemetery of her own church on Monday, November 8, 1880, where she will sleep till the great resurrection day, and then put on immortality and live forever.

J. S. CORDER.

HACKERSVILLE, W. Va., Dec. 30, 1880.

DEPARTED this life, near Colchester, McDonough Co., Ill., Dec. 18, 1880, **John McCormick**, aged ninety-one years and four months wanting three days.

Brother McCormick was born in Maryland, August 21, 1789, and at about four years of age came with his parents to Lexington, Ky., where he resided for several years, and afterwards, for a time, in Scott Co; then in Gallatin (now Carroll) Co., and there, in 1811, he was united in marriage with Miss Nancy Cox, daughter of L. Cox, Esq. In 1835 he came to McDonough County, where he resided till his death. On the 31st of May, 1838, his wife died, and on December 23d of the same year he was united in marriage with Miss Parthenia Ball, daughter of Robert Ball, Esq., of Ky., who survives him, together with four sons and three daughters. I cannot learn the exact date of his profession of the name of the Lord, but it is believed that he was connected with the Regular or Primitive Baptists for more than sixty-five years, ever maintaining the faith without wavering, and having the confidence, love and esteem of the brethren in the highest degree. As a citizen he was a man of the strictest integrity and moral worth. I have attended his church about twenty-four years, and have known him intimately for that length of time, and I have never known any man who more fully attended to his own business, and let other people's alone, or one whose word was more implicitly relied on. His children, like their honored sire, stand high in the estimation of the community.

Brother McCormick enjoyed remarkable health the most of his life, until he was about eighty-nine years of age, at which time that dreadful and loathsome disease, cancer on the face, began slowly but certainly to eat away his flesh and the vitals of his life, and no medical skill could arrest its progress, or do much to mitigate its torments. All was done by kind nursing that could be done by kind friends to soothe his perpetual pains; and his faithful companion, our beloved sister McCormick, rendered the most unceasing and willing service to her suffering husband that a true and devoted wife could possibly perform. His patience and resignation for over two years of suffering were truly remarkable, often remarking that he was in the hands of the Lord, and that he dare not murmur. He sank gradually down, and died without a struggle, leaving many friends and not an enemy behind.

I was absent at the time, and a funeral meeting will be held at the Union Church, in Middletown, in the future, on the occasion. May the widow's God bless and sustain our bereaved sister, and the children of the deceased patriarch. He had long been a pat-

ron of the SIGNS OF THE TIMES, and his widow wishes it continued, as herewith remitted. Your brother in Christ,

I. N. VANMETER.

MACOMB, Ill., Dec. 27, 1880.

ELDER G. BEEBE:—Please publish the death of sister **Esther Hartwell**, widow of the late Elder Philander Hartwell, who died at the residence of her son-in-law, Eli Blackwell, Dec. 12, 1880.

The deceased was born in Sanford, Maine, March 1st, 1803. She was baptized in 1830, and was married to Elder Hartwell February 22d, 1831. Her disease was pneumonia, and was but a few days in proving its work. She seemed to have for several weeks past a premonition of the near approach of death. Since the death of Elder Hartwell she has been failing, but had seemed much better of late, until suddenly seized with distress, which could only be relieved by death. When her son said to her, "You are better, mother," she answered, "No; I shall not live through this." She was unconscious from Friday evening until Saturday morning, having so little pulsation that the physician pronounced her dead; but the scene was not over, as she rallied, and sang in a clear and audible voice the whole of the hymn beginning, "How firm a foundation," &c. These who stood by her bedside were astonished at the force of mind with which she repeated scripture and favorite hymns, and the peace that passeth all understanding with which she met the dread king in all his array. Was not this the triumph for which the church contends, and the verity of that truth, "Precious in the sight of the Lord is the death of his saints?"—Psa. cxvi. 14. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Psalm xxxii. 2. Thus on Sunday morning closed that long and eventful life, after an undaunted faith of over fifty years. The setting sun of life had not a cloud to cast a shadow, but left impressed that hope of a glorious resurrection to praise him in a glorified body eternally.

She leaves four sons and one daughter, with whom she lived, to mourn their loss, as all who knew her could attest her affection for them; even in that ecstasy which subdued her suffering, she asked that he who had dealt so bountifully with her would remember them also. Her remains were taken to the meeting-house of the First Hopewell Church, where the services were conducted by Elder Purington, from 2 Cor. v. 1-6. A large concourse of brethren and friends were there assembled to bear testimony of their esteem. She was interred in the adjoining cemetery, under the monument erected by the children to mark the resting place of the earthly body. May God set home instruction to the living from this providence, and his blessing attend them.

G. M. FETTER.

HOPWELL, N. J., Jan. 13, 1880.

DIED—December 17, 1880, sister **Juliet Hickman**, wife of Deacon J. L. Hickman, aged seventy-one years, nine months and one day.

Her maiden name was Moore, and she was born March 6th, 1809, in Fayette Co., Pa., and removed with her parents, in the spring of 1816, to Marion (then Monongalia) Co., W. Va. She was married to J. L. Hickman, April 17, 1827, and removed to Henry Co., Ind., in the spring of 1831. Her father, Josiah Moore, died July 15, 1822, and her mother, Malinda Moore, died October 27, 1831. She has been a worthy and highly esteemed member of the Lebanon Old School Baptist Church for many years. Chaste and upright in her christian deportment, she commanded the respect and confidence of all who knew her. While she ordinarily inclined to go from home but little, and very industrious and untiring in attending to her domestic affairs, remarkably affectionate as a mother, always anticipating the wants of her children, whom she cherished and loved as only a true and good mother can, nevertheless she was faithful to fill her seat in the church, and in sickness she was always ready to nurse and minister to the wants of the afflicted. I never knew any one who was bet-

ter calculated to wait upon the sick. Many of her neighbors will remember her kindness in this respect.

She and brother Hickman had lived together as husband and wife for nearly fifty-four years. She was truly an helpmeet, and an affectionate and devoted companion. Although she was spared to a good old age, and lived an eventful and useful life, being one of the pioneers of our state, still she has passed through much affliction, which she has borne with christian fortitude, and in her last sickness was fully resigned; and though her sufferings were great for a time, yet at the close she was composed, and quietly and peacefully passed away, like an infant going to sleep, without a struggle or a groan. The community has lost a useful and worthy citizen, the church a faithful, true and devoted member, and the family a fond and loving wife and mother. Her bereaved husband, five sons, three sisters and one brother survive her. May the Lord in his mercy sanctify the bereavement to their good, and cause all who feel the loss to bow with becoming resignation to his holy mandate; for of a truth, "He is too wise to err, and too good to be unkind." While we linger on the shores of time, to fill up the cup of our sufferings and sorrows, she has received her passport to her beautiful home in heaven, to enjoy the unfading crown of righteousness prepared for the redeemed, and the loving embraces of her Savior forever.

J. A. JOHNSON.

SPRINGPORT, Ind., Dec. 30, 1880.

DIED—Of consumption, at his late residence in Jersey City, N. J., on Monday, Jan. 5th, 1881, **Mr. William E. King**, aged thirty-seven years.

Deceased was a son of our late brother Joseph and sister Fanny King. He was for some years a resident of Howell's, Orange Co., N. Y. He leaves a wife, who is a daughter of our brother A. D. Loud, of Goshen, N. Y., and two children; one a daughter of twelve years, by a former wife, and the other a son aged four years. He also leaves three brothers and two sisters, with many other relatives and loving friends, to mourn their loss. Although Mr. King had made no public profession of religion, we are informed by those who attended him in his last illness that he was perfectly conscious of his approaching dissolution, and expressed a cheering hope in Christ, and a readiness to depart hence to be with the blessed Savior.

His remains were brought for burial among his kindred in the cemetery of the church at New Vernon, N. Y. His funeral was largely attended, and a discourse was preached on the occasion by Elder G. Beebe, from John xi. 25, 26.—Ed.

Since writing the above we have received from sister Abbey Hoyt the following additional particulars:

I write at the request of my niece, the disconsolate widow of Mr. King, to inform you that he was very patient and uncomplaining during his sickness. He was confined to his bed about six weeks, but seemed to entertain hopes of recovering until within three weeks of his death. I visited him often, and at one time he asked me if I thought it possible for one to be saved on a sick bed. I replied, "With God all things are possible." He said he had no trust or confidence in himself nor in man, and was sure that nothing but God's grace could save him. When a friend asked if he wished some minister of that city to come and pray for him, he replied that he was satisfied to trust himself in the hands of God, and that he was not afraid to die; all he regretted in leaving the world was the leaving of his family. I was with him on the afternoon before he died, and he seemed quite composed, and said he could not remain here long, and that he longed for the time when he would be at rest. Mrs. King feels deeply her loss, but says your discourse at the funeral comforted her.

Please remember me affectionately to all the brethren and sisters, especially to Elder Benton Jenkins and wife. Desiring always an interest in your prayers, I remain your sister in Christ,

ABBEY HOYT.

DIED—In Constableville, N. Y., January 6, 1881, **Mrs. Jane Clover**, aged seventy-four years.

Sister Clover had for more than fifty years been associated with the people of God. Her attachment to her family and friends was strong and abiding, her piety fervent yet unassuming, and her last days marked by a quiet, peaceful trust and hope, and a warm desire to depart and be with Christ.

The hour of her burial was improved by the writer from Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

C. BAILEY.

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

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The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., FEBRUARY 15, 1881. NO. 4.

POETRY.

HEAVEN.

BY DR. MÜHLENBERG.

Since o'er thy footstool, here below,
Such radiant gems are strewn,
O what magnificence must glow,
My God, about thy throne!
So brilliant here those drops of light—
There the full ocean rolls, how bright!
If night's blue curtain of the sky,
With thousand stars enwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendor at the shrine must dwell!
The dazzling sun at noontide-hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, O Lord, one beam of thine:
What, then, the day where thou dost shine!
Ah! how shall these dim eyes endure
That noon of living rays?
Or how my spirit, so impure,
Upon thy glory gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

CORRESPONDENCE.

"REMEMBER ME, O Lord, with the favor that thou bearest unto thy people: O visit me with my salvation."—Ps. cvi. 4.

The pinching hand of want masters and subdues all considerations save that for the thing needed. A real, true want consists in a knowledge of the thing needed, and a necessity for it. In proportion as the strength of these exist in the mind will be the anxiety and effort to obtain. David was one who had seen and known something of the depths of the riches of the favor of God towards his people. He understood that outside of his favor there is no arm to save nor eye to pity. He believed, for he had knowledge of, that in this, and this only, was all his hope of life and salvation. He possessed the same spirit that indited the words of the disciples of Jesus, "To whom shall we go? Thou hast the words of eternal life." The sacred record bears but one testimony, with which the faith of every God-taught child is in sweet and harmonious accord; that this is the main spring of every divine blessing that ever comes from the Father of lights upon sinful man; that is, the favor he beareth unto his people. This favor stops not with carnal man to reason, but passes by all time and sense, and has its origin in the eternal will and purpose of God; as it is written by Paul, Ephesians iii. 19, "The love of Christ which passeth knowledge." O how sweet it is! What a privilege it is to think upon the long-forbearance and goodness of God towards his people! How divinely melting, how graciously sub-

duing, how supremely absorbing it is! But who ever traveled this way that has not found the heavenly vision grow wider and wider, and deeper and deeper, until he is lost in, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Can any man fathom the depths, why God loved his people? Here reason must lose itself in reason; and love does in love. For it is written, I loved them because I would love them. The cause is love; the effect is love. Surely then it is all love, and is everlasting. The hiding of his divine favor is no indication of a change in his love. But, as David, let us remember the years of the right hand of the Most High. Let us remember the works of the Lord. Let us remember his wonders of old. Let us meditate upon all his works, and we shall come to the conclusion, it is our infirmity. Did he ever forget his people of old? O no. All the day long did he stretch forth his hand to a disobedient and gainsaying people. In a little wrath he hid his face from them for a moment; but with everlasting kindness did he have mercy on them, saith the Lord thy Redeemer. The durability and unchangeableness of this mercy he sets forth in language highly fitted to make strong the weakest faith. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Unless we can remove the cause, we cannot hope to stop the effect. If we could remove from man the seed of death, man would never die. But who can do it? Have we not more power with man than with God? His favors unto his people proceed from his love; as is said by Paul, "God, who is rich in mercy, for his great love wherewith he loved us." Who can remove the cause? Who can change God, who is in one mind and changes not? Herein exists the hope of Israel. David, knowing this, and feeling the necessity of it, prayed, "Remember me, O Lord, with the favor that thou bearest unto thy people." That was all his desire and all his salvation; believing, as we all this day do believe, that in the favor God from everlasting beareth unto his people is treasured up all knowledge and wisdom, and all divine things that pertain unto life and godliness.

O how much is this to ask of God! Yet less will not do. More we do not want. Upon what can we base

such a petition? There is but one thought that gives us hope that God does or can remember us with the favor he beareth unto his people, and that is found in the eighth verse: "Nevertheless he saved them for his name's sake, that he might make his mighty power to be known." This doctrinal view is sustained by the testimony of Ezekiel, xx. 9, 14, 22, where it is clearly shown, as also here by David, that the house of Israel rebelled against God; they walked not in his statutes, they despised his judgments and polluted his sabbaths. In their hearts they went after idols. They kept not his commandments to do them; which, if a man do, he shall live in them. "Nevertheless for his name's sake he saved them, that he might make his power to be known." The salvation here spoken of, and the manner of it, and all that is connected with it, Israel's bitter opposition, his flagrant violation of every injunction given him by God, was that God might make his power to be known; that the invisible things of God (eternal salvation) might be clearly seen and understood by the things that are made. What stronger evidence could be given that neither tribulation, distress, persecution, famine, nakedness, peril or the sword, nor life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord? Or what stronger foundation would we have for the cause of this love than God himself? Shall it depart? Shall it ever be removed? What cause or reason would we have the bestowal of his love resting upon than that which is here given, his own sake? What more can he say than to you he hath said,

You who unto Jesus for refuge have fled?"

Yet the wise world, eaten up with blind zeal, continues to affirm that if you do those things that Israel did, you shall die without hope. In the face of the testimony to the contrary, we, with Paul, will have to say they "are without excuse." But to the children it must forever remain of deep and abiding consolation that this knowledge has come unto them; that he has, as David says, made in them his power to be known. They acknowledge his power, and bow with reverence and godly fear beneath its unspeakable influence. It is this that teaches them to say, "Thy will be done in earth as it is in heaven." Could anything short of omnipotent power thus bridle and hold

still the spirit of man, while within he says, truly says, "Thy will be done in earth as it is in heaven?" There are times when, with profound sincerity, the children of God breathe this sentiment. Yes, in their very heart of hearts they say it; though it should rob them of their chiefest joy; though it should tear from them the idol of their life; though it should lay all their prospects low, and cut off their fleeting breath; for they rest in the belief that God is too wise to err, and too good to be unkind. Crucified, as it were, he stands submissive to the will of his heavenly Father, as clay in the hands of the potter. And they have the mind of Christ. His mind was to do the will of his Father on earth, and so he taught his disciples to pray that his will be done in earth. This is not his prayer, but the form or character of prayer taught by Jesus to his disciples, which shall never be rejected in heaven, and by which the saints shall ever know, when the prayer of their hearts conforms to this, that they are taught of Jesus.

The words, "remember me," seem to have a solemnity about them. Solemn, because expressive of such deep despair; and sublime, because made to him who is so high. Here is deep calling unto deep, as expressed by David in Psalm xlii. "O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar. Deep calleth unto deep at the voice of thy waterspouts." David's prayer did not inspire God, but doubtless God did inspire David's prayer, and God answered his own inspiration from the depths of despair, (the place from whence he answers prayer) and visited his people with his salvation. What mercy! Where is such torrents as here expressed? Through waterspouts his just indignation and wrath was poured down upon a world of ungodly sinners. Had not God visited his people with his salvation, we all should have been as Sodom and like unto Gomorrah. But the secret of the Lord is with them that fear him. David asked just what God purposed to do, and he asked it because God did purpose it. His salvation came at the auspicious hour, at the time appointed. "And thou shalt call his name Jesus, for he shall save his people from their sins." He remembered his favor that he beareth unto his people, and had pity for his holy name, which the house of Israel had profaned.—Ezek. xxxvi. 21. A pity prompted by motives in himself only, can have no change or

shadow of turning. "Repentance shall be hid from mine eyes." Saved from their sins, sin shall have no more dominion over them. The iron bars and gates of brass that bound his people in legal dungeons are torn asunder, and the lawful prisoner set free; free indeed; for if Christ hath made us free, then are we free indeed. Not in a measure, not partially, not conditionally, but heaven's indeed. A freedom as broad and as lasting as Christ himself; for Israel is saved in the Lord with an everlasting salvation. "To an inheritance incorruptible, undefiled, and that fadeth not away. Reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." If the Lord has visited us with his salvation, we shall be kept by the power of God, who in the last time shall reveal to us the glorious inheritance, an immortal body. The life that is now hid with Christ in God is ready to be revealed when the time comes. O glorious thought! When the time shall come, this glorious thought shall rob death of its sting and the grave of its victory. My soul is fast reclining towards its mother earth, to awake in Jesus' likeness, in its eternal birth, no more to bear the image of sin and degradation, no more to live the life of death and separation.

Yours in hope,

E. V. WHITE.

LEESBURG, Loudon Co., Va., Dec. 31, 1880.

SPRINGDALE, Ark., Jan. 7, 1881.

DEAR ELDER BEEBE AND SON:—

It is time I had sent my remittance for the SIGNS OF THE TIMES, as I cannot well do without it. While I am writing I will offer a few thoughts for the consideration of the readers of the SIGNS, if you see proper to publish them, on the following parable spoken by our Lord, recorded Matt. xiii. 44:

"Again, the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field."

While some of our dear brethren refer to this parable to prove that our Savior purchased the whole Adamic race for the sake of the church, and holding that the treasure is the church, and the field is the world, in meekness and humbleness I will offer my views, knowing my liability to err. I only ask the dear children of God to accept them so far as they are in accordance with the word of truth.

Now, it seems to me that to say the field is the whole Adamic race, and that Christ purchased or redeemed the whole human family, would be to say that the world was purchased, but the church was not. Now, Paul tells Timothy to feed the church of God which he hath purchased with his own blood. In the parable of the wheat and the tares, our Savior had under consideration both the righteous and the wicked, and said, "The field is the world." In the parable we are considering, he only had

reference to the purchased possession or redeemed vessels of mercy, as the field. The treasure hid in the field is the Holy Spirit that is given to every child of God. Paul says, "We have this treasure in earthen vessels, that the excellency of the power thereof might be of God, and not of us." Each of these redeemed vessels, from the beginning of time to the end of time, out of every nation, kindred, tongue and people, constitute an acre in that field. And when one acre was redeemed, the whole field was redeemed. Solomon speaks of it on this wise: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."—Sol. Song iv. 12. This spring shut up, this fountain sealed, in the garden, is the same as the treasure hid in the field. The inclosure of the garden and the field is the everlasting covenant of God. The demands of the law were against the field, or garden; consequently it took the blood of Jesus to redeem the field from the demands of the law. But the fountain sealed, or treasure hid, is that eternal life which is given to manifest all God's people in the new birth. This was not under the law, and therefore needed no redemption, for it is born of incorruptible seed, of the Word of God, that liveth and abideth forever. This fountain, or treasure, is the same referred to by our Savior when he said to the woman of Samaria, "The water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv. 14. Paul also says, "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. The purchased possession here spoken of is the bodies of the saints, or field purchased. The seal of the Holy Spirit here spoken of is the treasure hid in the field, or the fountain sealed in the garden. As it is said in Hebrews ii. 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The children here referred to that are partakers of flesh and blood, is that spiritual, eternal life that is given to or manifested in the saints in the new birth, and is the treasure from whence flows all spiritual blessings. The flesh and blood they are partakers of are the saints' bodies, and each body or vessel constitutes one acre in the purchased field that was under the curse of the law. Now, as the Holy Spirit, the treasure or fountain, had been, and is to be, hid, and be a partaker of each saint's body, or acre of ground inclosed in the covenant of redemption, this is the reason why Jesus himself likewise took part of the same flesh and blood; as he and his people were one in spirit before the world was. For his life is their life, and their life is his life. He is our life. Now, being a partaker of flesh and blood, he is also one with them in their fleshly nature. And it was in their fleshly nature they had sin-

ned and needed redemption. Being bone of his bones and flesh of his flesh, so "both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren."—Heb. ii. 11. So I understand that in the glorious atonement, as Jesus was one with his members, and his members were one with him, when he obeyed the law in their flesh and blood, they being one with him, also obeyed the law in him. While Jesus was in the garden of Gethsemane he said, "Father, if it be possible, let this cup pass: nevertheless, not my will, but thine be done." Jesus came to do the will of the Father; for he says, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of the Father that sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day." Paul, referring to this will, says, "By the which will we are sanctified, through the offering of the body of Jesus, once for all."—Heb. x. 10. The union and relationship of the head and body being so close, when Jesus did the will of the Father the members did it in him. The Head being the sanctifier, when he sanctified himself he sanctified the members also. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. When Jesus was put to death in the flesh, the members having a part in him, by his being a partaker of them, they also died in him. And when he was quickened and rose again, they also rose with him from under the law and its curse. For Paul says, "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Again, "If ye then be risen with Christ, seek those things which are above." And again, "I am crucified with Christ; nevertheless I live." I think these scriptures, as well as many others, prove that the members of Christ legally died and rose with Christ. This being the foundation of salvation, it follows that each and every member of his body will and must and shall be made experimentally acquainted with this glorious truth. "By one offering he hath perfected forever them that are sanctified." How are they to know this? "Whereof the Holy Ghost also is a witness unto us. For after that he said before, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Why remember them no more? Because their sins were put away by the one offering. So I understand that as the purchased possession or field was all included in the will or covenant of grace, and Jesus being made one with them, they all died and rose again with him. Christ being the first born from the dead, is the first resurrection; for he says, "I am the resurrection and the life." "Blessed

and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. xx. 6. How did they obtain a part in the first resurrection? Because Jesus took a part of them; consequently they had a part in him when he was buried and rose again. So all who have a part in this resurrection were begotten again to a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 3. This secures the resurrection of all the fore-known and predestinated to be conformed to the image of the Son. For as we have borne the image of the earthy, we shall also bear the image of the heavenly. This image we shall put on fully at the redemption of the purchased possession, when these vile bodies shall be changed and fashioned like unto Christ's glorious body. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope. For the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.

Before closing this article, I wish to make a few remarks relative to the sense in which Jesus is the Savior of the world, and the special Savior of them that believe. Some Baptists hold that our text proves that Christ made a general atonement for a special purpose. It seems to me that this is Fullerite doctrine; that by a general atonement Jesus gave all men temporal blessings, but its spiritual benefits only to the believer, and by this saves the world. I do not so understand it. But I will endeavor to show in what sense the world is saved. I do assuredly believe that all that Jesus Christ died for will ultimately reign with him in glory. As the long-suffering of God waited in the days of Noah, while the ark was a preparing, and so the world was saved till Noah and his family were housed in the ark, the ark being prepared for them only. So the long-suffering of God is now waiting the vessels of wrath fitted to destruction. What is his long-suffering for? That he may shew forth the riches of his glory on the vessels of mercy. So the atonement and intercession of Christ is not for the world, but for all them that shall believe on him. So the world is saved in a literal or time sense, until the redeemed of the Lord are saved with an everlasting salvation. As in the case of the wheat and the tares; also as the angel having the seal of the living God, spoken of Rev. vii. 1-3.

Dear Elder Beebe, may the God of all grace and consolation uphold you in your editorial labors; for if I am not a poor, deceived wretch, I love the doctrine set forth in the SIGNS. I will close, with love to all the saints.

From your little blind brother, I hope,

ASA BOYDSTON.

"BRETHREN, be not children in understanding: howbeit in malice be ye children, but in understanding be men."—1 Cor. xiv. 20.

Such are the words of Paul unto the church at Corinth, "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. We all are ready to admit that we are sinners before God, that we have all gone astray from the commands of Jehoyah, and that we all fall short of the righteousness and knowledge of the beloved apostle who has made use of the language we have here before us for a foundation of what we may be able to write at this time.

For a beginning, let us observe the words of the prophet Isaiah with reference to the threatenings of Ephraim: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts."—Isaiah xxviii. 9. According to nature, while yet a child, we all think as a child, speak as a child, and act as a child; but when we have grown up, so that we can partake of that which is stronger than milk, we are taken from the breast, and do partake of that which is of more strength than milk, even meats. And such the prophet Isaiah spoke of when he said, "To such teach knowledge, and they will understand the things taught." And again, hear the words of Moses, Unto all Israel on this side of Jordan in the wilderness, in the plain over against the Red Sea, &c. We read of the many blessings promised unto the obedient, to those who hearken diligently unto the voice of the Lord their God, to observe his commandments, &c; but we read also in the same chapter of the many curses that shall be upon the disobedient, who hearken not unto the voice of the Lord their God, to do his commandments. "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed." And why? "Because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: and they [these curses] shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies," &c. These enemies I understand to be of our own manufacturing, which we serve for a reward of our disobedience. Do we not, dear brethren and sisters, all to-day serve that enemy, which is sin, and that on account of our own negligence and disobedience? All on account of our refusing to be men, as the beloved apostle exhorted, and yet exhorts us, to be, men in knowledge and understanding.

Brethren, be not children in knowledge and understanding. In these words I understand the apostle to sum up the whole substance of what

he had been speaking of in the former part of the chapter. He even describes the manner of the public worship, and does not forbid the brethren praying or singing under a divine afflatus, or when they are inspired for this purpose, or have such a spiritual gift communicated to them; but he would have them perform both so as to be understood by others, that others might join with them in the same worship. Public worship should be performed with an understanding. First, that otherwise the unlearned could not join in the worship, for they do not understand it.—See verse 16. How can they say amen at thy giving of thanks? All should to-day observe this as audibly as the ancient christians did. How can the people say amen to what they do not understand? There can be no concurrence to those prayers that are not understood. The intention of public devotion is entirely destroyed if it be performed in an unknown tongue. He who performs may pray well, and give thanks well; but if not in a language and manner to be understood, they that fill the room of the unlearned are not edified by what they understand not. Second. The apostle alleges his own example to make the greater impression. He did not come behind any of them in spiritual gifts.—See verse 18. It was not envy at their better future that made Paul depreciate what they so highly valued; such a spirit of envy is to-day too common in the world, and, I venture to say, in the church, among too many. But the apostle took care, just as we of to-day should, to guard against this misconstruction of purpose, by letting all know that there is more ground for them to envy the true saints on this head, than for the saints to envy them; a fact that all who are possessed of the spirit do admit. When we have once destroyed men's unreasonable value for themselves, or any of their possessions or attainments, we should let them see if possible that this does not proceed from an envious and grudging spirit, else we miss our aim. This was always the manner and aim of Paul. He spake more languages than they all; not as to the number of words uttered, but in the manner and understanding of those who heard him. So it should be with those who speak in the cause of Christ at this time. Hear the words of the apostle in verse 19: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

A truly christian minister will value himself much more on doing the least spiritual good to men's souls, than on procuring the greatest applause and commendation to himself. This is true grandeur and nobleness of spirit; it is acting up to the character, it is approving himself the servant of Christ, and not a vassal to his own pride and vanity. And, third, the apostle adds a plain intimation that the fondness here discovered for

this gift was but too clear an indication of the immaturity of their judgment. Let us use what we best understand for a proof of these facts. Children are apt to be struck with novelties and strange appearances; this we all know from the fact of nature herself. But the apostle cautions us in this respect: Do not you act like them; show a riper judgment, and act a more manly part. Nevertheless be like a child in an innocent and inoffensive disposition; be humble and as a child in your own views. Christians should be humble and harmless and inoffensive as children, but should have wisdom and knowledge ripe and mature. They should not be unskilful in the word of righteousness, though unskilful in all the arts of mischief. "For every one that useth milk is unskilful in the word of righteousness: for he is a babe."—Hebrews v. 13. The apostle shows how the various doctrines of the gospel must be dispensed to different persons. There are in the church babes and persons of full age, and there are also in the gospel milk for the babes and strong meats for those of a riper age. Babes, unskilful in the word of righteousness, must be fed with milk, the plainest truths, and this in the plainest manner; for Christ despiseth not his babes. He has provided suitable food for them. It is good to be babes in Christ; but we should endeavor to pass the infant state. We should always remain children in malice, but in understanding we should grow up to a manly maturity. There is strong meat for those that are of full or riper age, for strong meat belongeth to them that are of full age. The deeper mysteries of religion belong to those who have learned first principles, and well improved them. There have been always in the christian state children, young men and fathers. Every true christian, having received a principle of spiritual life from God, stands in need of nourishment to preserve that life. The word of God is food and nourishment to the life. It is the wisdom of ministers rightly to divide the word of truth, and to give to every one his portion; milk to babes, and strong meat to those of full age. I shall long remember the sermon of brother J. H. Wallingford, of Kentucky, upon this subject, preached in the month of September, 1879, during our association in Boone County, Indiana, in regard to the duty of ministers rightly dividing the word of truth. There are spiritual senses, as well as those that are natural, and it is by use and exercise that these are provided, made more quick and strong to taste the sweetness of what is good and true, and the bitterness of what is false and evil. Not only reason and faith, but spiritual sense, will teach men to distinguish between what is pleasing and what is provoking to God; between what is helpful and what is hurtful to our own souls. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning

craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Eph. iv. 14, 15. Christians receive their gifts and graces from Christ for the benefit of the whole body. This I shall not dwell upon at this time, for we all admit this as a truth, that the body is the church. Therefore let us grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory forever and ever. Amen. We also hear the words of the psalmist David, Lord, my heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters, nor in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned from his mother's breast. My soul is even as a weaned child. As David here describes his manners, so let all Israel hope in the Lord from henceforth and forever, desiring the sincere milk of the word, that we may grow thereby. Having tasted that the Lord is gracious, we desire to grow up into Christ in all things. Into Christ, so as to be more deeply rooted in him; in all things, in knowledge, love, faith, all the parts of the new man. We should grow up toward maturity, which is opposed to being mere children; and although we do not reach or enter into that state while we remain in this life, still we may have that desire to ever push forward to the mark of the prize of the high calling of our Lord and Master. Those are improving christians who grow up into Christ, unto an acquaintance with him, faith in him, love to him, and dependence on him. He is the head, and we should thus grow, that we may thereby honor our head. The christian growth tends to the glory of Christ. We should be assisting and helpful one to another, as members of the same body. We understand the apostle to make a comparison between the natural body and Christ's mystical body, and observe that there must be communion and mutual communications of the members of the body among themselves, in order to their growth and improvement. So there must be mutual love and unity, together with the proper fruits of these, among christians, in order to their spiritual improvement in grace.

I shall now close, leaving this to the better judgment of our honored brother, Elder G. Beebe. If you see anything in this scribble worth room in the SIGNS OF THE TIMES, and that will be of any good and no evil, you may publish it; if on the contrary, cast it aside, and all is right. Before closing, I will say to all the members of Christ's body who may see this, Please let us hear from you through the medium of our communication, the SIGNS OF THE TIMES. No family of our faith and order should be without this paper; and any member of our order who has not been heretofore reading it, if you once read it, you will not stop while the paper is in existence, and you are able to pro-

cure it. Try it one year for yourselves, and believe me ever your unworthy brother in the Lord,

DANIEL H. MERRYMAN.

INDIANAPOLIS ARSENAL, Ind., Nov. 20, 1880.

CANTON, Texas, Dec. 14, 1880.

DEAR BRETHREN BEEBE:—In the SIGNS for October first, 1880, brother Morton has a communication on the subject of the spiritual birth, at the conclusion of which he invites investigation. Although much has been said on that subject, it has not been exhausted, nor all minds satisfied. And without comment on what has been said by any, I wish to express a few thoughts in addition to what I have heretofore said upon that subject; not to convince others that they are wrong and that I am right, but to give some reasons why I believe what I do believe in the premises.

I am well satisfied that water is frequently figuratively used in scripture language to represent a spiritual work, but I do not understand that the Spirit is divided into water and Spirit. The Spirit is one, and is indivisible; hence when Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," he evidently referred to a spiritual birth. But in recapitulating he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." What water did Christ here allude to? I think any water, from Jordan to the Rio Grande, where there is a sufficiency of it to cover and envelope the entire person. I have no fears of establishing Campbellite doctrine by admitting that water baptism was there set forth, because the spiritual birth was first held forth to Nicodemus, and without which it was impossible for him or any other man to see the kingdom; and without being born of water, it was and is impossible for any one to enter into it, as that was the step or link that unites the spiritual child and the outward man in the kingdom under consideration, composed as it was and is partly of spirit and partly of flesh, which had to be brought under the laws of the kingdom. We also have the example and practice of John the Baptist baptizing the repentant Jews in Jordan, and refusing to baptize those who failed to bring an experience of grace, or fruits meet, worthy of repentance.

This kingdom was likened to a great many things, but they all had a spiritual signification. In one case it is likened to a woman that hid so much leaven in so many measures of meal, so that the whole lump was leavened. So the spirit of Christ permeates, or leavens, his whole church. And again, it is compared to a man that went forth to sow seeds. Some fell by the wayside, some on stony ground, some among thorns, and some in good ground; and each brought forth fruit according to the place the seed fell. Which I think represents the different gifts in the church, or the measure of spiritual light given to each member, and many

other comparisons of like import. The angel that appeared to Joseph told him that Mary "shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." And so he was named. But he is also called the Son of God, the Son of man, Emanuel, Shiloh, the second Adam, the Lord from heaven, and many other names are applied to him; but he is what his name implies, the Savior of sinners, of whom Paul said he was chief. The spiritual birth is invisible to the outward man; but a birth of the element of water is both visible and tangible, and qualifies the old and the new man to live together in God's kingdom on earth, giving the new man some control over the old man, and causing him to submit to many crosses, of which baptism is one. And as I have shown that the Savior is called by many names, but they all only constitute him the one Lord, and also that this kingdom or church set up on earth is likened to many very different things, and yet all point in some way to a spiritual work, either in its make-up or perpetuation, I can see no good reason why water baptism does not represent a birth, as well as a death, burial and resurrection; and the latter all sound Predestinarian Baptists admit and believe, so far as I know. The truth is what I want to know. I find no parallel case to the one under consideration, either in the Old or New Testament. You that are grammarians, parse the word *water*, and the connection in which it is used, and see with what it agrees. If it is figurative language, it represents something, and there must be an agreement.

Language conveys to the mind intelligent ideas. Christ did not tell Nicodemus that a man must be born of the water, which means a particular water, and might have referred to the water, for there is but one fountain from which it flows, and that only in a figurative sense; but he told him that he must be born of water in order to enter into the kingdom under consideration, and that after he had been born of the Spirit, and enabled by an eye of faith to behold it; and a birth of water was as necessary to prepare the outward man to enter into it, as the spiritual birth was to prepare him to see it. As Nicodemus was a ruler among the Jews, it is natural to conclude that he was a man of some intelligence, and fully understood what it took to constitute a natural birth. Christ, knowing that he was not prepared to understand spiritual things, explained to him how a spiritual birth was to be known or brought about. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Three things are necessary to constitute a natural birth: a conception, a travail and a bringing forth or deliverance. These three things are represented in water baptism by immersion. The new man points out the kingdom to the

old man, and strives with him to convince him that he should be in it, and finally prevails on him to submit to the laws and government of the kingdom. So he carries the old man in pain to the water, and under it, and comes forth out of it, and is then received into full fellowship in the kingdom, with all the rights and privileges of a joint heir, and is fed and nourished by the sincere milk and meat of the word of God. But after this time deliverance, still the heir is plagued with doubts and after-pains, but he has the answer of a good conscience toward God. We know that the flesh profiteth nothing, but as the children were made partakers of it, they are doomed to carry it all the appointed days of their pilgrimage on earth. These bodies, being very imperfect, can only serve the law of Christ in so far as they are subjected in hope of a better and more perfect life beyond this vale of time.

Dear brethren, what I have written has not been done to elicit controversy, nor to acquire notoriety; for if I can claim a place at all, it is certainly a very humble one in the kingdom about which I have been talking. Publish or not, as your riper judgment may dictate, and I shall be satisfied.

Yours in the cause of Christ,

E. J. PARSONS.

CHAMBLISSBURG, Va., Jan. 12, 1881.

ELDER BEEBE AND SON—DEAR BRETHREN:—Through the tender mercy of our all-wise God I have been spared, and blessed with the privilege of reading the first number of the forty-ninth volume of the SIGNS OF THE TIMES, and your able reply to brother Williams. Your expression, desiring patience, seemed to work upon my sympathy, and draw me out in love to the household of faith; and I will try to write a few lines for the consideration of the brethren and sisters scattered over this wide continent, and who are lovers of the SIGNS.

I have often thought that brother G. Beebe came as near possessing the patience of Job as any living man, from the fact of his having printed a periodical for the last forty-eight years in support of the truth, amid the very many trials and temptations which have awaited him on every side, and the desire of loving brethren to know the truth, who have not been blessed with the understanding of all the mysteries of godliness, which have been more or less burdensome to the clearer mind; and nothing short of the love of God shed abroad in the heart would have continued our beloved paper. Brethren, though I thus write, I feel myself to be one of the least, if one at all; but many times one of those little ones speaks words of consolation and comfort to those who are far their superiors in understanding and intellect. Now, dear brethren and sisters, whom I love for the truth's sake, let us use all diligence to understand the editorials which appear in our beloved journal, and not presume

them to mean anything but what their plain language teaches. Our senior editor is well stricken in years, and has (by the grace of God) withstood great trials from antichrist, and undergone great persecution for the truth's sake, and has adhered strictly to the admonition of Paul to Timothy, "Reprove, rebuke, exhort, with all long-suffering and doctrine;" and while he is yet blessed with a clear mind, and a deep understanding of the mysteries of godliness, we cannot expect him to serve us many more years. The question often arises in my mind, Can his place be filled? With all these considerations, let us try to be as little burdensome as possible, and as much as lies within us try to relieve his mind of that great responsibility which rests upon the faithful watchman of Zion, who has borne the heat and burden of the day. I do not mean by this scribble to sacrifice truth, or to pin my faith to any man's sleeve, but to bear in mind that the laborers who have borne the burden of the day are entitled to double honor. I find in this tement of clay two natures existing, one warring against the other; the mind desiring to serve God, the flesh to serve sin. So when I would do good, evil is present with me. For the things that I would, I do not; but the things that I would not, them I do. These two natures seem to dwell so very near each other, and one so contrary to the other, that I often find myself groaning, longing to be delivered. It seems to me that this is about the condition Paul was in when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" He longed to be delivered from sin, which existed in his fleshly nature, and be like that blessed Jesus, through whom he thanked God for giving him the victory. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Let the younger (as Peter commanded) submit himself to the elder; yea, all of you be subject one to another. Let us be clothed with humility and love, bearing each other's burdens, and so fulfill the law of Christ. We very often find our minds led out upon different scriptures, and have a great desire to understand them, which very many times might be well explained without taxing the mind which has more than its equal share of labor. There are a goodly number who write for our beloved paper, the SIGNS, who are able expounders of the scriptures, and faithful to serve their brethren and sisters. Understand me not to be one of that number, but ever willing to serve in my weak capacity.

Brethren editors, I should have withheld this scribble; but I had a remittance to make you, and thought I would drop a word or two for the consideration of the dear brethren

and sisters who read the SIGNS, should you allow it room.

As ever, your well-wisher and brother, I trust, in gospel bonds,
P. M. WRIGHT.

ELDER BEEBE—DEAR SIR:—The following is a copy of a letter written by my father in 1873, which it appears he has finished off short in a confused state of mind, expecting to write more, which he failed to do. You will please add his name, and any other affixtures you may think proper. Yours respectfully,

D. F. SARBER.

WARSAW, Ind., Dec. 22, 1873.

DEAR BROTHER BEEBE:—Having, as I humbly trust, an abiding interest in that precious atonement made on Calvary, and seeing so many witnesses bearing testimony to the truth and its revelations to them through your columns, I feel constrained to drop a few words, as one among the number, if I am worthy to be so counted. Would that I could write to the honor and glory of our God, or to the edifying and comforting of his dear children.

Your welcome messenger comes to us laden with the fruits of the Spirit. All seem to enjoy sweet union and communion with the Father of lights, with whom there is no variableness, neither shadow of turning. We are informed that in ancient days they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And we would still desire to obey his injunction, to "Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

I will now, in as brief a manner as I can, give you a little of what I believe to have been the dealings of God with me in bringing or translating me from the dominion of sin and Satan into the kingdom of God's dear Son. Yet I find there is much to contend with while marching through this world of sin and affliction, though I thought all my troubles were over, and that nothing more could mar my peace.

I was born in Pennsylvania, in 1806, and my parents emigrated to Ohio in 1813. They were Old School Presbyterians, and took many pains to raise their children to morality, industry and honesty. We were also trained under Presbyterian discipline, the doctrine of election, and infant sprinkling for baptism, and I was sprinkled at the age of about eight years. In my boyhood I had a great dread of death; not on account of any fear of future punishment, but of having to die and leave all my friends, and all that seemed so dear to me in this world. It so continued with me until I was about fifteen or sixteen years old. By some means unknown to me, I was made to feel that I was a great sinner, and that if I lived and died in that condition my soul must be forever lost. So I re-

solved to learn one or two short prayers, and repeat one of them every night on going to bed. For a short time I thought I was doing pretty well; but as I had so much of the world to amuse me, I soon grew weary of my resolve, and went on in my usual way, having my accustomed sports. But still my convictions of sin would fasten upon me in spite of all my efforts to drive them away, and every time it seemed harder for me to get rid of them. These seasons went on for several years, during which time I had the privilege of attending some Baptist meetings, and of hearing the doctrine of salvation by grace alone, and baptism by immersion. This brought some new ideas to my mind, and in reading the New Testament I soon became convinced that as far as baptism was concerned they were right. About this time I was in great trouble of mind, and thought as I had heard the Baptists describe my condition so exactly in their preaching, I would go and hear them once more, and perhaps I might learn of some way to get rid of my great burden of sin. So I went and heard the preaching that day, at the close of which I felt no better. The congregation then went to the water, where the ordinance of baptism was administered to a young sister (Hendren), which struck me with great solemnity, and I felt as though I would freely give up all worldly pleasures to be as good a christian as I believed her to be. But I still had to bear my own burden, sometimes trying to drive it away; but soon it would return again. In 1828 I was married (to the young sister named above), and as I had never told my exercises to any one, I thought now I had one to whom I might tell it; but here there was one ready to interfere, and put this thought into my mind, that all these feelings and notions of mine were a delusion, and that if I told it to her, she would tell it to others, and I would only expose my ignorance and deceive others. So I went on, and in the years 1829 and 1830 we had much sickness in our family, and during this time I was greatly troubled. One day, while out in my clearing alone, came the darkest hour I ever felt, and as my limbs appeared to be ready to give way, I could only say, "Here, Lord, I give myself away, 'tis all that I can do. Do, Lord, have mercy upon me, a poor, ruined sinner." And there and then, with a most sensible realization, I can say that I felt that all my burden was removed, and I was in a way that I knew not, and in paths I had not trodden, and all things became new. I indeed found that by the deeds of the law no flesh can be justified, and that it is not by works of righteousness which we can do, but by grace that we are saved, through faith; and that not of ourselves: it is the gift of God; not of works, lest any man should boast. After we have come to the end of the law, plainly viewing the justice of God in our condemnation, Christ the Savior appears as our righteousness, the chiefest

among ten thousand, and altogether lovely, the fountain of our hope, love and mercy. Now we can view him bleeding and suffering on the cross, the just for the unjust, that we might be saved from the wrath to come, and raised to be heirs of God, and joint heirs with Jesus Christ. What matchless love did our Savior display to rescue his bride, in taking her feet out of the horrible pit of miry clay, and placing them on the Rock of eternal ages, and putting a new song into her mouth, even praises unto our God. His love is such that it brings his enemies to be his friends, and enables the guilty worm now to stand accepted, and claim him as Father, Friend, Brother, Redeemer, and all in all. So matchless and eternal is his love that neither death, nor life, nor angels, nor principalities, nor powers, nor things past, 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.

"Was ever love so great as this?
Was ever love so free?
This is my glory, joy and bliss,
That Jesus died for me."

I see I must be brief. Some time in June, 1831, I presented my case to the Bethel Baptist Church, in Franklin County, Ohio, and was received and baptized in fellowship with the dear saints. Since then I confess my life has not been what it should have been; and if saved, it will be by the righteousness of Christ, for Paul says so.

[Left unfinished by]

ABRAHAM SARBER.

LOXA, Ill., Jan. 1, 1881.

DEAR BRETHREN:—Another year is numbered with the irrecoverable past. Another mile-post, so to speak, on life's busy thoroughfare has been reached and passed. For the closing day of each year may not be inaptly termed a mile-stone, set conspicuously, in life's tortuous pathway. And as the weary traveler notes with deep interest each mile-post, as he wearily prosecutes his toilsome journey, so, also, we look upon the outgoing of the old and the ushering in of the new year with profound interest, as we advance in our mortal pilgrimage.

The traveler, in passing each stone, marking the end of a mile, finds himself one mile nearer his destination. And as each year is numbered with the past, we may well consider ourselves as coming, continually, that much nearer the end of our career. The mile-stone is an unmistakable indicator of the progress made by the traveler. The end of each year discloses the same unalterable fact to us. Despite our calculations, purposes and arrangements, time, with its unwavering and unwearied tread, is constantly, and with great rapidity, moving us onward to the end of our journey.

As many trials have been encountered in the past, so may we expect many more in the future. And as we look back over the year just out, we may to some extent recount its many scenes and conflicts. What a sight presents itself in the retrospec-

tive glance! Hills, valleys, rugged steeps, turbid streams, billowy seas and roaring tempests have characterized this division of our pilgrimage. All reminds us that our lives are spent with grief, and our years with sighing. We are declining as the shadow at noonday. That we have been the recipients of boundless favors, and blessings innumerable, we dare not question. But how crooked and perverse have been our ways! What have we rendered unto the Lord for all his benefits toward us? Have we brought sweet and acceptable sacrifices of praise and thanksgiving unto our God? Have we exalted his holy name, a name above every other name, in our feeble efforts at divine worship? On this the first day of the new year, remembering the boundless mercies bestowed by our divine Master, the many gracious deliverances wrought by our God, during the year just past, how many of us can say in the language of Daniel, "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit?"

Dear brethren and sisters, readers of our most excellent family paper, have you not experienced, to a greater or less extent, that the Lord hath made your mountain to stand strong? that you have been kept by the power of God? And when he has been pleased to hide his face from us, how we have been troubled and thrown in deep despair. But the Lord's anger, or his turning away, has been only for a moment. Yet what measures of bitter, soul-piercing anguish that one moment wrought in us. Away from our Lord, with the radiance of the Sun completely obscured, plunged into the midst of a desolate and tempestuous winter, surrounded, and tossed about by the surging billows of a restless, dark, and unexplored sea, drifting, sometimes, we know not whither, no wonder we are made, in the bitterness of our soul, to cry out, "I am forgotten as a dead man out of mind; I am like a broken vessel." But ere long we remember that the "sacrifices of God, are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." We walk once more in the light of God's countenance. The dark angry clouds that heralded the wintry tempest, recede at his command. The darkness gives back as the light approaches. Our Sun and Shield appears upon the scene. His voice "divideth the flames of fire." He gives strength unto his people, and blesses them with peace. They learn now that "weeping may endure for a night, but joy cometh in the morning." Well it is for them that he has said: "No weapon that is formed against thee shall prosper." Their righteousness is of the Lord. In him they trust, and in him they will triumph.

I had intended to mention that on the second Sunday, and Saturday preceeding, in December, it was my privilege to attend the regular monthly meeting of the Little Flock Church at Coatsburg, Adams County, Ill.,

where I formed the acquaintance of a number of brethren whom I had never before met. The church I believe to be sound in the faith and order of the gospel. Elder Jas. Harper, a worthy and faithful witness for the truth, and whom I had the privilege of meeting, is the pastor of Little Flock Church, and is greatly esteemed for the truth's sake. At this meeting I also, for the first time, met our aged and afflicted, but beloved father in Israel, Elder Jacob Castleberry, whose labors in the vineyard, according to the usual order of nature, must close ere long. Firm, steadfast, and uncompromising in his defense of the truth, he will no doubt, at the close of his earthly toils, be permitted to say, with sweet and joyful assurance, "I have fought the good fight, kept the faith," and "there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give."

While in attendance upon the meeting, I enjoyed, for the most of the time the hospitalities of Deacon C. G. Samuels, whose amiable companion and kind children rendered my stay very pleasant indeed. And I desire to express my heartfelt gratitude to brother Samuels, and all the rest of the dear brethren at Coatsburg for their many tokens of christian love and sympathy.

Friday, the 17th of December, I spent a very pleasant day at the comfortable home of our dear brother Dr. J. G. Williams, of Fowler, Ill. Brother W. is a son of the late Elder Joel G. Williams, who was known to many of the readers of the SIGNS. He and his wife both belong to the above named church, and adhere with unflinching zeal to the doctrine of salvation by grace—grace to the exclusion of human agency in every form. On Friday evening I tried to preach to a small but attentive congregation, in one of the meeting houses in the village.

Early on Saturday morning, the 18th, in company with brother Samuels, I went by train to New Salem Church, Brown Co., Ill., now under the pastoral care of Elder T. B. Ausmus, who, to my great regret, was absent in Missouri. Our interview with the brethren and friends at this place was, also, very pleasant. Here, as at Little Flock, every kindness was shown the unworthy writer that could be, and I desire to feel thankful for all such expressions of fellowship and love. While I tried, in my weak and bungling way to preach the unsearchable riches of Christ, I beheld many evidences of acceptance on the part of our kindred in Christ. May the Lord abundantly bless them, and cause them to walk in love, keep the unity of the spirit in the bond of peace, and, bearing one another's burdens, fulfill the law of Christ.

Returning to my home on the 20th, I found my little daughter quite ill, but she is now nearly recovered, for which I desire to thank the Lord. My own health is somewhat improved to what it was some months since.

Dear brother Beebe, as you enter upon the new year, in your old age,

may you be able, with mind vigorous and sight undimmed, to see clearly, by faith, the "City which hath foundations, whose builder and maker is God," and enjoy a bright assurance of an ultimate peaceful citizenship, within its heavenly portals, where in the presence of the Lord you will find fullness of joy, and at his right hand blessings forevermore. May love, peace, fellowship, and charity abound among the saints in every locality.

I should like to say more, but the length I have already reached forbids. Do not publish this to the exclusion of more profitable matter. Your verdict will be kindly respected.

Your brother, I trust, in the fellowship of the gospel,

J. G. SAWIN.

ALBANY, Linn Co., Oregon, Nov. 15, 1880.

MY VERY DEAR BRETHREN, G. BEEBE AND SON:—I have now entered the seventieth year of my pilgrimage, and I am made sensible that it is very late in the evening of this, my natural life, and having many brethren in the states of Illinois, Wisconsin, Iowa and other places with whom I have had many joyful seasons as well as some very much to deplore, and as it has been eighteen years since I have had correspondence with but a few of them, I feel like letting them know that myself and wife are still alive, and through the mercy of the good Lord we are blessed with reasonable health and enough of the good things of this life to make it in some degree comfortable, for which we try to be and feel very thankful to the Giver of all our blessings. It is now fifty-two years since myself and wife were joined in wedlock, and I have been trying to preach Christ and him crucified for some little over twenty years of my life, and I do feel safe in saying that my desire and anxiety for the peace and prosperity of the church of Christ is just as great as it was at any stage of my life. And now, brethren, with the very best of feelings to all concerned, I am sorry to say that the old question, to wit, "What part of the man is born again?" is as repeatedly propounded here in Oregon as it was when I was with you. There is of us here in the ministry that preach that the soul of the natural man is the subject of the spiritual birth of the children of God, and sometimes they will preach that it is the spirit or mind of the natural man that is born again, and last they will affirm that it is an interminable existence in man that is born of the Spirit. Now these ideas are not mine to believe nor yet to preach, for such has never been revealed to my faith, and therefore, with my present convictions, I must believe for myself that the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. i. 20. Now it is evident, to my mind at least, that in the creation of the visible heavens and earth, with their whole host of seeds, both in the animal and vegeta-

ble kingdom, God was pleased to portray himself in his fullness, for by turning to the beginning of revelation we find from the smallest spear of grass up to the tallest tree in the great forest of nature, together with everything the Lord our God has made, its seed was in itself after his kind. Notice the term, "his kind." The masculine gender is used, for without a gender not anything could be brought forth, no production of the original stock could be brought forth or developed. Just so with the cattle of a thousand hills, together with the whole family that plows the deep ocean, and on up to man, in whom God was pleased to stamp his own image, whose seed was in himself, after his kind. Now, it does appear to me that truly is here a wonderful display of that undervalued, self-subsistent and independent God who counseled with and in himself. Now let our faith lay hold on that immutable counsel, together with that eternal purpose, the result of that counsel, and then that almighty power of God back of all, engaged to perpetuate and execute the eternal purpose. Yes, that God that speaks and it is done, that commands and it stands fast, and whatsoever his soul desires that he doeth. The created sun, moon and stars held steady by his own power and eternal grasp in the order he directs, together with all created space, with this round earth, held steady in the centre of space, making its regular revolutions in obedience to God's most wise decrees. Now let us pause for one moment and then ask ourselves, Has not our God made wonderful displays of himself in his fullness, in his works of creation, providence and grace, if rightly understood by the things that are made? Well, then, Adam being of the things that are made, and also a figure of him that was to come, we ask, in what respect did Adam present a true image of God, his Creator? It looks to me that it could not be in his corporeal form, for God is the Spirit, and had no such form. Well, then, we cannot believe it was in his created nature, for that was made susceptible of sin, depravity and death, and this will not apply. It is true that Adam did represent him that was to come, in more than one respect, but my object at this time is to dwell on the fact that Adam was the complete embodiment of all his unborn offspring or seed in himself after the foundation of this world, just as God, the Creator of Adam, had all his spiritual children chosen in him before the foundation of this world. Now let us stop and reflect for one moment, and then ask ourselves the question, Does not the immense productive creation of God everywhere around us, in unmistakable language, tell and convince us that an offspring must of necessity exist in its parent before it could be developed or made manifest by birth? and you will bear in mind that when it is brought forth it exhibits and must be of the very life, nature and substance of the parents of which it is born. Hence, said Christ, "That

which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Now, we have seen that there are two distinct heads that are essentially different, the first a natural made or created head with all his unborn seed or children identified in him, and answers very clearly to the second, spiritual and eternal head, with all his spiritual offspring or children in him; yes, chosen in him before the foundation of the world; each of these progenitive heads, Adam by natural generation propagating children just like him, sin-depraved and dying, and Christ, by spiritual generation propagating spiritual children just like him, that cannot sin, and therefore cannot die. What a wonderful display of the eternal power and Godhead of our Lord Jesus Christ is portrayed in this, one prefiguring the other. Some have asserted that the seed of God, or godly seed, or the spiritual children of Christ, was put forth in Adam, the first man, and as such fell in him. Again I will assert that such ideas are not mine to believe, and I beg of those that are contending for such to reconcile such an idea with the words, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." And again, "He that is begotten of God, keepeth himself, and that wicked one toucheth him not." And when you fail, for fail you must, then I ask you to believe with me that Adam's children are all just like him, sin-depraved and dying creatures. But Christ, the second Adam, with all his children, are spiritually born, not of a corruptible seed, but of incorruptible seed, by the word of God that liveth and abideth forever. They cannot sin, because they are born of God; and not only so, but they came down from God as Christ their elder Brother did; and when they are born of God they are partakers of flesh and blood, and Christ took part of the same. I cannot find anything in all the book of God by which I can believe that the spiritual child of God, as born of him, ever had an existence in Adam or any of his offspring until they are born from above. Christ the quickening Spirit and his spiritual children, came down alike from God, and they are partakers of flesh and blood in the same way or like as Christ did; and if so, we all ought to know there was a prepared body for Christ, and that he dwelt in that body; and thus Christ, the quickening Spirit, partook of flesh and blood. It looks to me that if we can ascertain just how Christ partook of flesh and blood, we may be assured that his children in precisely the same way or in like manner partake of it. How was it done? Mary, in fulfillment of prophecy, was overshadowed by the power of the Most High, and she conceived in her womb of the Holy Ghost. We can see the seed of David according to the flesh, and the seed of God, or godly seed, which was Christ the Son of God, according to the Spirit, mysteriously united with the seed of David in the

womb of the virgin, and in this we see Christ, the eternal Son of God, taking on himself a body of flesh and blood, a whole man, a suffering body, a sorrowing soul, spirit and mind. Thus we see Christ, the eternal life, partaking of flesh and blood, and man in possession of eternal life. Here are two lives, one a time, suffering life, the other eternal life and cannot suffer; two natures, one dying, the other eternal and cannot die. This mysterious compound being was born of the virgin Mary, and Mary being of the earth, earthy, was made in fulfillment of prophesy by Isaiah, lxvi. 8, to bring forth in one day, and also in that birth, in the complex being of the Lord Jesus Christ, a nation or spiritual generation was born at once, for as soon as Zion travailed, she brought forth her children, and when born he came forth with all the fullness of the Godhead dwelling bodily in him. And now I ask, in the fear of God, was there anything in the begetting, conception, or giving birth to eternal life, which is Christ, the eternal life of his children, that changed that eternal life in any respect whatever? And again, Was there any change effected in the prepared body made of the seed of David by giving birth to that body? Most assuredly not. And I will further say, that if I was to call into requisition every energy of my being it would be just as easy for me to believe that the birth of a young colt would change it to a sheep as to believe that the spiritual birth could change a spirit thus born of God the Spirit. And yet, strange as it may appear, some will ask and insist on us to believe that the mortal or natural soul, spirit and mind, or all of them, are changed in the spirit birth given to the saints; and at the same time it is evidently impossible for anything in all of the round realm of God's creation to propagate any higher order of being than itself. As we have seen how Christ the eternal life of his spiritual body, the church, came down from God and took on him a flesh and blood body, a whole, living man, that did bleed and die on the cross, we believe we can show how God, the Father of spirits, did prepare bodies of flesh and blood for his spiritual generation to dwell in. "Know ye not that ye are the temple of God, and that spirit of God dwelleth in you?"—1 Cor. iii. 16. And again, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. vi. 19. Is this not proof enough? But again, it is said by Christ of his spiritual children, that they are not of this world, even as I am not of this world; then we are forced to conclude that just as Jesus took flesh and blood, his children, in the very same manner, partake of it. Now, as we believe, we have seen that the chosen of God in Christ came down from God out of heaven, and as such are of and exhibit the very life, nature and substance of the parents of which they are born, and therefore cannot sin, and also we

have seen that the flesh and blood man that God chose from the beginning unto salvation is born of Adam's race, and as such are sinners. What a contrast! One cannot sin, the other can but sin continually. Now I understand these two combined constitute the saints and faithful brethren addressed in all the letters written by the holy men of God; and these two, coming in contact, their natures being so radically different, creates the christian warfare. It is then the commotion commences, the battle begins, and must and will continue to rage all the way this side of the death of the old man. The saints possess these two whole natures, which is consequent on having identity in and with two progenitive heads; one of the earth, the other from heaven. The earthy head, by reason of transgression, involved himself, with all his unborn family, in sin, depravity and death, from which Christ came down from heaven to redeem and save them from sin, and as such they are the only subjects of salvation; and if just as many as the Lord our God hath ordained to eternal life are not saved, then there will be no sinners saved from sin at all. It is sinners of Adam's race, I understand, that God foreknew and predestinated to be conformed to the image of his Son. It is in the characters of sinners that I can know them to be the purchased possession. They are bought with a price, and predestinated unto the adoption of children by Jesus Christ, as I understand; for I am sure that the children of God in their eternal life relation to Christ never did lose anything by the transactions that took place in the garden of Eden, and therefore cannot be sinners, nor yet the subjects of redemption or salvation. Hence the necessity of a nice distinction between that which is born of the flesh and that which is born of the Spirit; for if we blend the two together, the products will be a tangled hank, for the birth of either flesh or spirit does not change the nature of the child of the flesh or the Spirit, for both remain unchanged, the very same in life, nature and substance after the birth as before it. It is true they are circumstanced very different in the direction of food, clothing, &c., and it is now, and not before, that the battle begins, and will continue to rage as long as the spirit of Christ continues to be an inmate of that flesh and blood, house or man, which was created inside of six days.

And now, brethren, I must close this already too long letter, and when I look over it I can only say I have been trying to do what has been a thousand times before better done than I can or could do, but my desire and anxiety to bear testimony to the truth of God causes me to submit it to brother Beebe to dispose of as his better judgment may determine, and all will be right.

Brethren, farewell, and may God bless you all. Your brother,
ANDREW GREGG.

BROTHER BEEBE:—The following letter was written to me by our dear young brother, Edda Compton, who belongs to one of the churches I am serving. He is licensed to exercise his gift in any way he may feel impressed. I desire that you give it a place in our highly appreciated paper, the SIGNS OF THE TIMES, believing it will be comforting and encouraging to many of the poor and afflicted Zion of our God.

Yours in hope,
ISAAC N. MOON.

POWDER SPRINGS, Ga., Jan. 15, 1881.

ELD. ISAAC MOON—DEAR BROTHER IN CHRIST—And companion in the fellowship and sufferings of the saints. In compliance with your request, I now seat myself to try to pen down what I hope have been the dealings of the Lord with me for a part of thirty-nine years of a mortal pilgrimage. Could I wield the pen of a ready writer, and speak with the tongue of the learned to the comfort and consolation of the weary travelers through this dreary clime to the beautiful city, it would be a pleasure to me to do so, but knowing my imperfection, and often made to doubt whether or not I have ever tasted that the Lord is precious, or that I have been anointed with that holy unction from on high, whereby one may speak according to "this word," it proves almost a task. O that the Lord would this morning divest me of self and disarm me of fleshly confidence, and himself take the lead of my mind, that what I write may be in truth, and the sealing witness of the Spirit. I have, from my earliest recollection, had serious thoughts about death and judgment, and my childish meditations upon this subject have, as I have thought, occasioned me to have frightful dreams, which would awake me almost terrified, but so far as possessing a knowledge of myself as a fallen sinner, I had none, but was a rude boy. Thus time rolled on, until 1860, when a Methodist protracted meeting commenced near where I lived. Here I began my good works by becoming a nightly attendant and going up as a mourner every opportunity, though I felt no interest in the meeting, nor any concern as to my future welfare, but to work and bring God under obligation was the idea with me. On the night the meeting broke up, they got up a "revival," as they were pleased to call it, and so great was the confusion that I confess that I was seized with a slavish fear, and I went up again as a mourner, I thought, but in the midst of the confusion they had opened the door of their church, and instead of being a mourner, this time I was an applicant for admission, (the opening of the door was unknown to me). After the noise had subsided, one of their preachers came around for my experience, and of course I had none, but after asking me some questions, which I do not now recollect, they received me; and, brother Moon, if you believe me, there are numbers identified with that people to-day

that were taken in the way I was. On their monthly meeting following, they sent for me to come and be sprinkled, but I did not go. It was not long before I relapsed, and was as bad as ever; thus ended my first effort, and thus ended, as the sequel will show, my second, and thus has ever ended, and will continue to end, all the efforts of blind, helpless mortality. In 1861 I went into the army, and after being there long enough to realize the nature of war by seeing my comrades fall on the right and left, "The old man, who was yet alive," fearing it might be his time next, went to work again, this time by joining the Young Men's Christian Association, still without an experience, but I had so mended my course as to lead numbers to believe I had underwent a change from nature to grace. I attended the meetings regularly on up to September, 1863. Some time in that month, I do not now recollect the day of the month, as I was going from a night meeting to my tent, God, as I hope, manifested himself to me in his law character; and while I viewed him in that character as just and holy, I saw myself a sinner, a transgressor of his law, and consequently justly condemned. All my sins, and they were many, crowded in upon me, a vast, ponderous load, and I began to look for my good works. Now they were worthless to me; and in contrast with sin, original and actual, were as filthy rags, and worse than nothing. Here, dear brethren, I stood, a justly condemned sinner, ten thousand talents in debt, and not one poor farthing, no, not so much as a widow's mite to pay. What could I do! All that I had done would do me no good now, and I could do no more; all that I could do was to say with the publican of old, "God, be merciful to me, a sinner." I went on to my tent and lay down to sleep, but sleep had departed and left me to agonize in grief over my lost condition, which grew worse and worse. At last I became, I have thought, entranced, for a time, at least; I was lost to everything going on about our camp, and was carried into a pit or cavern of midnight darkness. Here I saw myself in a sitting posture, holding my head in my right hand, and resting my elbow on my knee. Here I asked myself the question, Can this be hell? Suddenly my eye was directed upward, and I saw a light that shone through a small aperture into the pit, and while it did not reach unto me, I was able to see more plainly my condition and the utter impossibility of escape by any effort of mine, as I could plainly see the walls above me by the reflection of the light upon them; this last revelation is still sufficient evidence to me of the impotency of fallen man to recover himself. This trance, if it was one, passed off, and I went to sleep, and next morning I got up to attend to my duties as First Sergeant of my company, and it seemed to me that I was wholly bereft of friends; my own company, which had always treated me kindly, now appeared to

be enemies instead of friends, and I felt to be an alien among them. At this period it seemed that I would gladly have exchanged places with the beasts who have no future existence. During this time I had not tried, in a formal manner, to pray, though inwardly I would ask God for mercy; but so extreme was my case now that I thought I would go to a piece of woods not far off, and try to pray the Lord to have mercy upon me, and give me relief. I started, but had gone but a few steps when the thought occurred to me that if I got down upon my knees to pray that God would strike me down for my heaven-daring impudence; I returned to my tent, asking the Lord to have mercy upon a poor, helpless sinner. That evening a young man came to me and asked me if I would join him and three others in a little prayer meeting. Believing that he was a child of God, and feeling that if ever there was a poor wretch that needed the answer of prayer. I was that one, I readily consented, and about dark we went out into a field, near a piece of woods, and after we were all seated upon the ground they called upon me to open the meeting, which I reluctantly did by reading the eighth chapter of Paul's letter to the Hebrews. I then gave out and we sang that precious old hymn,

"Approach, my soul, the mercy seat,
Where Jesus answers prayer."

I then tried to pray, but it was all a chattering noise, and it did not seem to rise higher than my head. After this it fell upon a young brother who had lately been with Jesus and had drank deep of that water which if a man drink he shall never thirst, to lead in prayer, and surely I never heard a more able prayer; there was nothing of this world's wisdom in it, but as I do believe, it was the inditement of the Spirit upon his heart, as he seemed to be wholly absorbed in it. While he was praying, and ere I knew it, I was cast prostrate upon the ground, and Jesus, in his law-fulfilling and saving character was revealed to me, the chiefest among ten thousand and altogether lovely. My poor tongue was loosed, and I was now able to take the anthem of the heavenly host, when they appeared to the lonely shepherds on the plains of Bethlehem, and sing with them, "Glory to God in the highest, peace on earth and good will to men," and with David I could say, "He took me up out of an horrible pit," where the pangs of hell had taken hold upon me; and he "set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise unto our God." Yes, a new song; that song of songs; the song that is heard in Zion, which even angels cannot sing. None others than poor, fallen, wretched, helpless and worthless, but redeemed sinners, can sing the song, free grace. And if it be of grace, then it is not of works. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God," free and unmerited gift; con-

sequently it is a song of praise to God above, who is the author and finisher of our faith.

Now, brother Moon, I have, in a brief and imperfect manner, given you a sketch of my experience, by which you will perceive that my travel from Egypt to the Red Sea was short in comparison with some I read of in the SIGNS. But I believe that God is one, his people one, and his way of delivery is one, and therefore they all experience the same thing and are taught the same lesson. The declaration has gone from the mouth of him who is without variableness or shadow of turning, that "They shall all be taught of the Lord." First, they are taught that they are sinners under the law, condemned by the law, and justly, too. Second, they are taught that the law of works will not, cannot, justify them. They then realize their own helplessness, consequently they pray to God for mercy, and when Jesus is revealed to them as the end of the law for righteousness, they are made to realize that salvation is of the Lord, and by grace, though some may travel long and others short. As an instance, I believe that Paul learned as much in his short travel as did the man at Bethesda, who bore the infirmities thirty and eight years.

Now, brother Moon, if in reading this sketch you see anything that savors of the flesh, attribute it to my weakness; but I hope that if I have at any place in it displayed the hand of Esau that the voice is that of Jacob, though in this particular be your own judge. I will, at some future day, give you a sketch of my travels in Babylon and my delivery therefrom, together with my call to the ministry, if any I have.

Ever desiring your temporal and spiritual welfare, together with all the household of faith, I remain your unworthy little brother in tribulation.

E. W. COMPTON.

LIVONIA STATION, N. Y., Dec 20, 1880.

ELDER BEEBE AND SON—SIRS:—Please find inclosed two dollars to renew my subscription for the SIGNS OF THE TIMES. This is my twenty-eighth yearly remittance, and we think it a necessity as well as a luxury. It is all the preaching we get, except once a year we attend some one of the yearly meetings advertised in the SIGNS. You can hardly imagine how thankful I felt for the mishap that carried us by where we intended to stop, and met you in consequence in St. Thomas last fall. How glad I was to shake you by the hand once more, as well as your son, W. L. Beebe. It brings to my mind the scripture that says, "All things work together for good to them that love God, to them who are the called according to his purpose." But I fear many times that the last part of that sentence does not apply to my case; and yet it gladdens my heart when I can meet the children of God, which sometimes makes me hope that we are related, although it may be very distant, and yet I feel unworthy

to claim it, and hardly dare to think it. When I hear God's ministers preach the gospel it is food for me, for I love to hear it, which makes me hope I am the ear. If I was only sure of that, I would be satisfied, for the ear is necessary to make the body complete. But the assurance that it is "by grace ye are saved," gives me more hope than all the popular sayings, that it is as easy as to stoop down and drink when you are thirsty; only stop sinning and live godly. But that I have tried nearly all my life, and failed every time, and my only hope is that salvation is of the Lord. If it depends on my good works, then I am lost.

I had no thought of writing but a few words when I commenced; but my mind kept running, and I kept writing, and I did not think of writing for any one's eyes but yours. I was very sorry to see in the SIGNS that there were so many delinquents; it must be embarrassing to you. We all look anxiously for you at our yearly meeting; but how can we expect you to support your family and travel, unless we pay you your dues? We cannot do without the SIGNS. It grieves me very much to see some of my acquaintances take the SIGNS for years, and never think of paying, when they buy and pay for almost any luxury they happen to want.

This from your affectionate friend,
S. N. WRIGHT.

MIAMI, Mo., Dec. 14, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I feel like adding a few lines in commendation of the course you have pursued toward those who have manifested a disposition of fault-finding. Your replies have ever shown the spirit of humility, meekness and kind forbearance, together with a disposition to shun not to declare the whole counsel of God. My desire and sincere prayer to the Lord is, that when you shall be called to lay aside the pen, and your voice hushed here below, may the hand that shall grasp the pen possess the same qualifications and preparations of heart that have ever characterized the present editor of the SIGNS OF THE TIMES.

I feel that your explanations upon the second birth have been so plain that he who has been taught the same lesson might be brought into a near and dear fellowship with the writer; but in some cases it is not exactly so, or at least they seem not exactly to understand. Yet I feel to rejoice that the patrons and correspondents of the SIGNS are so nearly a unit upon the doctrine of God our Savior. The doctrine of the eternal vital union of Christ and his people appears to scare some people out here in the west who claim to be Old Baptists; but the same ones that scare at this truth, also scare at some other truths, and sometimes at the ordinance of baptism. I am a patron and reader of a paper called the *Messenger of Peace*, and I suppose I have read every article that has ever appeared in that paper. They remind me of the Missionary Baptists and myself

when I was a member with them. They were afraid of me, and I of them. They thought their doctrine and baptism were enough, and I just let them think so, and went to a people that thought as I did.

I must close. May the love of God and the influence of his spirit rest and abide with all that love him now and forever. Amen.

Yours in hope,
MARK WHITAKER.

LEXINGTON, Ky., Jan. 9, 1881.

DEAR ELDER BEEBE:—I feel like I had treated you bad in not writing to you before now; but in consideration of my many duties, I hope you will excuse me.

Uncle Tom is much better than when you were here; he sits up longer every day, and is some stronger. He has been suffering some with rheumatism in his left arm, very severe at times, but is better now. His sight is no better. He is cheerful most of the time. His mind is clear, and he is just as firm in religious matters as he ever was.

I do not wish to trouble you, but I wish you would let the friends know through the SIGNS how much better he is.

With much love to yourself and family, your sister, I hope,
VIRGINIA DUDLEY.

NOTICE.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

INQUIRIES AFTER TRUTH

BROTHER S. H. Durand will please give his views through the SIGNS on Luke xix. 10, especially on the close of the verse.

C. G. SAMUEL.

PALOMA, Ill., Jan. 20, 1881.

WILL Elder William M. Smoot, of Virginia, give his views through the SIGNS on the parable of the ten virgins, Matthew xxv., and oblige one who feels to be the least of all?

E. A. NORTON.

HAMPTON, Iowa, Jan. 10, 1881.

WILL Elder J. F. Johnson give his views on Revelation xx., especially from the twelfth and remaining verses?

D. S. BUNCH.

GURDON, Ark., Jan. 23, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1881.

GENESIS III. 22-24.

BAINBRIDGE, N. Y., Jan. 3, 1881.

DEAR BROTHER:—As I have never asked your views upon any portion of scriptures, will you please indulge me this once and give your views on Genesis iii. 22-24, particularly the twenty-second verse, and oblige one that would know nothing save the truth as it is in Jesus. It has been on my mind much, and I have no light on the subject. I hope you are enjoying a happy New Year, and may it be the Lord's will to spare you and to sustain you in wielding the sword of the Lord and of Gideon, is the prayer of your unworthy brother,

JEROME BUNDY.

REPLY.

We cannot in truth say that we have no views on the subject presented in the text on which our brother desires us to write, but whether the publication of our views will prove edifying to our readers, or be considered speculative and unprofitable, we cannot tell. We do not feel satisfied that we have a right to withhold such views as we have when called upon by brethren to express them. We do not exact or desire any to indorse or receive our views any further than they shall find them sustained by, and in perfect harmony with the inspired scriptures of divine truth. We are deeply sensible of our liability to err, and therefore desire that our readers may closely, calmly, and honestly scrutinize whatever we publish as our views, and always bear in mind that all spiritual instruction must come from him who teaches as never man taught. The text reads thus:

"And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

"And the Lord God said." With sacred reverence and godly fear it becomes us to accept the words which come to us from the mouth of the Lord God, at the utterance of whose voice the heavens and earth, with all created things sprang into being. With profound silence and submission, it becomes us to bid every doubt of its truth depart. All that is contained in the sacred scriptures demands our most prayerful consideration, and it is infidelity to dispute what God has spoken to the fathers by the prophets, or to us in these last days, by his Son. But when any portion of the sacred testimony is thus presented, it seems to call for more than ordinary consideration. Were it not a matter of the most vital importance to us, we cannot think we would be reminded that the words proceeded immediately from the mouth of the Lord God. The most sacred names which God has appropriated to himself, are applicable to

none but himself. He is the Lord, having unbounded dominion over all things in heaven and earth, holding the destiny of all beings, all events and all worlds in his almighty grasp, and as God, the supreme Author of our being, upholder of all things, preserver of our lives, and giver of every perfect gift, possessing in himself all the infinite perfections or attributes of his most holy being, and he is the only object of worship, adoration or unlimited trust and confidence.

With this expressive and doubt-silencing introduction, "And the Lord God said," his words are recorded, "Behold." The Lord God commands those to whom the mandate comes, to behold! To note well, duly consider, wonder, admire, be astonished at the weighty import of a wonderful event, in which man is humbled, and expelled from the Eden in which he dwelt, and debarred forever from all human ability to put forth his hand and take and eat of the tree of life. Cherubim and a flaming sword meet all the vain efforts of sinful man at every point. The same unchangable God whose potent words called all things into existence, now utters the irrevocable sentence, which drives apostate man from Eden; forbids that he shall have power in himself, by willing or doing, to extend his hand to help himself to the tree of life, or to do anything whereby he can gain admittance to the tree of life, or to its virtue to secure to himself everlasting life. The awful reality of the utter inability of man to secure to himself a blessed state of immortality by anything that he can do, we think is clearly taught in the personal experience of every heaven-born subject of the saving grace of God. When first arrested by a divine power and dragged forth, like Adam, from our hiding among the trees of the garden, and stripped of our fig leaf covering in which we had vainly sought to hide our nakedness and shame from the searching eye of God, how persistently did we try to find some way of access to the tree of life, but at every attempt we were met by the angel of the divine presence in his holy law, and the flaming sword, repelling and keeping us back, until we were thoroughly convinced of the wretchedness of our helpless and hopeless condition. The cherubim and flaming sword still keeps the way of the tree of life; man's hand and arm are still impotent, and nothing short of the almighty arm of God, made bare for our salvation, can meet the flaming sword, or can minister to any of the sons of men the right to the tree of life. And notwithstanding all the boasted power of free agency, free will, and human ability claimed by the infatuated children of men, none but the Savior of the poor lost sinners can unbar the gates of death, and bring life and immortality to light through the gospel. But still a greater wonder opens to our sight, while we obey the voice of God, "Behold." In deep amazement we inquire, How, or in what sense is the

transgression and expulsion of Adam, like one of the "us," in the knowledge of good and evil?

In order to an understanding of this mystery, it is necessary to inquire after the meaning of the plural personal pronoun *us*. We are forbidden to believe there is a plurality of Gods. "Hear, O Israel. The Lord our God is one Lord."—Deut. vi. 4; Mark xii. 29. "For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "Now a mediator is not a mediator of one, but God is one."—Gal. iii. 20. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—1 John v. 7. "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God.—Isa. xlv. 6. "I am the Lord, and there is none else, there is no God besides me." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." "And there is no God else besides me; a just God and Savior; there is none beside me." "For I am God and there is none else." "I am God and there is none like me."—Isa. xlv. 5, 6, 18, 21, 22, and Isa. xlv. 9. These scriptures, we believe, fully establish the often repeated declaration of God himself that there is but one God, that the Father, Son and Holy Ghost, are but the one only living and true God. Yet the plural form of the pronoun *us* is used in giving us an account of the creation of the heavens and the earth; not to express or imply that there was more than one God, but in the beginning, when God created the heavens and earth and all that in them is, the Word which was with God, and which was God, was, in his Mediatorial Sonship, with God in all that was made or executed, for he is, not only in his eternal Godhead, but also as the Son of God, identified, and identical with the Father, for he is before all things, and by him all things consist. He is both God and the *begotten Son* of God, full of grace and truth. He is both God, and with God.—John i. 1-2. This "Only begotten Son of God" is the same that in the beginning was with God, and was God, and was, in the fullness of time, sent into the world, made flesh, made of a woman, made under the law, "made a little lower than the angels, for the suffering of death," who was delivered for our offenses and raised from the dead by the glory of the Father, and forever lives to make intercession for his redeemed people. He is God, in the most full and unlimited sense of the word, and as such is declared by the Father, for, "unto the Son he saith, Thy throne, O God, is forever and ever."—Psa. xlv. 6-7; Heb. i. 8. But not another God distinct from the Father; for, as we have seen, God himself declares,

There is no other God. The Father is in him, and he is in the Father, and he and the Father are one. He that hath seen the Son, in his divine fullness hath seen the Father also. Truly hath the inspired apostle written, "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory."—1 Tim. iii. 16. It was not one distinct equal third part of God, that was manifested in the flesh, "For in him dwelleth all the fullness of the Godhead bodily."—Col. ii. 9. God is not divided. The Father, and the Holy Ghost in all the fullness of eternal perfection dwells in him. As the only begotten Son of God, he is not only one and identical in the Godhead with the Father but he is also one with his body the church. "The head of the church is Christ." Without this head, the church as the body of Christ could not exist, as no body can live in the absence of its head. "And the head of Christ is God."—1 Cor. xi. 3. So Christ, if it were possible to separate him from his supreme Godhead, would cease to be a Savior, for he has said to the Jews, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."—John v. 19.

Now, that Christ as the only begotten Son, and mediatorial head of the church, was in the beginning with God is, as we think, fully proved by the direct testimony of the scriptures. "Who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."—Col. i. 15-19. In perfect consonance with this direct testimony are the words, Heb. i. 1-8, "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-

begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Here, let us observe, both the eternal Godhead of Christ, and his mediatorial subservance to the will of the Father, are clearly set forth; as God his throne stands forever and ever, while as a Son, he learned obedience to the will of the Father. Now, both as God, and as the Mediatorial head of the body, the church, he is manifestly both the Word that was with God, and the Word that was God. And this, to our mind, explains the use of the words, Let us make man. We are informed, Gen. i. 1, that, "In the beginning God created the heavens and the earth," and in Heb. i. 2, that God made the worlds by his Son, whom he hath appointed heir of all things, and in John i. 1-3, that all things that was made, were made by him, whose name is called "The Word of God."—Rev. xx. 13. By the Word, which in the beginning was with God, and which was God. In whom was that Life which was and is the true Light of men. Here then, we infer, is the ground on which the plural form of the pronoun *us* is used. God made the worlds by his Son, who in the beginning was the embodiment of the Life and Light of all those who were chosen and blessed in him before the foundation of the world.

Now, to return to the inquiry of brother Bundy, "Behold the man (the earthy Adam) has become as one of us." Not in purity, infinity or in glory, for he had sinned, and death had passed upon him and all his undeveloped posterity, but in the one particular named, "to know good and evil." He had eaten of the fruit of the tree of knowledge of good and evil. In this "Adam was the figure of him that was to come," and his following his bride in the transgression, prefigured, foreshadowed and typified the mediatorial work of him by whom and for whom all things were made, who is before all things, and by whom all things consist. The tree of the knowledge of good and evil, we take to be emblematic of the law which Adam transgressed; that law was holy, just and good, and by it also is the knowledge of sin, or evil. By eating the fruit of the law, a knowledge of the purity of God is given, and also of the exceeding sinfulness of sin. While man continued in innocence he knew not the terrors of the law, but when the woman was beguiled and deceived and in the transgression, she could not return to the state which Adam was in, and from which she had fallen, and, the woman which God had given to be with him, must have been forever separated from him, and the purpose of God in that gift thwarted, if Adam, who was not deceived, had not followed her, and from her hand received the fruit of the tree. Ad-

mitting Adam to be the figure of Christ, and Eve of the church, which is the body, flesh and bone, of Christ, figuratively speaking, the man in following the woman, and taking her transgression on himself, was, if we rightly understand the figure, *like*, or emblematic of the Son of God, the Mediator and Savior of his people, coming under the law to redeem them that were under the law. Jesus was not deceived, nor was it by accident that he was made sin for us who knew no sin, and became the sin bearing sacrifice, in the redemption of the church, who, after the similitude of Adam, could say as Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Gen. iii. 12. Thus, if we rightly understand the figure, Adam in receiving the fruit of the tree of knowledge of good and evil at the hand of his wife, completed the similitude, and he became the perfected figure of him that was to come, and so like one of the *us*, named in the text.

Adam could prefigure Christ thus far, in coming under the law and assuming all its penalty, but he could go no further; here the figure ends, for Adam could not redeem, wash, purify or cleanse himself or bride from the guilt and pollution of sin. And now the interdiction is irrevocably announced, "And now, lest he (man) put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Here is already set forth the total inability of mankind to put forth their hand to take of the tree of life, or to evade the fearful consequence of sin. Adam is the figure of him that was to come, not only in coming under the law, and in learning its penalty, but in his progenitive headship, as the embodiment of all his earthly posterity, he was figurative of the second Adam, who is the Lord from heaven, as the life and righteousness of all his spiritual seed which were chosen in him before the foundation of the world; but of this we will not now write. May the God of our Lord Jesus Christ, the Father of glory, give us the spirit of wisdom and revelation in the knowledge of him, and enlighten the eyes of our understanding that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and may he preserve us from error, for his name's sake.

A QUESTION OF ORDER.

ELDER G. BEEBE AND SON—VERY DEAR BRETHREN:—Myself and many other brethren desire your views on the following point of order, viz.: When an association has dropped correspondence with another association is it gospel order to invite ministers from such dropped associations to sit in council at their sessions, or to administer ordi-

nances in churches of that association after having dropped her from correspondence? Your views on this subject will oblige myself and others. Yours in hope of eternal life,
E. A. NORTON.

HAMPTON, Iowa., Jan. 11, 1881.

REPLY.

As a formal associational correspondence is not indispensable to gospel fellowship, the opening or dropping of such correspondence does not, in our judgment, necessarily effect christian fellowship. We may be in full fellowship with churches which are unassociated, or with many associations with which we have no direct associational correspondence. But when an association, a church, or even an individual has so far departed from the faith and order of the gospel as to require that they should be dropped from our fellowship, it cannot be orderly for those who have so withdrawn fellowship, or for any who have fellowship with those who have withdrawn fellowship, to extend tokens of fellowship where such fellowship does not actually exist. The extension of fellowship to an association, church or individual that stands excluded, is a virtual withdrawal of fellowship from those who have withdrawn their fellowship from the disorderly parties.

Associational correspondence is intended to express fellowship and unity, and certainly does imply a oneness of faith and order; but still that unity and oneness is not created by a formal correspondence, though it may be expressed and promoted by correspondences.

When dissensions disturb the peace of associations to such an extent that fellowship is broken and separation becomes inevitable, and a sacred regard for the laws of Christ and the order of his house demand a withdrawal of fellowship and correspondence, it is not unfrequently the case that there are in the offending associations or churches a minority who disapprove the disorder of the majority, and, although they may remain with the offending majority, in the hope that they may be reclaimed, we see no just cause why they should be ignored or deprived of the fellowship of their brethren; but of this the churches, in our opinion, are the most competent judges.

When we consider the shortcomings and imperfections of the most orderly, forbearance and long-suffering is forcibly suggested, as suitable and proper to be cherished and exercised among brethren, churches and associations.

Associations are sometimes called *creatures* of the churches; but that the churches are divinely invested with any such *creative* authority, is justly doubted; especially if they are to be considered as ecclesiastical bodies holding authority *delegated* by the churches, either legislative or executive. But we think it will not be doubted that any or all the branches of the church of Christ may, and should, as far as they have opportunity, meet for correspondence, and the cultivation of union, fellowship, and peace; exhorting and admonish-

ing one another in the fear of the Lord; in all such meetings and correspondence they should cautiously avoid biting and devouring one another, lest they should be consumed one of another.

THE RESPONSIBILITY OF MAN.

(Reply to W. A. Morehead.)

The questions of our correspondent are: First. Is the unregenerate man accountable to God for what he does, or for what he does not do in this life? Second. Does God hold Pharaoh and all others like him accountable for the things they have done or may do? Third. How is it that a vessel that was made to be taken and destroyed can violate a law which they were never under?

Answer. The righteous dominion of God extends to all beings, all worlds, and all events. He has informed us that he will by no means clear the guilty. Vengeance belongs to him, and he will repay.

Second. God did hold Pharaoh responsible for his resistance of the divine mandate to let his Israel go, and for his disobedience plunged him and his army in the Red Sea, overwhelming them in a terrible death.

Third. The vessels of wrath fitted to destruction are not held accountable for failing to obey any law which they were not under. Pharaoh was not destroyed for not being an Israelite, for not being circumcised, or for any disobedience to the Levitical law which was given only to the children of Israel, but as a creature of God, for his wicked contempt and defiance of what God commanded him to do. The transgression of the divine authority of God under which man was created gave entrance of sin into the world, and death by sin, and that death has passed upon all men, for that all have sinned. From that state of sin and death no man can be delivered by anything they can do, or fail to do. Nothing short of the redemption which is in Christ Jesus can save any man from the guilt and condemnation that all mankind are already under. They are not condemned and punished for non-conformity to any law which they are not under, but for the guilt and sin in which they are involved as the fallen sons and daughters of Adam, they are condemned already, and the wrath of God abides upon them. In the providential government of God, his judgments are abroad in the earth, and as he destroyed Sodom, Gomorrah, and other cities, nations and individuals for their abominable wickedness, he will visit with a just recompense all the subjects of his fiery indignation and almighty wrath. We are told by two inspired apostles that the cities of Sodom and Gomorrah, and the cities about them, are set forth for an example to those that after should live ungodly, suffering the vengeance of eternal fire.—2 Peter ii. 6, and Jude 7.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

By Elder Benton Jenkins, at his residence in Middletown, N. Y., Jan. 26, 1881, Mr. Levi Vanluven and Miss Alpharetta Masters, both of New Vernon, Orange Co., N. Y.

By Elder William Pollard, at the residence of the late Deacon John Parkinson, in Campbell Hall, N. Y., Dec. 15, 1880, Deacon E. M. Bradner, of Warwick, N. Y., and Miss Martha Post, daughter of Mr. Harvey Post, of Campbell Hall.

By Elder Joseph L. Staton, at the residence of the bride's parents, State Road, New Castle Co., Del., Mr. John W. Reed and Miss Emily Rittenhouse, both of New Castle Co., Delaware.

OBITUARY NOTICES.

DEAR BROTHER BEEBE AND SON:—We desire a small space in the columns of your excellent paper to publish the demise of our beloved and faithful brother, Elder **Henry Thompson**, who departed this life on the first day of May, 1880, about the time the sun hid his face behind the hills of the western horizon.

He had been gradually sinking for some months prior to his death. I was often with him in his last days, and his greatest pleasure seemed to be to talk about Jesus, to speak of his power, and to reverence the majesty of his great name. His soul delighted in the discriminating grace of God, simply because it was God's pleasure, and according to his divine law. He also took the deepest interest in the salvation of sinners by the quickening power of the Holy Ghost, from the fact, as he said, that this work of the Lord would stand forever, and shine with undiminished lustre; while the lamp of nature, fed only by perishable, precarious supplies, would be forever extinguished. He seemed to be perfectly resigned to the will of his Master. As he passed down into the deep waters of death he called for his hymn book, which, together with his bible and the SIGNS OF THE TIMES, constituted his reading matter during the latter part of his life. Nearly his last words were, "Tell the church to live in peace, in fellowship and in union. Thus he fell asleep in the Lord Jesus, as we verily believe, while I and Elder W. M. Smoot, of Virginia, were engaged in opening a new church-house fifteen miles distant.

By special request I aimed to meet the corpse at the cemetery at the appointed time. Philippi, the residence of Elder Thompson, seemed to be draped in mourning, and a dark pall hung over the minds of the people. The unworthy writer tried to speak upon the occasion at the church-house from 2 Timothy iv. 7.

Elder Thompson was born April 22, 1801, on the banks of the Tygart's Valley River, not far from where he died. He professed a hope in Christ and came to the church December 26, 1835, and was baptized the next day by Elder Benjamin Holden. His amiable companion had been baptized the month preceding. He was set apart for a deacon November 4, 1837, and served as clerk for the Primitive Baptists when they separated from the New School Baptists, June 21, 1839, showing that his judgment was clear relative to the causes of the division. He was licensed to preach March 26, 1842, and was ordained to the work of the ministry May 25, 1850. He was ever faithful to his seat in the church, strict in discipline, and yet very tender towards the feelings of his flock. He was the pastor of Mt. Olive Church up to the day of his death. I frequently assisted him in getting out and into his buggy when he came to meeting, as he was much afflicted with rheumatism in his last years. Sometimes, when we were together on a preaching tour, he would say, "Brother Corder, we have a hard time in this world, often in hunger and cold, many times hard pressed to pay our way, being so much from home, and receiving but little from the brethren to help us; and if it were not for the great prize at the end of the race, we might go into despair. But when I think of Jesus, what he suffered for us, and of the pleasures of the world to come, which will last forever, O it is sufficient to propel me on through the thickest dangers to the close of my mortal career."

Brother Thompson leaves a wife and five children to lament their bereavement. His only daughter and one son are members of his church, and the son is clerk and deacon of the church. I well remember what brother Thompson said to his daughter when I baptized her: "God bless you, Jane." His soul was filled with heavenly joy. I esteemed him in the church as a true yoke-fellow, with an unblemished character, and we stood together in all the trials of the church. He is now discharged, and has gone home to read his title clear to mansions in the skies, having filled his time of seventy-nine years and nine days. May the Lord comfort sister Thompson in all her trials with his spirit, and the children of the deceased.

I will say here that timely notice was given in reference to the death of brother Thompson, but it was lost in the mail. I hope this will satisfy the friends for the delay.

J. S. CORDER.

HACKERSVILLE, W. Va., Dec. 20, 1880.

DIED—Near Rio, Knox Co., Ill., Sept. 20, 1880, **Pedro W. Epperson**, aged 80 years, 5 months and 7 days.

Brother Epperson was a son of Charles and Sarah Epperson, and was born in Albemarle Co., Va., April 13, 1800. When about three years of age his parents removed to Hawkins Co., Tenn., where he spent his early boyhood. In 1812 they located in Madison Co., Ky., where, on December 4, 1824, he was united in marriage with Miss Elizabeth H. Dalton. In 1828 he removed to Indiana, and in 1836 to Knox Co., Ill. At that time that part of the country was but thinly settled, and the native prairie stretching north and west was but little trodden by the white man. He endured some of the inconveniences and hardships of pioneer life, and aided in changing the wilderness into a fruitful field, and by his industry, honesty, frugality and perseverance he accumulated a competence for his large family. His beloved companion, sister Epperson, with seven sons and three daughters, all highly esteemed in the community, are left to feel the loss of an honored father and faithful husband.

The deceased joined the Drowning Fork Baptist Church, near Richmond, Kentucky, in 1823, and was baptized by Elder Samuel Kelley, and up to the time of his death, for a period of about fifty-seven years, he was an humble and faithful follower of his Redeemer, and at the time of his death was a beloved member of the Henderson Church of Regular Predestinarian Baptists. He was afflicted for several months with a complication of disorders, but bore them with patience and resignation, only desiring to depart and be with Christ. He expressed a desire, some months before his departure, that I should attend on the occasion of his funeral; but on account of a mistake in the telegram, I did not reach the house of mourning on the day of his burial. I attended on the occasion at the Henderson Church on the first Sunday in January, where his relatives and friends, and a large and attentive audience, were present. Elder S. L. Dark opened the services, and I used Psalm lxxi. 9, 18 for some remarks, and Elder John M. Brown closed. Our aged brother will be greatly missed by his companion, who has long journeyed with him through joys and sorrows, by his children and other relatives, by his brethren, and by the community around him. In gazing on his resting place we may say:

A noble man, a husband dear,
A loving father, slumbers here;
A christian rests beneath this stone,
Beloved by all, despaired by none.
Your brother,

I. N. VANMETER.

MACOMBE, Ill., Jan. 4, 1881.

DIED—August 24, 1878, **Merritt R. Lawshe**, in the twentieth year of his age.

ALSO,

December 14, 1880, **P. Hartwell Lawshe**, in his twentieth year.

These two young men were the sons of my brother-in-law and sister, Levi and Mary R. Lawshe. My sister has for many years been a sister in the church, and of late the family had resided at Berlin, Worcester Co., Md. Since their settlement at that place my sister's connection has been with the church at

Indiantown, where, although twelve miles distant, the family have been regular and faithful attendants. Two promising sons, just arriving at manhood, with bright prospects before them, and great promise of usefulness, are suddenly called away. They had both at this early age attained to the important and responsible position of the general agency and charge of a railroad depot, including telegraphing and the sale of tickets. Strictly moral, conscientious and upright, they had also shown remarkable capacity for their years, and had won the admiration, esteem and confidence of the community in which they lived. One after the other, at about the same age, they were stricken down. A severe cold settling upon the lungs ended in pulmonary consumption in both cases. Why must it be so? Why amiable and lovely youth, the pride and joy of their parents, the charm of the family circle, and the hope of the community, thus called out of time into eternity? The family had, I doubt not, great satisfaction with their worthy and promising boys while they remained with them; and now that they are gone, they have good grounds to hope that it is far better with them. It is the way we all have to go, the way of all the earth.

The parents have the sincere sympathy and pity of very many acquaintances and friends. The Lord's ways are as wise and gracious in what he takes away from us, as in what he bestows, but we cannot see it so. He sanctifies his trying dispensations to our profit. May his grace be displayed in its sufficiency in the experience of this bereaved family.

E. RITTENHOUSE.

STATE ROAD, Del., Jan. 28, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish in the SIGNS OF THE TIMES the following notice of the death of my dear mother, **Mrs. Patsy Theobald**, who departed this life on the 23d day of December, 1880, in the eighty-sixth year of her age.

Mother was the daughter of Major John Arnold, and was born in Franklin Co., Ky., September 8th, 1795, and was married to my father, James F. Theobald, in 1817. She united with the Presbyterian Church in 1834, and continued a member of that body until she was called away by the relentless hand of death. Having never been separated but for a short time since my birth from my honored and loved mother, I have not words to express the sad loneliness that I feel. Yet to the praise of that God whose mercy endureth forever, I am not left to mourn as those who have no hope; for if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him. During the last illness of my dear mother, a deep-seated cold was attended with fever. She spoke of her departure calmly, and expressed entire reconciliation to the will of God, feeling assured that salvation is of the Lord, and wholly by his grace through our Lord Jesus Christ. Upheld by this precious faith, our lamented mother closed her weary eyes in peace at about four o'clock on the afternoon of the 23d ult., leaving two children, my sister and myself, one grandchild and two great-grandchildren, with a numerous train of relatives and friends, to mourn our loss.

"To mourn and to suffer is mine,
While bound in a prison I breathe;
And still for deliverance pine,
And press to the issues of death."

With love more and more abounding, but in great tribulation, your brother in gospel bonds,

J. M. THEOBALD.

SADIEVILLE, Ky., Jan. 6, 1881.

BRETHREN EDITORS:—Please give notice in the SIGNS OF THE TIMES of the death of **Emma A. Taylor**, who died August 7, 1880, at the residence of her parents, near Winchester, Scott County, Ill., aged 11 years, 9 months and 10 days.

Her disease was dropsy, from which she suffered greatly for about six months. Emma was a promising child, and possessed an intellect that was more than common for one of her age. We feel that we have sustained a great loss in her death; yet we believe it is her gain, for she is done with this troublesome world, and is happy. It is a thought

of comfort to think of the smiling face of that dear child. Her experience and actions bespoke to me that she had a knowledge of that salvation which is in Christ Jesus. May the Lord bless and comfort the hearts of our brother and sister, and may his spirit reconcile them to this allotment of his providence, and also the brothers and sisters of the deceased. God grant that they may be led to that repentance necessary unto eternal life, and be prepared to meet that dear one gone before. Emma was the youngest child of our brother, Elder J. H. Taylor, and sister Milly A. Taylor, his wife. The writer of this article preached on the occasion of her funeral to a large and solemn audience at the family residence from Isaiah xi. 6: "And a little child shall lead them." May the Lord sanctify this loss to the best interests of the family and friends, is the sincere desire and prayer of the unworthy writer.

G. W. MURRAY.

WINCHESTER, Ill., Jan. 20, 1881.

ELDER BEEBE AND SON:—Please publish the death of **Precillia H. Jones**.

The subject of this notice was born January 6, 1838, in Worcester Co., Md. She professed a hope of the pardon of her sins, came to the church at Nassaongo, Wicomico Co., Md., gave a good reason for her hope, was received by the church, and baptized by our pastor, Elder T. M. Poulson, July 5, 1875. She truly led a christian life. She was taken sick in February, 1880, with a disease of the lungs, but revived again, so as to be about the house. In July following she was taken down again. In her first attack she spoke of death as though she dreaded it; but in the second attack, when her friends thought she was going to die, she revived, and told them that she was willing to go whenever it was the Lord's will to take her. On the fifth day of October she said to her sister, "My hands are turning purple." Her sister replied that her hands had been so sometimes. "Yes," said she, "but this is death!" She requested her friends to pray that she might fall asleep and never awake. She lingered, as if between life and death, until about six o'clock the next evening, when she quietly passed away. She often spoke during her illness of the hymn, "The Lord my Shepherd is." She was beloved by all who knew her. She left a husband, three children, four sisters and numerous friends to mourn their loss, but not as those who have no hope. We can but say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DANIEL J. STATON.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—Please publish the obituary of my husband, and also the inclosed account of his experience, written by himself before his death; both of which ought to have been forwarded to you before this time.

Abraham Sarber died very suddenly, of heart disease, at his residence in Atwood, Ind., Feb. 27, 1880, aged 73 years, 4 months and 15 days. His experience and faith, as written by himself, will be found on page 41 of this paper.

I am not myself a member of any visible church, but I feel very forcibly the language of Ruth, "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." Yet I am made at times to cry, "O wretched man that I am! who shall deliver me from the body of this death?" I was once, for between eight and ten years, a member with the Old School Presbyterians, but it pleased God to call me out of Babylon. But I will not tire you with my writing. May God bless you, and direct you in prayer for me.

ELIZA SARBER.

DIED—In Centreville, Queen Anne Co., Md., Dec. 27, 1880, **Mrs. Georgianna Richardson**, wife of A. A. Richardson, and daughter of George and Susan Alexander, and granddaughter of the late Elder Thomas Barton, in the twenty-sixth year of her age.

Thus early in life she was called to pay the penalty passed upon all of Adam's race, though we feel that she left evidence of hav-

ing exchanged the habiliments of earth for the bright robe of immortality.

She leaves a husband and three little children; but her calm and quiet resignation to the divine will in taking her from her little ones, the youngest a babe of but ten days, was truly marvelous. Surely the arm of Jehovah was about her as she crossed the cold stream, and may her rest be sweet on the eternal shore. The remains were interred in the family burying-ground at London Tract, on December 30th.

Affectionately, her sister,

LUCY.

DIED—At the residence of her son-in-law, E. C. Warren, Esq., on Beaverdam Creek, Hickman Co., Tenn., October 16, 1880, sister **Mary Black**, aged about eighty-one years.

She was born in Orange Co., N. C., in the year 1799, and was married to Peter Pickard in Cheatham County, in her native state, in the year 1824, and in 1831 they emigrated to Tennessee. Brother Peter Pickard died December 19, 1845. Two years afterward she was married to Mark Black, who died six years afterward. After this she lived with her children. She was the mother of twelve children, besides a number of step-children, seventy-six grandchildren, and fifteen great-grandchildren. Sister Black professed a hope in Christ in early life. She and her first husband (Peter Pickard) were baptized, on profession of their faith in Christ Jesus, in the fellowship of the Primitive Baptist Church at Liberty, Hickman Co., Tenn. She was a worthy member, adorning the doctrine of God by a well-ordered walk and a godly conversation. She was a good wife, an affectionate mother, a kind neighbor, and was universally loved and respected. She bore her afflictions with patience and christian fortitude, trusting in God. The mercy of God was the theme of her song for salvation from first to last, grace abounding and reigning through our Lord Jesus Christ.

She now is gone to rest,

To sleep in Christ the Lord;

Her spirit now is with the blest,

In presence of the Lord.

The Lord has taken her away,

Her body's in the tomb,

And there will moulder in the clay

Till resurrection morn.

She rests from her labor, leaving many relatives and friends in the flesh, and her brethren and sisters in the church, to mourn their loss.

Y. J. HARVELL.

TOTTY'S BEND, Hickman Co., Tenn.

ELDER G. BEEBE AND SON—DEAR BRETHREN IN CHRIST:—At the request of the relatives of the deceased, I send you the following for publication in the SIGNS.

Ezra D. Beery was born Oct. 2, 1848, and died Dec. 16, 1880, aged 32 years 2 months and 14 days. He died at his residence near Bloomingville, Hocking Co., Ohio. He was a son of Emanuel Beery, who preceded him to the spirit land. He was a reader of the SIGNS, and a lover of the gospel. I visited him four days before his death, and preached at his house at his request. He gave good evidence of his acceptance in Christ. Though he was weak in body, and looked like he would soon leave the world, yet he sat up in an easy chair and listened to a long discourse, saying he wanted to hear the gospel once more before he died. He bore his sufferings with patience, telling his dear wife that it was all right, and that it was the will of God that he should soon die, giving evidence of faith in Christ. One thing he regretted was that he had not followed the Savior in baptism while he was able. The loss must be great to his dear wife; yet we trust she may be comforted by the dear Savior, and look up to him in this time of deep sorrow. May the Lord comfort his widowed mother, brothers and sisters, and help them to bow in humble submission to the will of God, is my prayer.

Your brother in gospel bonds,

D. G. BARKER.

PLEASANTVILLE, Ohio, Jan. 12, 1881.

DIED—Dec. 6, 1880, in Scott Co., Ky., at the advanced age of seventy-six years, Mrs. **Patsy Lemon**.

The subject of this notice did not belong to the Old School Baptist Church, but was a frequent attendant at their meetings for worship, and we believe was a lover of the doctrine of salvation by grace. She had been an exemplary member of the Presbyterian Church for many years. Aunt Patsy, as we all affectionately called her, was well known and beloved by her friends and the people generally among whom she lived. May God sanctify the dispensation to his name's declarative glory, and to the good of those who mourn.

J. M. THEOBALD.

SADIEVILLE, Scott Co., Ky., Jan. 10, 1881.

INSTRUCTIONS TO SUBSCRIBERS.

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

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LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

THE SUBSCRIPTION RECEIPTS

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

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., MARCH 1, 1881.

NO. 5.

POETRY.

TRIUMPHING UNDER TROUBLE.

Why art thou sad, my soul, this day?
The Lord himself hath made thy way.
Wait but a while, and thou shalt see
His love in all that comes to thee.
Methinks I hear his pleasant voice,
Commanding thee to still rejoice.
Though world and Satan, law and sin,
Combine to make thee dark within,
And providence bids joys depart,
The promise still may cheer thine heart.
God in his outward acts may frown,
When he in love sends comfort down.
Sometimes with thorns he'll compass thee,
And blast thee with calamity;
Yet bye-and-bye he will revive,
And make thy soul like corn to thrive.
He lets old Adam do his part,
To show thy proud, self-righteous heart
That leprosy in thee remains,
And by this means thy pride restrains.
He gives and takes away his own,
That unto thee it may be shown
Thou art but tenant at his will;
The right in him remaining still.
When thou hast on Mount Tabor been,
And there his glory thou hast seen,
He turns thee down from off the hill,
But yet he doth support thee still.
These are the changes tied to time,
But after these there's joy sublime;
When pale-faced death hath done his part,
Then lasting life shall fill thy heart.
When thou dost mount above the stars,
Thou shalt have freedom from all jars;
Thy poverty, thy sin and fears
Shall pass away with all thy tears.
In all the shining hosts above
There's nothing but triumphant love.
Cold doubtings and perplexity
Together with the body die.
On bubbles here thou sett'st thy mind,
Bubbles which burst with ev'ry wind;
And that which thou dost beauty call,
To-morrow will to ashes fall.
But when thy soul is once untied,
Thy pleasures then will all abide;
Thou shalt with saints and angels sing,
A winter once, but now a spring.
The upper court no temple knows,
No prayers nor religious vows;
For there all worship is but one,
And that is praise to God alone.
When thou shalt rise above the sun,
Thou shalt not heed how glasses run;
Thy life will undivided be,
And all in one thy soul shall see.
Thy Lord will be thy lasting light,
And Jesus ever in thy sight.
O then, my soul, come, take thy flight,
To dwell with God in realms of light.

Gospel Standard.

CORRESPONDENCE.

ISAIAH XLII. 15, 16.

"I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

This is one of the "exceeding great and precious promises" given unto those who have obtained like precious faith with the apostles, by the divine power of our Lord Jesus Christ, whereby they are made partakers of

the divine nature. The precious language of this precious promise indicates the affliction through which the Lord brings his people from the darkness of nature into his kingdom, and the manner in which he ever after leads them in their pilgrimage through great tribulation into an experience and understanding of the things of that kingdom. The mountains and hills represent the heights of human excellence upon which our souls delighted and fed; the exaltations of worldly strength and wisdom and righteousness which were our sole dependence, and the honors and glories of the world to which we aspired. When the Lord will manifest himself to his redeemed people he begins by making waste all that was so rich and satisfying to their souls before. As in the case of Joseph's brethren, he "calls for a famine upon the land, and breaks the whole staff of bread." The doctrine of salvation by the works of men, and the learning and wisdom of the world by which that doctrine is defended, now fails to satisfy our hunger after righteousness. We cannot feed upon that bill any more, for the herbs that grew so luxuriantly for us there are now dried up. Our soul abhors the dainty meats which the wisdom of this world provides for the carnal mind. We become faint with hunger. "The flesh is consumed away that it cannot be seen, and the bones that were not seen stick out. Our soul draws near to the grave, and our life to the destroyers."—Job xxxiii. 20. The rivers of salvation which we had firmly believed flowed from these mountains and hills of human power, now that we are really perishing for thirst we cannot find. Instead of a river of refreshing water we see only a desolate island. No water there at all, but the extreme opposite. No salvation possible by all that men can do. How proudly and how confidently we had looked upon all the great organizations and institutions of men for religious purposes. How cheerfully and heartily we had conceded all that they claimed for themselves and their works of power to save souls. How satisfied we felt that their efforts were effectual in causing many to enter heaven who would otherwise have been lost. What praise we bestowed upon all their means and instrumentalities. We had no question but that every hill, every individual effort, furnished some little rill at least, while from the united efforts of numbers came larger tributaries, to swell the rivers of salvation, whose principal sources we esteemed to be, not the throne of God

and the Lamb, but the great earthly mountains, the vast organizations of men, with the wealth and power and wisdom of the world to sustain them. But now that we need that power put forth in our own help, now that we begin to see what perfect righteousness the holy law of God demands, and feel our utter destitution of it, and come fainting for thirst to where we had seen these swelling rivers, hoping to find an abundant supply of that righteousness there, behold, not a drop of the water of life do we see, but only a parched and desolate island. Thus it is in the time of our distress and need that we learn that salvation is not of works. The pools of human wisdom and learning and eloquence at which we were accustomed to drink and feel refreshed are now dried up. No power to satisfy our souls there. The wisdom and power are vain that cannot show a ray of salvation nor give us help in this time of need. The words of eloquence and learning which only praise the works of men are now empty and wearisome sounds to us, and we turn away from them.

One who is thus separated by this sad experience from all his former hopes of salvation by the works of men, and has not yet learned by a blessed experience the salvation of God, is blind in the sense of the text. Natural men are not blind in this sense. Only those who have life can properly be called blind. "For judgment am I come into this world," the Savior said, "that they which see not might see; and that they which see might be made blind." "Are we blind also?" asked some of the Pharisees. And Jesus said unto them, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."—John ix. 40. This blindness is experimental. The Pharisee says, The way of salvation is very clearly to be seen. It is by works to be performed by the sinner. This is an evidence that he has never been made alive to know that by the law he is justly condemned. He is therefore yet in his sins. He who has been quickened by divine life cannot see any way of holiness for a justly condemned sinner; cannot see how a guilty man can become innocent and pure. But there is such a way; for it is said that even in the desert and wilderness of our own fallen and depraved nature, "A highway shall be there, and a way, and it shall be called the way of holiness."—Isaiah xxxv. 8. He who desires that holiness is the very one for whom it is provided; and therefore he is called blind when he cannot see

it. "Bring forth the blind people that have eyes," is the command. But they are to be brought in a way that they knew not. Every one who begins to think seriously of his state before God and to be anxious about his salvation has a way marked out in his own mind in which he must be saved, if saved at all. As the blind man at the pool of Bethesda expected if ever healed it must be by the troubled waters. And who can imagine any way of pleasing God except by being righteous? And how can he think of one being righteous except by some good works of his own? Now when judgment is laid to the line and righteousness to the plummet, he sees it utterly impossible to come unto God by his own works. He even ceases to make the prayer of the publican as a means of obtaining the favor of God. But now in this extremity the prayer of the publican surges up from the despairing heart, expressing our own need. For mercy we plead; and that sweet mercy will appear in the Lord's own time and way through Jesus Christ, who was exalted above the law of sin and death that he might have mercy.

By no possibility can one ever learn before hand the way in which the Lord will bring him to the land of holiness, to a knowledge of his salvation. When they come it must always be by a way that they knew not; and all that one may have ever heard or read of an experience of grace cannot make him know it so but that when the precious hope is raised up in his own soul he finds it to be in a way he had never thought of, and is amazed at the wonderful grace and love and wisdom of his dear Savior.

And so in the after journey of these blind people they are led in paths which they have not known. "Who is blind but my servant, and blind as he that is perfect."—Isaiah xlii. 19. Blind in reference to things before them all their journey through, and needing that the dear Son of God should open their eyes continually. Only when he is manifestly present by his spirit and power can his dear children see the precious things of the kingdom. And when we feel our blindness and darkness, trying in vain to see the promises as ours, and mourn and weep, and have doubts and fears on account of it, how comforting it is to know that this blindness is one of the marks that distinguish the Lord's people; that he must give them the power to see every day, or they cannot see. When we feel his presence in our souls then

how plain everything looks. No one can make us understand an experience that we have not had. We can understand the ministry of the word and the conversation of brethren as far as we have been led in that word and in those experiences by the Holy Spirit, but no further. As we go forward in the knowledge of divine things it is not as people who can see before them, but as blind; and not in paths that have been well described and mapped out before them, but in paths that we have not known. How often have you tried to tell some part of your experience to some dear brother or sister, for whose welfare you were made especially solicitous, hoping that a knowledge of your trials and deliverances might be a warning and a help to them. But you felt that they could not understand you. No part of the path can be shown to any one before he is called to travel it. In paths that they have not known they are led. Yet your relation of your experiences and your brotherly counsel and warning will not be in vain, but in time of like experience may come with comforting and sustaining power.

"I will make darkness light before them." This darkness means any kind of affliction which appears inconsistent with a hope of salvation, or with our welfare as a Christian. It may be disappointments or disasters, loss of health, of possessions or of friends, under which we fall into the fear that we are thus marked as under the wrath of God, saying with Jacob, "All these things are against me;" or with Jeremias, "He counteth me for his enemy." Or it may be afflictions by special discoveries of the corruptions and wickedness of our own hearts, which make us cry out in deep anguish of soul, "Behold, I am vile;" "O wretched man that I am." Such affliction sometimes remains as a cloud of darkness for days, hiding from us any views of the Lord in his grace and mercy as our Savior and friend. We can only see and contemplate our own vileness, ignorance, nothingness. There is nothing we can do to remove that darkness; nor can any of our dearest friends remove it. They may try to show us that these afflictions are only evidences of divine life and of the Lord's love and favor; for "whom he loveth he chasteneth." But they cannot make us feel it to be true in our case. In talking to those thus afflicted I remember with shame that I have sometimes felt for a moment a little impatient that they could not see what I thought was so clear, and banish the trouble a little. No mortal power can cause the wind to blow that shall sweep away that cloud, or cause the light to shine that shall illumine and remove that darkness. It must remain till the Lord's purpose in it is fulfilled; and then he does not remove it, but reveals something of his purpose in it; lets the light of his truth shine upon it; makes it light before us; makes it shine like a lamp upon our pathway to show his own wisdom and glory,

so that we can say, with David, "I know that in faithfulness thou hast afflicted me; it was good for me that I was afflicted;" or with Paul, "These light afflictions which are but for a moment, do work for us a far more exceeding and eternal weight of glory."

The darkness may remain; that is, the peculiar affliction and trial which the darkness represents, is still upon us; but we are made to see the hand of God in it, and to find that his grace is sufficient for us, and so is magnified by the trial. The darkness is made light while before us, while still in the path we must tread, so that we can patiently and even gladly bear it, can rejoice in the tribulation, can glory in our infirmities, though they are hateful to us, that the power of Christ may rest upon us.

"And crooked things straight." The path in which the children of Israel travelled from Egypt to the land of Canaan was very crooked; yet we are told that the Lord led them forth by the right way, that they might go to a city of habitation. And so in that sense it is seen by the spiritual sight to have been straight. How crooked has been the path which we have traveled, when we take account of all our wandering ways, our transgressions and foul backslidings, which have so often brought us into darkness of soul. We have seen these things so crooked at times that it has seemed impossible for them ever to be made straight, ever to be made consistent with a hope of salvation. But when the Lord has appeared in his rich and reigning grace and mercy, and has manifestly taken us by the hand, how clearly we have been made to see the use of these very crooked ways, which still we hate and abhor, that through them we have been led directly, in a straight way, to a knowledge of our own helplessness, to shame and confusion of face, to deep humility, and go to Christ as our hope and help and salvation. How straight the road looked before Peter when he said, "Though all men forsake thee, yet will not I." But he was only in one bend of his own crooked nature at that time. In a short time how far away he seemed from that straight road, a poor, miserable wretch. How crooked everything looked to him now. But he was only in another bend of that same crooked way of his own. Now the Savior's look made these crooked things straight, not as Peter had regarded them at first, straight in himself, but straight from himself as a poor vile sinner to Jesus as a glorious Savior. These crooked things had brought him by the straightest, most direct way to a knowledge of his own untrustworthy heart, and to an experience of the Savior as his only dependence. Afterwards he wrote of Jesus as the Living Stone, and of the saints as lively stones, "Unto whom coming." It is in this way they come to him. The crooked things remain in themselves, but are in this sense made straight in Christ.

Also in providence how crooked

many things look to us, until the Lord appears in his overruling power, and we can say with sweet resignation to his will, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

To measure the extent of this sweet promise would be not only to go over all our own experiences of affliction and trial on account of the depravity of our nature, and all the crooked things that have occurred or may occur or be manifested in our journey through this vale of tears, but to bring forth also the experiences of all the redeemed of our God. Everything that is embraced in that promise shall be fulfilled unto every one of those who are described as the blind in the time of their need. With what tender and compassionate regard for their little faith he repeats, "These things will I do unto them," thus giving them ground for strong consolation; and then adds that crowning sweetness of the promise, "And not forsake them." The importance of this we can only realize after we have been left to ourselves for a while, to our own resources, to our own strength and wisdom and righteousness, as Peter was, to find them but weakness, and foolishness and filthy rags. What terror the poor soul comes to feel at the mere thought of being forsaken of his God when once he has been made to distrust all of his own powers; for we know not only that without him we can do nothing, but that without his presence and grace and upholding power we would fall in a moment. By a sad experience we have learned this. Many times we have lost sight of him; and then we have been overwhelmed, our feet have well nigh slipped. But we find afterwards that he has never lost sight of us.

When left to prove our wretched vileness by denying the dear Savior in our walk and conversation before the world, and tempted to think that he had forsaken us and cast us off for our foul backslidings, a look of tender reproof and pity and love cast upon us from that dear face has recalled us to a sense of his presence, and of his love still warm within us, and has broken our heart with shame and grief. When tossed upon the stormy sea of trouble in midnight darkness of soul, we have felt that he was clean gone forever, and had left us to be overwhelmed and swallowed up in destruction, he has come to us walking upon the waves, showing us that the winds were in his hands, stilling all the tumult with his voice, and causing our souls to be immediately at the land whither we went, to enjoy a heaven below in his sweet presence. When met together with the dear kindred in Christ in seasons of desolation, mourning the absence of him we love, and feeling that perhaps he will return to us no more, we could listen to one or more who could tell us how he had appeared to them and had caused their hearts to burn within them while he talked with them by the way and opened to them the scriptures, and

have longed for that experience again for ourselves, Jesus has himself stood in our midst saying, "Peace be unto you." He was near us all the time though we saw him not; for when he will he hideth himself on the right hand and on the left that we cannot see him. But he knoweth the way that we take, and when he will he manifests himself unto us. "Fear not," he says, "for I am with you." I AM, not, I will be, is his name to his people. Always with them after he has once come to them in the hope of salvation; and when they pass through the waters or through the fire he will manifest his presence with them, that the rivers shall not overflow them nor the flames kindle upon them. And because he has said, "I will never leave thee nor forsake thee," the apostle has told us to be content with such things as we have while in this wilderness world, waiting for the final appearing of him who is more than all the world to us; who is our riches, our crown, our joy, our very life, assured that when he appears we shall appear with him in glory.

SILAS H. DURAND.

170 GRAND ST., BROOKLYN, N. Y., Jan. 27, 1881.

REISTERSTOWN, Md., Feb. 7, 1881.

DEAR BRETHREN:—Some time last summer I was at brother Hellings, at Southampton, and while there was looking over some bound volumes of the *Christian Doctrinal Advocate and Spiritual Monitor*, published for several years by Elder Daniel E. Jewett, and which, I believe afterwards became merged with the SIGNS. While looking over these volumes I was surprised to find the inclosed experience of my mother, written more than forty years ago. Brother Hellings has since kindly copied and sent it to me. I much desire to see it in the SIGNS, and so I will forward it to you. Several of the brethren join in this request. Christian experience told forty years ago is the same as christian experience now.

As ever your brother,

F. A. CHICK.

DEAR BROTHER JEWETT:—I am a reader of your paper and of the SIGNS, published by Elder Beebe, both containing many refreshing communications; while the one proclaims truth and exposes errors that are fast deluging our land, the other proclaims the same truth in a more experimental manner, administering the balm of consolation to the doubting soul, and so I have felt a desire to address a few lines to you, and hope you will pardon my now attempting to give you some brief sketch of my way of life, and also of what I have a hope that the Lord has done for me. I was upwards of fifteen years old when it pleased the Lord to show me that I was a great sinner. Up to that time I had all along lived in open rebellion against God. I had not regarded him as the author of my being, nor as the preserver of my life; neither had I any disposition to obey his commands. I had many slavish fears of future punishment,

and always calculated, at some future time, to seek religion; for I thought I could, at any time, repent of the few sins I had committed, and that the Lord would be ready to forgive me. But when my eyes were opened to what a sad condition my soul was in, what a scene opened before me! Instead of my sins being few, I found that my whole life had been nothing but a continual round of sin and iniquity! I first thought of the many duties which I had been instructed to do whereby to work myself into favor with God. Accordingly I attempted to pray, but my prayer seemed not to reach higher than my head. I began to read the bible, but instead of my deriving any comfort thence every sentence was against me. I went to meeting hoping to find relief there, but would return, feeling worse than when I went. They would tell me what an easy thing it was to get religion, that life and death were placed equally before the whole of Adam's posterity, and that it was just as easy to choose the one as the other. O! I thought, if I had them, I would gladly give worlds if I had always lived as free from sin as these happy people have, so that I could repent of my sins, and the Lord could have mercy on me; for not knowing the scriptures nor the power of God, I thought they obtained religion just as easy as they described, and wholly by their own works. I began to think that my case was different from every one else in the world; for it seemed to me that every duty that I had tried to perform only sunk me deeper and deeper into irrecoverable woe so that I knew not what to do. Sometimes I would think that if I should let my case be known to christians and ask them to pray for me, perhaps the Lord would have mercy on me; but this I could not do. At times my trouble would in a measure abate, when I would think my convictions were gone, that the Spirit had done striving with me and there was no more hope. But ere I was aware it would come upon me again with redoubled force. Thus it pleased the Lord to let me go on in this way two years, through many trying and changing scenes too numerous to mention, before he gave me strength to make known my feelings to any. At this time, hearing one converse on the subject of religion who had lately experienced a change and was very happy, I could not conceal my feelings. She perceiving it asked me if I had not for a time past thought much on my situation as living without hope of God. I could not deny it, and so related to her what my feelings had been. She said she had suspected it for some time, and thought I would soon have an evidence that my sins were forgiven. But alas! no one can tell, unless they have passed through the same, what were my feelings, when instead of finding relief by relating my feelings it increased them ten-fold. For after this I thought it to be the worst act I had ever done, as it would make people think that something of a religious

nature was in my mind, when it was nothing but a foretaste of future misery and to show that my final destruction was at hand. A short time after, my father, being a Baptist, invited a Baptist minister to come and preach at our house. I felt my heart to rise in opposition against it, for I had never heard one of that order preach, and had all along thought their sentiments too erroneous to be preached, and had many anxious thoughts about my father, thinking him to be deluded. But when the man came to preach he treated on experience, and to my astonishment told how I had been led along, better than I could have told it myself. I could not interpret this, but finally concluded that some one had been telling him of me, for I had never heard the like before. But when he came to tell how the soul is delivered from its burden of sin, this was beyond my comprehension, for I could not see any way of escape for me. And after this I was in such a frame of mind that it appeared to me as if nothing but the brittle thread of life separated me from the place of torment, where I must dwell with devils and damned spirits and be tormented forever and ever. But O! my sins separated between me and God. I thought my sins would balance the sins of the whole world. I could think of Judas that betrayed Christ, and of those that crucified him, but it seemed to me that their guilt was nothing compared with mine. I had not committed these crimes outwardly, but it was my inward sins and pollutions that afflicted me. O how I would sometimes wish I could have that load of guilt and corruption removed, which was hanging with such weight upon me. But I saw such a contrast between me and God that it would sometimes appear to me to be the worst sin I could commit even to raise such a desire to him. Surely I thought myself wholly forsaken of God, given up to the devil, to hardness of heart and a reprobate mind. But I thought I could not complain, having broken God's holy law and run so deeply into debt and having nothing to pay, that I had justly merited the wrath of God, and had no claim upon his mercy. I continued in this frame of mind about three months, thinking at night when I went to rest, that if I went to sleep I should perhaps awake in hell before morning, and in the morning that I should not be suffered to live through the day. But at last one night I felt that burden of sin to hang with such a weight upon me that I left the house, where I was, went a short distance from it, and it seemed as though something said to me, that if I went any further that I should not live to return; I finally made a halt and was considering which way to go, when all at once my burden of guilt was removed from me, and it seemed as if something said to me, "Your sins are forgiven you." I thought at first it to be imagination, but there was such love and peace flowed into my soul that I could not help giving glory to God

for showing such mercy to such a vile wretch as I had been, and that too in a moment when I thought myself to be wholly banished from his presence. Language would fail me to express what I then felt. O, thought I, if this is the way christians feel, I wonder why they are not always engaged in religion; for I thought my sins were all done away, my enemies all slain, and I should always feel as I then felt. Everything looked pleasant to me and even the face of nature wore a new appearance. I went into the house, took the bible and opened to the fourteenth chapter of John's gospel and read it. It appeared entirely new to me, and I read it with a relish that I had never had before for reading the bible. I thought I had before believed in God, but never until now believed in Christ to the saving of the soul, and that he had come into this world and suffered and died, that I might live, and had again ascended to heaven and had now sent the Comforter to me and I had nothing more to fear. I did not say anything about it to any one, but retired to rest, and my sleep was sweet; and awakening in the morning feeling the same peace in my Lord that I did the night before, I went about my daily employment with cheerfulness, and thus I continued a few days, without seeing any danger. But ah! the thought now struck my mind that, if this had been religion, I could not keep it to myself; this was a trying scene to me, but the Lord was pleased again to raise my hope and lay the duty of baptism before me. But yet being ignorant of the scriptures, I did not know where to find a home; I finally began to read the bible with a desire, that if my sentiment of works was right, that I might confound all others, but if it was wrong, I wanted to be led right. And to my surprise I found the doctrine which the bible contained just fitted to my case. I found by the fall of Adam, all God's people fell into a state of total depravity, whereby they had not the power of recovering themselves; for, "If there had been a law given which could have given life, verily righteousness should have been by the law." I found it was by grace that God's people were saved, through faith, and not of themselves, lest any one should boast; that they were God's workmanship created in Christ Jesus unto good works, which God had before ordained that they should walk in them. And finally, after a severe combat with my old system of works and many trials of mind, I went forward and related my experience and expressed my views concerning the doctrine of the bible to the Baptist Church, to which my father then belonged, was received and followed my Lord and Master down Jordan's banks, and when I came up out of the water felt that in keeping the commandments there was a great reward. I was then united with them and found a home; but it was not long before there were so many things came creeping into the church which were, as we be-

lieved, contrary to the word of God, that some of us were dissatisfied, but still kept along, having many trials about it, hoping things would grow better; but instead of that they grew worse and worse, and we began to feel it no privilege to belong to the association with which we were then united. So we that were dissatisfied, eleven in number, with one that united by baptism four years ago, separated from the New School and were formed into a church. The next fall we went to the Old School yearly meeting which was held in Whitefield, Maine, and were united to them, and one church more united to them at the same time, which made five small churches that then were united in this meeting on the Old Baptist ground; one other church has united since, and we have had eleven added to our church members since we were first united.

Your unworthy sister,

BETSEY QUINT.

NEW LAUREL, Sussex Co., Del., Jan. 1881.

DEAR BROTHER BEEBE:—With great love which I have had for you since I heard of your faith in the gospel through reading several of your editorials in the SIGNS, which were full of comfort to my hungry soul, I am constrained to try to say a few words to you about my experience; but my education is so limited that it seems to me to be a great undertaking that my mind calls me to, but if it be the Lord's will it is all right, for I trust that his love may guide my pen while I endeavor to say a few words, if I have anything worthy of saying.

I trust that the Lord has shown favor to me, for I was in a waste, howling wilderness, seeking to the law for deliverance, but found no relief, for it was a continual task to keep the old law, wherein I thought was salvation, and I thought if I would do my part the Lord would accept me. This I was all ready to do. I thought it was in my power to choose or refuse, and I was very anxious to know which part was for me to do. I was a very rude boy, but oftentimes sad thoughts would cross my mind about my sins. During the fall of 1859, while in my fifteenth year, as it is common, the Methodists held what is called protracted meeting, and quite a number of my friends went to the anxious bench and got what they called religion, and they invited me to go with them, which I did, and got some kind of religion. Then I thought they were the best people on earth. But when trouble came there was no one could answer me in this case, but they told me to pray to the Lord and he would forgive me; but I did not feel like praying, for I did not know what to pray for, and I thought it would do me no good, so I soon lost that religion. From that time I grew worse, and it was worse with me then than if I had never known the way of folly, for I was deceived in myself, for the religion which I had received was gone from me, and I thought that now I was at

liberty, for I had cast aside my past ways. From that time on I grew worse than ever, and so continued up to my twentieth year. But yet I would often feel sad over my sins, thinking I was the worst person on earth, or the Lord would turn me about in my sad course. The chastening rod of the Lord followed me to cut me down; but I would never let this be known, for I was very lively, so that my friends could not see my trouble. They would sometimes ask me if I were not troubled, and "no" would be my answer. From my twentieth year my mind was led to go to sea and see a part of the world, so that I might get clear of my trouble, for I thought the watermen saw all the pleasure that was needful. This I did, to my misfortune, for the storms came and I was tossed to and fro by the great waves, and at different times I saw myself, and how sinful I was. Then I would promise my Lord that if he would spare me I would do better; but when I would reach the land I would forget the promises which I had made that I would go to church, for I was now out of danger, in my own view. Still, when preachers would warn sinners to get religion, I would think of myself and whether they had the kind I once had, and if they could keep it, for I felt it was a hard thing to keep. It seemed they could do as they pleased, but I could not keep it, for I was like the waves of the sea, when the winds blew they became large, but when the wind ceased the spirit would cease. And so all self-made religion will be when there is a calm on the sea. When the sea was raging high I was all right, but the wind would not blow at all times, and then I would cease to mourn over my sins. But again the Lord would call me to think upon my bad ways, and then all I could say was, "Lord be merciful to me a sinner."

I went on in this way until my twenty-fifth year, when I was married and settled in life. We would then often talk of spiritual things, and my wife would speak of her mother being an Old School Baptist, which sounded very strange to me, but I said nothing about it then. She would speak of reading the bible, but it was no good to me for I could not find anything to give me ease. I thought, too, that I was about as good as those that pretended to be christians. But about two years after I was married I went with my wife to see her people. It was in August of 1863. We went to the yearly meeting at Broad Creek, and, to my surprise, when the preacher began he gained my attention, for he told me all about my troubles. He told more about my case than I could, for he told how the Lord dealt with his people and how he called them, that he died to save sinners, and of his love to them. I felt that I was a sinner, but there was great love to the preacher and to all the members; for what reason I could not tell. But my mind was drawn out after him, and I wondered how he knew my feelings so well. This was the great-

est wonder to me, for I could not find out why it was so that he spoke so plain. I could not understand myself, for I wondered how it was that I should fall in love with this class of people, who were so different from all others. But it was true, and from then until 1870 I was in great trouble about my soul, feeling that I was a great sinner, and willing to own with Paul, that I was the chief of sinners, for I would take the Lord's name in vain in my conversation with others, and I would go to such places for relief of my trouble, and still found none.

But about the year 1872 these sins left me gradually, so that those places were no pleasure for me, and my burden left me, but I could not tell how it went or if there were any change. But I soon found there was a change, and that the things I once loved had come to be my enemy; for my love was on things that I never thought it could be. The things that had been a comfort had passed away, and I wondered to myself, night after night, and would lie and study whether God had caused this change or not. I would try to pray, but this thought would arise, How could I pray, for there was no hope for me, and what was the use of this? Yet I would try to pray, but could not and was in great trouble and could not find any relief. Thus I went on through the year of 1872.

As I lived close to a Methodist meeting myself and wife went. The preacher said that if sinners did not get religion they would be lost. Well, I thought if it was my fault that I was in trouble I would make a start. So I went to the mourners' bench, and my wife followed and labored in vain, for they would come and tell me to trust in the Lord. Well, I was willing to trust in the Lord, but my mind was on everything but what I desired. They would tell me that the Lord would come if I would only trust in his name, and I tried to trust in him, but it was in vain. When the meeting was brought to a close I got up and looked around at myself and was ashamed to be seen, for I felt condemned. Well, we went home, and we were ashamed to say anything about it to each other, and we never went any more. Yet my trouble was increased still more. At last the Lord made a way for me to hear the Old School Baptists, and again I was made to love them more than any other people. I thought if I was good enough to be one with them that it would give me some peace within; but it was all in vain for me to expect this, for I was such a great sinner. For the next year my troubles were great; my soul was lost, in my view, to all hope of salvation. About the middle of August, 1873, there came light into my mind. I could say all was well with me. There was a balm to my troubled soul. My mind was drawn out after the beauty that God had shown to me, and I thought that all of my troubles were over, for his power was so great. My soul was filled with such love as I never had received before. Then I

wanted to see some friend to tell it, but before I had the liberty I was left in darkness. Then I thought that I was mistaken in what I had passed through, and that it all was my folly and speculation, and I dared not tell it, and my way was darker than ever. I continued in this state of wonder and amazement until the first of September. At this time a preacher came from the west, and preached at Groomsboro, one mile from my place, and I went to hear him. His text was, "Repent and believe the gospel." He said that no person could be saved except they repented. I knew the bible said so, and that the bible was true; I was very anxious to hear anything that would do me good. So he caught my mind, as I was in a weak state, and he was crafty with the wisdom of man, and claimed to be the disciple of Christ, or Christian Baptist, and showed all kindness to every one, especially to those in trouble about being sinners, and quoted several passages of scripture which I knew to be true, to prove that baptism was the remission of sin. My mind was in trouble and I thought if I were wrong I would turn, as he said, and obey the gospel and look for the great promises which, after I was baptized, I should receive. I went, and was baptized, expecting to receive the happiness promised, but failed to receive what I thought would satisfy my mind.

So, as the Lord suffered the children of Israel to be carried into Babylon as a punishment for disobedience, I had disobeyed my Lord, and he suffered me to go there, by a slow train, stopping at all stations to call others on board with us. And as I was going along, they told me I must keep the whole law of the New Testament. I went to work with the determination to do all, for I was willing to serve my Master well. I thought the Lord had no more to do with the salvation of my soul, for it was all left for me to do, and I could save my soul by keeping the law. They put me to work, and I thought I was all right, for I could save my soul, and was zealous in the cause in all things. Yes, it was first and last with them, saving souls. I would call to men and tell them to repent or they would be lost, for this is the creed of the Campbellites. This theory of saving souls was the power by which the Lord suffered me to be carried away into Babylon, where are the greivous wolves which devour the peace of the children of God, for they speak great things with the lips and deceive those who love the Lord. They deceived me, for I stood with them and was faithful in all the cause several years, and then was ordained a preacher and did all I could for the increase of the church, and baptized quite a number. I used the great wooden sword which bruises the outside but leaves the inside solid. Yes, I thought I must do many things which I supposed would be pleasing to God, and that I had the gift to explain any passage in the New Testament, for I was posted in the letter and in the creed of the church.

Well, I ran well for a year, and there was interest in the congregation to some degree. But about this time my mind was struck with certain passages of scripture, and I related my views on some things, which caused a struggle, but it soon passed by, as I thought. But my mind was not satisfied in this way. If the church was right, why was there so much corruption? And if it was wrong, that the Lord would lead me out, was my prayer. I desired that he might show me the true church. I went on about three months, when the Lord called up my sins before me again, and I saw that they were great. My eyes were opened to see my folly. My mind was in distress over this, and my preaching was changed, and I found there was a wrong somewhere, for now the love of the church was turned from me. We could not now understand one another; their love faded for me and mine was all gone from them. Well, I thought it would soon come back again, when they had considered the matter; but they would not consider it. Yet I was still in Babylon, trying to keep the law, but the more I tried to keep it the worse I got, and all things grew worse in church matters. I then began to see myself with plainer understanding, but still I was struggling, as it were, for breath to carry my points. But I had no means to work upon, and then the Lord caused my empty soul to cry out, and he turned my face back again to my first troubles and where I had mourned over my sins. I was now far from home. There was no food in this land which suited my case. The land was unfruitful, and I was starving for free grace to feed my hungry soul, and there was none in this land. My soul was in grief and pain for that great remedy which could give me ease, but all remedies in this land had failed. While thus returning home to the place of my first experience, I went to hear brother Rittenhouse preach, and my love was called out again, and I remembered the love I had for them before I went down into Babylon. His sermon was food for me.

I saw that I had been disobedient. So I feared the Lord, for my face had been turned from his commands so long that he never would suffer me to come again in his light. But there was some hope based upon this text, "We know that we have passed from death unto life because we love the brethren." This was some encouragement for such a weary traveler as I, and I trusted in the Lord for a sensible proof that my soul might have rest from all winds of doctrine. About the first of January, 1878, the Lord came to me in power in a way which I could not resist. His light shone in my poor soul when I was on my bed at a late hour of the night, when all my family were asleep. I was meditating on my lost condition, when there came a light to me in the darkness which caused me to be in a maze for a moment. It seemed to me that the heavens were in view, with all of their beauty, where Abra-

ham, Isaac and Jacob were in glory, and all the heavens were shining bright as gold, and I heard, as if it were said, "All is right, follow me." Then all this passed away from me and left me by myself in this lonely world, and I thought that I would not stay in this life if I could follow my Savior. I think that I never will forget this scene. When the morning came I wanted to tell this to my wife, but my mouth was closed. Still I went on rejoicing, and all was well with me for a season. But it was the will of the Lord that I should come to a stand, for I was in this church in Babylon. Soon I had to go and resign, for there I could not stay. I told them I must do this for the Lord had shown me greater things than were there. I left the first of May, and then stood still, with great desire to go to the Old School Baptists, who I believed were the true church, and my love was with them. But the Lord will make a way for his people, and as time passed on my soul would cry out, Lord have mercy upon me lest I be lost. Soon I heard that Elder Chick was going to preach at Broad Creek Church, and my mind was filled with gladness for I wanted to hear him. As the time drew near my mind was called to tell the church about my troubles, and of the way that the Lord had brought me. I went to the meeting on the 13th of June, 1878, and I had the privilege of talking with Elder Chick before meeting. After preaching he said the door was open for any one that had anything to say, and my soul trembled at this, for I wondered if he saw anything in what I had said satisfactory. I had told him that I could not tell whether I should come or not, but I found myself on the front bench, and they told me to speak. Well, if what I said was satisfactory to the church, I feel to thank the Lord, for it was all of his grace. I was baptized on that day, and received into the fellowship of the church, and I thank God that I have got home with his people. The Lord calls his own by name and they follow him. I trust that his power may keep me from all disobedience, and I hope that I may be found at my post in the church, for if the church can bear with me, I am sure that I can with them, for I want the lowest place there.

Well, brother Beebe, I have already written too much, more than is of any use. You will know what to do with this better than I do. Do with it as you think best, and all will be right with me, for I have written more than I thought, but I hope the Lord has been with me in this writing, and that he has guided my pen.

Yours in the faith of the gospel,
STEPHEN W. HUDSON.

KELLEY'S CORNERS, Mich., Jan. 18, 1881.

DEAR ELDER BEEBE AND SON:— We have just passed the season called the Holidays, a season for the people of this world of great rejoicing and merry-making, and of sending gifts one to another; and when I see all these things going on around

me, how forcibly do I realize that it is indeed a strait gate and narrow way that leads to life, and few there be that find it; too strait and narrow to carry the pleasures and amusements of this world there. The way-faring ones who are walking this way think not of mirth or revelry or song. The joys of this highway are above the joys of the world. The traveler here confesses that he is a pilgrim and a stranger on this earth, that he is seeking a city, and has no time to taste the joys of this world, for sorrow as well as joy attend this way. It is the way in which the Master himself walked, and he was a man of sorrow; and should we wish to walk in a more pleasant way? Indeed no. Yet when I see people around me so joyous and full of life, it does sometimes seem like a mockery to my sad heart. As I look over the past year I think it is truly a year that I would not wish to recall, neither would I wish to recall any of the years which are past; yet when I remember some seasons or frames of mind which I have had, I feel like saying, O that it were with me as in days that are past, when the candle of the Lord shone round about me. Sometimes I think I have lived out all the joys this world can give, I seem so dead to them all; again, I think I have tasted almost every shade of sorrow. But there is one trial from which the Lord has graciously spared me. I have never been called to mourn the death of kindred according to the flesh, yet through the past year I had to watch a young white face growing each day to look more like death, and O what suspense and agony! How my weak heart trembled when I thought of what might take place. Although I was spared a scene of death, and that awful presence was not allowed to come too near, yet I realized more of it than ever I did before. I had read how Jesus wept at the grave of Lazarus, and Paul speaks of one who had been sick nigh unto death; but he said the Lord had mercy on him, "and on me also, lest I should have sorrow upon sorrow." I had read of David, who wept for a most rebellious son; but never before could my heart take up his words, "Would to God I could die for thee, O Absalom, my son, my son." When I have looked upon the affliction of others, when in reality they have laid low in the grave those whom they held most dear, I have often asked, How could I have borne this? Do they have a measure of grace equal to their day, or are they stronger to endure? How is it, Lord, am I the most distrustful? And sometimes I think I am answered, Poor child, you are the weakest, most faltering of them all; therefore I spare you. I encircle you about, lest the enemy come too near. I know just how much the weak heart can bear, and lest it be crushed beneath a too heavy burden, I lighten it a little, and make some way of escape, so that you may be able to bear it. Often have I been made to realize that "The Lord is the strength of my heart, and my portion forever."

We read of some who have their portion in this life; but I have truly said, O Lord, thou art my portion in the land of the living. It is also said, "The Lord's portion is his people." So they are his portion, and he is theirs. "I am my Beloved's, and he is mine." Jesus said unto his disciples, "My peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." The world has not this peace to give; it is found only in him, and he only can give it. We read that the fruits of the Spirit are love, joy and peace. Sometimes I think I have known them just as they are in order here; for the first fruit I tasted was love, that perfect love which casteth out all fear. Long, long I feasted upon this fruit, hardly realizing whence it came, until almost ready to conclude that this state of perfect contentment was a gift of nature, that by nature I was more contented and happy than any other creature in this world, supposing it always would be thus with me. But alas! it was sensibly withdrawn, and I learned that in me, that is, in my flesh, dwelt no good thing; and when I had learned this it returned again, bringing with it joy, even joy unspeakable and full of glory. O how much in this sorrowful world has it been given me to know this love, this joy. We read of the paschal lamb that it was to be eaten with bitter herbs; but when I call to mind those long feasts of joy and love, I forget that there was any bitterness there, and that it is now I taste the bitterness as I advance on my pilgrimage through this world. There seems no place for joy now; on either hand is sorrow, and all around is as death. Still I trust it is the King's highway that I am walking in, though it does lie through this horrid land; and if my eyes could only be fastened on him who leads the way, on him who is the way, it would not so much matter whether the scenes were pleasant or sorrowful. But so often my eyes are turned upon the dreary prospect, and I feel that

"Gloomy desolation lies
Where'er I rest my weary eyes,
And death seems drawing nigh."

O that I could but rest me a little before I go whence I shall not return. I would not ask for joy; only a little peace and rest is what I most need now. Sometimes when affliction and sorrow are placed upon the children of grace, it is in such a way as to be manifest to all. How readily we sympathize with them, for their case seems to demand it. Again, the heart may be breaking under a sorrow that no one can nor will understand, because they see no outward sign or cause for it; and here it is we learn to prize him who understandeth the thoughts of the heart afar off.

"To him we tell each rising grief,
For he alone can heal."

In such an oppressed state of mind was I before our yearly meeting last fall. I had passed a weary summer, disappointment and sorrow were on every hand, and I could scarcely

listen to any word spoken. What comfort would the meeting be to me? One great sorrow seemed to swallow up all things else, neither had I bodily strength to attend. When I heard that it was appointed for three days, I thought there was no use for me to try to attend at all, and in my peevishness and selfishness I thought, What do they have it so many days for, when they know I am too weak to go? And if I cannot be there, what do they have a meeting for? O, says some good brother or sister, I never felt like that in all my life. Well, I hope you never have; I do sincerely hope there is none other on this earth like me. Added to this, the funeral of an aged brother, who had died quite suddenly, was appointed for the day before the meeting, and I thought four days of meeting I could not live through, but must go and look upon the face of the dear old brother for the last time, for a face that had always looked good to me was that of brother Joseph Pelham. He seemed like one who by reason of age had a conscience exercised to discern both good and evil, and in our church meetings I always felt ready to listen to whatever he had to say; and when looking at his snowy hair I had often felt the force of the admonition, "Thou shalt rise up before the hoary head." A little while before this another aged member of our little church was called away by death, sister Charity Ann Avery; and although she suffered more than could be told, being afflicted with a cancer, yet when she lay so still in death there was no trace of suffering on that pleasant face, and even on such aged lips there was a happy smile. Thus we have been called to part with two aged believers; but we feel that for them to die was gain, and how sweet it is to know there is a place where the weary are at rest. If we experienced no sense of weariness of this world, we should have no need of rest; for rest is a meaningless word to those who are not weary.

But to return to my story. After attending the funeral of the dear old brother I thought I would go the first day of meeting, and if I could go no more, I would only do what I could; but I had not been long there before I forgot my sorrow. All thoughts of this world were far away, and there was a shadow there under which I sat down with great delight. A shadow always betokens that the substance is near; so I trust it was Jesus who appeared in our midst, saying, Peace be unto thee. The perfect love of God can never be told, nor the joy that it brings, which is unspeakable and full of glory; neither do I know how to tell of the peace of God, which passeth all understanding. On Saturday, the day of church meeting, a dear old sister united with us, having come many miles, bringing with her a letter she had kept twenty-eight years; and it always causes rejoicing to have them come from the east and from the west. Also a young brother from a distance freely related his exercises,

and was baptized on Sunday, (which always adds to the pleasure of a meeting, for I love to go to the water where I was baptized,) after which we returned to the meeting-house, and communion was held, which is a solemn season to an unworthy one like me. I can hardly say I have ever felt it really in order that I should partake of this most sacred ordinance. I can but say, "Lord, why was I a guest?" always remembering my sinfulness, and realizing how much I need the application of that blood that cleanseth from all sin, trusting that I discern the Lord's body in the broken bread. Altogether, I returned home from the meeting with a thankful heart and a peaceful mind; thankful that the Lord had not forgotten to be gracious even to me, and that though undeserving the least favor, yet I was granted more than all this world can give, that peace of God, just when most needed, and least expected or deserved. I can remember no time when I could merit anything. If I should wait for one of heaven's choice blessings until I deserved it, I very much fear I never should receive it. I fully realize that it is not for our duties or deserts, but of his own abounding grace, that he works salvation in our hearts, and forms a people for his praise. I never can understand how we can have all the peace, joy, comfort and religion that we have a mind to work for, for I have never experienced anything of the kind; and what I have not experienced I am slow to understand. Yet I think I have learned that in keeping the commandments there is great reward, when they are kept by the love which the willing and obedient child bears to his Lord; and I felt grateful for the young brother who so willingly walked in the ordinances of the Lord's house. Such can never know the sorrow and the chastisement which the disobedient have to bear. Yet when I have brought the best obedience of my hands, when I have done all things so far as I know, I can but say I am an unprofitable servant after all. I have done but what was my duty; yet how thankful I am that I have been enabled to do this. It does not seem to me that I would be placed back where I was before baptism for all the world; not that I think there is nothing more for the believer to do, for this is only the beginning. But it does the more become me to hourly watch and pray lest I enter into temptation, remembering that I have professed before many witnesses to be a follower of him in whom there is no iniquity, neither was guile found in his mouth. Often before I was baptized, on coming suddenly to a stream or body of water, I would be filled with perfect fear, and turn my face away. I could not endure to look upon it, for it seemed like a great accusing spirit. And sometimes since, at first sight of it, the same old feeling begins to come back, until something within me answers, as I look back upon it, I have been baptized. On the day of baptism of

which I speak they sang the same hymn that was sung on the day of my baptism, and often the last lines of the hymn have returned to me since that day,

"Now may the Spirit crown,
With tokens of his grace,
The solemn service of this day,
And bid us go in peace."

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How I love the gifts and calling of God. I would have it all of him. His immutable decrees, his sovereignty, his oaths and promises; surely none can fail. And to all the faithful in Christ Jesus he has said, "Be thou faithful unto death, and I will give thee a crown of life." Paul says, "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." I do not understand it to say that he will pay our faithfulness with a crown, but at the end of the long fight of faith he will "give" the crown. And Paul says, not to me only, but to all those who "love" his appearing.

Since I commenced this letter we have again been called upon to pay the sad funeral rites to a worthy citizen, William Kelley, who, though not a member of the visible church, was one who loved the truth, and we felt he was our friend.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

KATE SWARTOUT.

MILLER'S, Linn Co., Oregon, Jan. 9, 1881.

ELDER G. BEEBE & SON:—A few days ago I received the inclosed letter from Mrs. V. C. Crooks, my daughter-in-law, which shows completely how the children of God are many times led astray by the cunning craftiness of men who lie in wait to deceive the young unsuspecting christian, and to prejudice their minds against the truth and those who hold and contend for it. I am truly gratified that my beloved daughter has been made to see these things, and to hear her Lord say unto her, "This is the way; walk ye in it," and I hope she will follow his commands. If it will not crowd out other matter of greater moment, I would be much pleased to see it in the SIGNS OF THE TIMES. I have her consent thereto, leaving that to your better judgment.

I subscribe myself your poor and unworthy brother,

J. T. CROOKS.

GOLDENDALE, W. T., Jan. 2, 1881.

DEAR FATHER AND MOTHER:—I received your last letter to us quite a while ago, but have neglected to answer it until now. I was very much interested in it, and read it over and over; but I do not feel that this will be as interesting.

You advise me to join the Old School Baptists. I do not think you know how my nature has rebelled against the thought in times past. I

feel like one that has chosen his own way, and my soul delighteth in abominations. In fact, just like an expression I read in a communication in the SIGNS, "I feel perfectly sick of myself." I had thought firmly that the doctrine of the Methodist discipline was nearer the scriptures than any other; but as to the true apostolic church, I scouted the idea that any traces of that were left to this generation. I have been reading "Owen's Church History," and I find there the church traced all along from century to century; sometimes so dim as hardly to be discernible, and again bright and shining. I heard Elder Shanks preach last summer. I believe his subject was the church's love to God, and I was surprised to think his preaching suited me. It seemed as if it were for the poor and needy. It was as rivers opened in high places, and fountains in the midst of valleys. In October I heard Elder Bulloch, and while listening, the true church came to my mind as the "fountain of gardens, a well of living waters, and streams from Lebanon." His sermon touched on christian fellowship, close communion and baptism, subjects that I could never reconcile myself to believe that the church did right in. The Methodists are very kind and loving to let all commune, and give to all the right hand of fellowship. This I used to think was because their hearts were nearer right; but I have satisfied myself why this open communion and baptism of different denominations is not held legal by the Baptists. It is all plain now, and seems strange that I could not understand before. I had eyes, but could not see; ears, but could not hear. I used to think, Does not Paul say, Work out your salvation with fear and trembling? But the Baptists do not believe in works. Why then do they go to meeting through heat and snow? I settled it in my mind that they did believe in works; but I thought, being elected and predestined, there was no need of exertion on their part. But now I understand that after regeneration, Paul says, work out your salvation with fear and trembling; and that work is

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

I have lately been reading a work entitled "Death of legal hope the Life of Evangelical Obedience," and also a treatise on "Divine and Spiritual Adoption." Strange I had not read them before, but I had no idea the Baptists held any such doctrine. It seemed just what I had always believed. A friend sent me a discourse preached from the subject of "Naaman the Syrian," just as I had settled it in my mind (or tried to settle it) that any baptism would do, as that was only an outward sign of a renewed heart; but when I came to the place where Naaman asked, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" the thought came, that if I only was worthy,

"Filled with delight, my raptured soul
Would here no longer stay;
Though Jordan's wave around me roll,
Fearless I'd launch away."

After that I thought of all my wanderings in by and forbidden paths. Alas! the time had been when I thought of "a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and rain." But O, my leanness! my leanness! Why have I been led to err from thy paths? I have attended conferences, and heard bishops and presiding elders, stationed preachers and members relate their experience. I thought at that time, Surely this is the Lord's people; but now, as I look back, it seems like the gibberish of the Ashdodites, a mixed dialect. I thought of the re-consecrations, and the different methods of obtaining money, such as festivals, sociables, and other means too numerous to mention, gotten up oftentimes in church houses, and this question arises in my mind, "When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."—Isa. i. 12-15. How terrible these things sounded to me, who believed so fully in them. I am not worthy to touch the hem of his garment; but help me to say, Teach me thy ways, O Lord, and lead me in a plain path. Also, Correct me; but in judgment, and not in anger, lest thou bring me to nothing. For I know that,

"Should my tears forever flow,
Should my zeal no languor know,
This for sin could not atone:
Thou must save, and thou alone.
In my hand no price I bring:
Simply to the cross I cling."

V. CARRIE CROOKS.

SULLIVAN, Ind., Dec. 24, 1880.

DEAR BRETHREN BEEBE:—As my subscription begins with the year, I am admonished it is quite time that I should renew. I, for one, feel that I could not do without our precious medium of correspondence, which comes so richly laden with good and precious fruits from our heavenly Father's table, all of which are so sweet to my taste. When my paper comes I find myself hurrying to get my work done, that I may read the good news and glad tidings of my Father's family, and hear of the welfare of his dear children. What makes it the more precious to me is I do not have the blessed privilege of often meeting with the dear ones, therefore it is so much the greater comfort to me in my lonely hours. I am much surprised and grieved, dear brethren, that you should have so great a number of delinquents in our household. Beloved brethren, I hope you will

take heed to the kind admonitions of our dear brethren, and not be dilatory in forwarding all dues. The Lord, in his great mercy, has given us such a medium, let us each and every one be prompt, and help hold up the weary hands of our beloved editors. While we feel that we should be thankful for our family paper, let us also be thankful to the great Giver for our many comforts the past year, praying that we may still be blessed the coming year, and may we ever bless him who has done such wonders for our soul, for has he not put a new song into our mouth, a song that wherever we catch even its faintest strains we are filled with inexpressible delight; a song of whose music we never tire, which is ever new, ever sweet, and which none but those who have been redeemed can ever learn and sing. Yes, he gives us a new heart, a desire after holiness; he clothes us with his righteousness, but for our old nature he promises to make no change. My strength, saith the Lord, "Is made perfect in weakness." It is from our inability to do anything in and of ourselves that we are made to cry, unto thy holy name be all the glory given. Indeed, he is a Savior so perfect, his wealth so exhaustless, that he needs no gifts or help from us in the work of redemption. He requires us to only render praise and thanksgiving unto him to whom alone it is due, and to humbly obey his commands, and dear believer, truly his yoke is easy, and his burden is light. O that I, and all his dear followers, may be made to walk humbly in his dear footsteps, that we grieve not the Master by walking in by and forbidden paths; that we pray without ceasing, and when the dear Shepherd comes to gather us to himself, we may be found watching and waiting. To God alone can we look for strength to battle with the numerous foes that here surround us (especially enemies of our own household.) How wrong to hear dear brethren spoken derisively of by those we love and esteem as faithful watchmen on the walls of Zion. But, dear fathers in Israel, may you each in your last moments enjoy the presence of Jesus. Surely the archers have shot at you, and hated you; but I trust your bow has abode in strength, and your arms have been made strong by the hands of the mighty God of Jacob, and when the time of your departure is at hand, may you be enabled to say with the apostle, "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." This is the desire and prayer of one of the least.

Since penning the above I have had a very serious attack of congestion of the stomach, but the dear Lord has again restored my health so that I am up about the house. How thankful to the Giver of all good! But for what am I restored? It seems that I do not perform one good act. I often try to pray for a

reconciled spirit, but am apt to murmur at his will. We know that all things work together for our good and his glory, if we are his children, feeling "The Lord can clear the darkest sky." Why then should we distrust him? For to whom can we go but unto him? for he has the words of eternal life. And when blessed with that precious light and love of the Master and his dear followers, how it humbles us and makes us rejoice indeed in Christ. I feel sometimes such a love for the dear ones it seems beyond expression. Though we may be entire strangers in the flesh, yet when reading their welcome letters, or the able editorials, how it causes my poor heart in its loneliness to rejoice. But since looking at this it looks like the writer of it, all imperfection. Do with it as you see fit, and all will be well, for,

"Weak is the effort of my heart,
And cold my warmest thought."

May the Lord direct you to that which shall be for your peace, dear father in Israel. Much love to the household.

Your little sister in hope.

ANNA M. THOMAS.

BLACKFORD, Franklin Co., O., Nov. 20, 1880.

ELDER G. BEEBE AND SON—DEAR BRETHREN IN CHRIST—If such I may call you, for I feel myself one of the least of God's people, if one at all. I thought I would try and write a few lines, not thinking they will be of any great importance to you, or to any one else, for I must confess my weakness or ignorance; but we have all the ability that God hath given us, and it is from him that we receive every good and perfect gift. He gives us our health and every earthly blessing, and above all that glorious hope in Christ, that when we have done with earthly things, and our bodies laid in the grave to await the resurrection of the just and unjust, our spirits will rest with all the redeemed of the Lord, which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. "How excellent is thy loving kindness, O Lord; with thee is the fountain of life." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Lord teach us to know thee, and to love thee, our glorious Redeemer. But how often the thought comes to me, Am I one of that number? for I am prone to evil, prone to wander from the God I love. My thoughts are wandering, often dwelling on things to no profit. I then try to fix them on some portion of God's word, but before I am aware they are dwelling on something else. I often think, Am I deceived, have I deceived the people of God? have I ever been born of the Spirit? for the good that I would, I do not; but the evil which I would not, that I do; and I cry, Lord, have mercy on me, a sinner; thou alone canst lead me in the right way. And at other times, I feel resigned to the will of God, and can rejoice in Jesus who said, as he hung

on the cross, It is finished! The great atonement is made, the great plan of salvation is complete, the law is fulfilled, Christ has died to save his chosen. "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." God is love; greater love hath no man than this, that a man lay down his life for his friends. He is our Friend, our Redeemer, our Savior and our God. He doeth all things well. Although we meet with many sore trials, and hard for nature to bear, when our dear ones are taken from us, yet it is right; for God hath done it; he takes but what he gave. How often my mind is lead to dwell on the sufferings of Christ, how he was betrayed, brought before Pilate and there condemned to die, there he wore the scarlet robe, there he was crowned with thorns, there he was spit upon, smote with the reed, then led away by sinful men and crucified. He who had all power in heaven and earth, did submit to this suffering, and for what? to save his people from their sins. But it looks as though he dreaded the sufferings of death, when he said, Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. He knew what the suffering would be long before he spake these words. The hour had now come that he must suffer, but the sun refused to view the sight, and was veiled in darkness, the earth did quake and the rocks were rent; but men's hearts were harder than than the rocks, for they took the spear and thrust it into his side, and forthwith came therefrom blood and water. He was taken down from the cross, and laid in the sepulchre, till the third day, when he arose victorious over death, for it was not possible that he should be holden; he burst the bars asunder, and ascended up to heaven. Now as Christ has loved us so, let us love one another; for he says, These things I command you, that ye love the one another. I love the brethren and sisters. I love to go to the house of worship; it is my greatest comfort to be with the church, but I am well advanced in years, and not in very good health, and I am therefore debarred of this privilege in the winter, so all the preaching I have through the winter is the SIGNS OF THE TIMES, and that is very good. I cannot do without it, there are so many good writers, they speak my mind better than I can tell it myself. I therefore say, Write on, dear brethren and sisters, if I could write as well as you do, my pen should never be idle.

Dear brother Beebe, may the Lord strengthen you for years to come, to wield the sword of the Lord and of Gideon. Now, when I look my letter through, I am tempted not to send it, for it is poorly composed; but I send it to you to do as you see fit, and all will be well with me. Correct all mistakes, and read it well before printing, if printed at all.

LUCINDA ROCHELLE.

POLO, Ogle Co., Ill., Jan. 28, 1881.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—As it is time to send the remittance for our much esteemed family paper, the SIGNS OF THE TIMES, I inclose five dollars for next year, and I can truly say it is the best religious paper that I ever saw. I feel to bear testimony to the truth it contains, and believe it is the doctrine of the bible, salvation by grace and grace alone. I have had a hope nearly fifty years that God for Christ's sake forgave my sins. I can truly say, whereas I was blind I now see; the things I once hated I now love. When I was delivered from that great load of sin and guilt, and brought from nature to grace, and from the love of sin to the love of holiness, Christ appeared to me the chiefest among ten thousand and the one altogether lovely. I had a great love for christians, and loved to hear the gospel preached, and I believe I have the same love yet. I love to meet with the children of God and hear them tell of their joys and sorrows, and of that hope which is the anchor of the soul, both sure and steadfast, and that their trust is in God. I take great satisfaction in reading the SIGNS, and have taken it forty-five years, and do not feel willing to do without it. I have been much edified and comforted in reading the editorials and communications of all the brethren and sisters. I did not intend to give a relation of my experience at this time, but felt impressed to write a few lines and let Elder Beebe know how much I prized his most excellent paper. I indorse fully the remarks of brethren Wm. S. Montgomery and J. C. Bate-man in respect to the support of the editor of the SIGNS. Dear brethren and sisters, do not let that precious medium of correspondence go down, as there are so many of the children of God deprived of hearing the gospel preached only through that medium, each one that is able contributing something to help Elder Beebe bear the burden of furnishing so many with the SIGNS that are not able to pay for it. I indorse fully the communications of Amelia Hackathorn and Parthenia Patterson. They expressed my views better than I could, and a communication from Emily, (November 1st) expressed my feeling and so much of my experience through this world of sin and sorrow that I felt glad to hear that others were traveling the same path that I have been trying to hobble along in for years. Her communication was very comforting to me, and so are hundreds of others in the SIGNS. Write often, dear sisters, you that have a gift to wield the pen to the comfort of so many of the children of God. I love the Old School Baptists, they are my people; they are the only people that preach the doctrine of the bible, salvation by grace, saved and called, not according to our works, but according to his own purpose and grace given us in Christ before the world began; that they are born of the Spirit. "It is the Spirit that quickeneth; the

flesh profiteth nothing." We read that he loved them with an everlasting love, and that nothing should separate them from his love. He gave unto them eternal life, and they shall never perish; and we are kept by the power of God through faith unto salvation, and are heirs of God, and joint heirs with Christ to an inheritance undefiled, reserved in heaven for all the children of God.

Do with this as you think best. From your unworthy sister in Christ.

FANNY M. CURTIS.

MANCHESTER, Iowa, Jan. 11, 1881.

ELDER G. BEEBE & SON—DEARLY BELOVED BRETHREN IN CHRIST—For we know no brother only in him; for as we are all by nature the descendants of one natural head, so are all the elect or chosen of God one in Christ Jesus spiritually. If we have received that white stone, and in it that new name which none can read save him that receiveth it, then are we all one in him, for the apostle says, "Ye are complete in him." And Christ, for his children's good and encouragement, has said, "Because I live, ye shall live also." O, brethren, the word of God is full of precious promises, which ought to stimulate us to more humility and self-denial, more contrition of soul, more lowliness of spirit. But how slow we are to confide in the word of promise, and prone to lean to our own understandings, or to follow our natural inclinations, which always lead us astray, and bring sorrow, coldness, stupidity and leanness to our souls. But the Lord, who is abundant in mercy, hath dispensed his favors upon us in the past year (spiritually as well as temporally), for we have had occasional visitors from other associations, to wit, Elders S. Ketchum, E. H. Gillett, Benjamin Sallee and J. M. True; so you see we have great reason to praise God and take courage. Also, Elders John Buckels and Joseph Richardson attended our association, and all came laden with the choice fruit of that tree whose leaves are for the healing of the nation, (that holy nation). We have had some precious, and I may say heavenly seasons, or sittings together; besides, there are some troublings of the water. Now and then a lamb or two comes along; and O, dear brethren, it makes this cold and dead heart rejoice to only hear of one little lamb coming into the fold, and following his great Shepherd in the path of obedience. There seems to be quite an anxiety manifest in those who are scattered here and there to find out where there are others of the Old Baptists. Through the SIGNS OF THE TIMES we have found quite a number that live but a short distance from us, and yet there are many that do not take it. I must say, with sister Patterson, of Minnesota, that I do not see how to get along without it. Then again, I see there are many that only send the subscription price, and subject our beloved editor to pay the postage for them. Dear brethren and sisters, only think of it: twenty-five

cents for each of us. What a small amount among so many; but when it all comes out of one, it is very different. Besides, think of the amount due from delinquencies; how much good it would do our highly esteemed brother in his declining years. Besides the gratuitous papers he sends to those who are not able to pay for them; and yet, loving them as dearly as we do, who are able to pay for them? Dear brethren, we should be burden-bearers together.

Brethren Beebe, I leave this with you. If you think it will do no harm, publish it all or in part, as you think best, or throw it aside, and it will be all the same with me.

Yours as ever, in brotherly love,
S. P. MOSHIER.

NORTHPORT, Ala., Feb. 4, 1881.

DEAR BROTHER BEEBE:—The SIGNS for February first came to-day, and with it your reply to mine and brother Turner's questions in regard to associations. I am glad that you have complied with our request, both for my own benefit and that of others; and I am glad to know that there seems to have arisen in the minds of the brethren in the south a spirit of investigation upon this subject. I have been satisfied for the past two years that a great many of our associations were unwarranted in the scriptures. Your reply to our questions exactly correspond with the views I have held for two years, and this is one reason why I interrogated you on the subject. I do not believe in associations as separate and distinct organized bodies from the church, not even as advisory councils. I have in my possession copies of Minutes of several different associations in this state (Alabama), and I find in their constitutions several (to me) objectionable features. Some restrict the number of delegates (as they are called) from each church, and most of them require any difficulty that may arise between two or more churches to be acted upon, and the result reported to the next association; and some of them add, "whose decision shall be final." This looks to me like taking away the right which properly belongs to the church, or churches, and giving it to the association, thus making the association a kind of superior court or higher tribunal, at whose shrine we must all bow. These things have been kept up and perpetuated to such an extent that they have come to be looked upon as perfectly scriptural, when in fact there is not a "Thus saith the Lord" for them. In the matter of non-fellowship resolutions, and all such things, the right and authority of the church are lost sight of, and the associations have taken the matter in hand. How does it look for the creature to adopt non-fellowship resolutions for or against the creator? In these latter days an association, which has no higher authority for its existence than men, may prefer charges against any church or number of churches, and without giving them any hearing whatever, may adopt non-fellowship

resolutions against them and exclude them. From what? Why, the association, of course. It is claimed that the association is the creature of the churches. If this be so, then in the above case the creature excludes the creator from her communion and fellowship. What a shame and disgrace to the cause of Christ, to thus forsake the holy ordinances as they have been delivered unto us. I do hope that the brethren will consider these things, and if organized associations be found sustained by the scriptures, let us perpetuate them; but if we find that they are of men, and unauthorized by the God of heaven, the sooner we abolish them and get rid of them the better. It will surely do us no good to perpetuate anything that is not in harmony with the word and spirit of our God.

I was not aware, brother Beebe, how the associations up north were conducted, but I long to be in just such an association as you have suggested in your reply.

With love to all the dear saints, I close.

H. J. REDD.

MT. STERLING, Ohio, Jan. 25, 1881.

ELDER BEEBE AND SON:—Being a reader of your valuable paper, the SIGNS OF THE TIMES, since the first of June last, I desire to inform you how much I appreciate it. I have enjoyed so much comfort and consolation in reading them that I feel now that I could not do without them. How anxiously I look forward for each number, and how little would I know about the Old School Baptists if it was not through your precious medium of correspondence, a people I love so dearly. How endearing the name, when I remember that my parents and grandparents, and so many kindred were Old School Baptists. I find in reading the SIGNS that they tell me just what I am, and what I have been, better than I can tell myself, and feel to rejoice that I am not alone, but feel that I am less than the least of them that are worthy the name of an Old School Baptist. I have wandered in the desert land for the last ten years, hungering and thirsting for what I knew not, amid sad afflictions, sore trials and tribulations, fears and disappointments, struggling and groping in darkness, sometimes gleaming a ray of light, only to sink deeper in gloom, crying, "Lord, save me or I perish." Thus I wandered until nearly three years ago, when, I hope, it pleased the Lord to open my eyes and show me the way he had led me and instructed me. Many times when in the valley, sinking in woe and almost in despair, has he led me out and placed me on a sure foundation, only to start again, with renewed effort through the wilderness. I was then led to see my own depravity and the love, grace and goodness and tender mercies of the Lord, and to realize there is a God and a glorious Redeemer, and that he came to save sinners such as unworthy me. I plainly saw the way the Lord had guided me through all my trials and afflictions, and

through his tender mercies and loving kindness, saved me from sin and death. And the word of God, how precious it was to me. All came clear to my view; where all had been darkness was light; surely the Lord was very good to me, all seemed love, joy and happiness within, and I felt to exclaim,

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

I felt that there was a happy change indeed. But soon doubts and fears set in, and I was turned toward the desert again. I viewed myself that there was no goodness within me, and felt too unworthy at times to go among the Baptist friends, they all seemed so much better than I. Sometimes my pathway seemed bright, and I would think I would not doubt any more, but would find myself hoping and waiting for some better evidence, that I might not so much feel my unworthiness. I find to will is always present with me, but to perform that which is good I find not, so I am still hoping and waiting, feeling myself too unworthy to be numbered with the household of faith.

This is my first attempt at writing for a public paper, and I submit it to you to do with as you think proper, and all will be well with the writer.

E. LOHR.

MILLERS, Linn Co., Oregon, Dec. 29, 1880.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Through the goodness and great mercy of our God my life is still spared, and I am yet living, blessed with moderate health, though I am now in my seventy-fourth year. I have been taking the SIGNS since 1836, except a few years while moving from Indiana to Oregon, stopping a few years in the state of Illinois. How wonderful it is, when we look back over the long space of time that the thread of life has been lengthened out, and we still here on earth, so poor and unprofitable as we have been, while so many of our gifted and useful members have been called away by death to receive that crown of righteousness, which the Lord, the righteous Judge, hath given them, while I am left here behind to fill up my time that seems like a blank. When I look over the SIGNS OF THE TIMES, which I have preserved from the first, and see so many of the writers of those days who are gone, in fact so few that are left behind of your old correspondents, we are made to feel lonely, for when I think of them, I can adopt the words of the poet,

"Those days were full of sweetness, I think
upon them yet;
Their holy joys and gladness, I never can
forget,
We were a band of brethren, of brethren,
fond and true,
We were a band of brethren, and loved as
brethren do."

But the goodness of God has been displayed in raising up others, who still cherish and revive us by their love and counsel. The SIGNS, too, how singularly it has been blessed through this long period of years, as well as the editor thereof, which

shows plainly that they have been preserved by an all-powerful Protector, who has been with you and upheld you, so that no weapon that has been formed against you could prevail; they have all fallen harmless at your feet. God is your refuge, you shall not want; that through all the fiery darts of the enemy, the little messenger of truth has been still going to the homes of the saints, encouraging, strengthening and building them up in their most holy faith, and I hope that the Lord may still preserve and bless you while I live, and finally save us all in heaven, to praise him forever and ever.

Farewell. Yours, I hope, in the bonds of love,

JOHN T. CROOKS.

OCCOQUAN, Va., Jan. 25, 1881.

DEAR BROTHER BEEBE:—It seems important for the order of the gospel and the welfare of the cause of truth among the colored brethren, that our churches at a distance from this vicinity, should be informed through the SIGNS of the recognition, by our churches, of Zion Church, of Washington, D. C. About three years ago our churches withdrew fellowship from Beulah, a church among the colored people in Washington, D. C., formerly recognized by us. The withdrawal of fellowship was on account of the disorder of Beulah Church and of her pastor, Elder John Bell. The Zion Church is composed of members who withdrew from Beulah on account of said disorder. A council was held in Washington, Dec. 30, 1879, composed of messengers from the churches in this vicinity, including the Shiloh Church, of Washington, D. C., and the Alexandria Church, of Alexandria, Va. This council, after a careful consideration of the subject, and an examination of the articles of faith and order held by the members seeking recognition, and of their moral character, unanimously concluded to recommend their recognition as an orderly Primitive Baptist Church. This recommendation was based upon the principle that they were really the Beulah Church, to the exclusion of the disorderly party, though they had deemed it proper to change their name from Beulah to Zion. The recommendation of the council was adopted by our churches, and the Zion Church is recognized by our churches in this vicinity. It seems proper that this brief notice should be published in the SIGNS, not only for the good name and standing of the Zion Church, but to prevent an imposition upon our brethren at a distance by some who may claim our name and yet have no standing among us, and for whom we have no fellowship whatever.

Yours in gospel fellowship,
WM. M. SMOOT.

HOPEWELL, N. J., Jan. 24, 1881.

DEAR AND VENERABLE BROTHER:—I am still much interested in the awfully sublime truths of the gospel of God, our Savior, as set forth in your recent editorials, in our highly

appreciated medium of correspondence, the SIGNS OF THE TIMES, and, occasionally, some of your able correspondents give some excellent expositions of portions of scripture, as well as some who give a brief account of what the Lord, in his loving kindness and tender mercy, has done for them. I am satisfied that your subscribers in the churches and congregations I am serving *heartily* indorse the scriptural doctrine, as promulgated through your (our) paper.

My dear brother, it is with satisfaction that I clearly discover, in your recent editorials, a fixed determination, that, by the grace of God sustaining you, neither flattery nor fault-finding shall cause you to swerve from your duty as a faithful watchman, giving to the scriptures a just, true and unequivocal meaning, especially the New Testament, concerning the atonement, regeneration, the spiritual birth, the warfare between the flesh and the spirit, or the old man and the new man, repentance, conversion, hope, faith and the resurrection. If it be according to God's will, I hope that you may be spared to us a number of years yet, to contend for the faith once delivered unto the saints.

Affectionately your brother in hope,
WILLIAM J. PURINGTON.

WITHDRAWAL OF EDITORSHIP.

DEAR BRETHREN BEEBE:—I learn from reliable sources that my connection with the *Apostolic Baptist*, published at Green Pond, Ala., is not acceptable to the brethren, and I wish to state through the SIGNS that I have withdrawn from the Associate Editorship of the paper, and am no longer connected with it. While I do not feel that I have done wrong, I am not willing to do *anything* that will offend my brethren, or will be detrimental to the cause of truth.

Please publish the above and oblige one who feels to be the least of all saints.

Yours in love and fellowship,
H. J. REDD.

NORTHPORT, Ala., Jan. 29, 1881.

NOTICE.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1881.

EZEKIEL XXXVI. 25-27.

MR. G. BEEBE:—Will you be so kind as to give a full and free exposition through the SIGNS of Ezekiel xxxvi. 25-27 inclusive, and oblige one inquiring friend of the truth?

W. P. SCOTT.

LASATER, Texas, Nov. 15, 1880.

REPLY.

Although we feel incompetent to give a *full* or *perfect* exposition of the text referred to, or on any other part of the sacred volume of divine truth, we will freely express such views as we have upon any scriptural subjects on which we believe the Lord of life and glory has given us any light, for if to any extent, however limited the scriptures have been opened to our understanding, "freely we have received," and freely we desire to communicate. The text proposed for elucidation reads thus: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

All these things God has unconditionally promised to do for his people Israel. Not however for or in consideration of any goodness in them, or good works performed by them. To cut off all grounds of regarding the fulfillment of the gracious promises as a reward of merit for their fidelity to him, he tells them plainly that it is for his own sake, and when this work shall be done, "Then shall ye remember your own evil ways, and doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel." All this work is of the self-moving goodness of God to poor guilty sinners; and yet so vitally indispensable to their salvation that without it they must inevitably die. The holy requisitions of the divine law are expressed by the same prophet, xviii. 31, and the stern and inexorable demand is made on them thus: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." No other alternative is given by the law than strict obedience to all its precepts, and that flowing from a new heart and a right spirit, or in default of this, death is inevitable. This the law demands of the poor, bankrupt sinner, regardless of his utter inability to cast from himself all his transgressions, or to make him a new heart or a new

spirit. Yet without a deliverance from all (every one of the whole multitude of his transgressions) he must die in his sins. And without a new heart, which he is unable to make, and a new spirit, which can only be supplied by a new and spiritual birth, the uplifted sword of inflexible justice will assuredly smite him dead. How effectually does the law stop every mouth, and make the guilt of the whole world appear, before God!

But what the law could not do, it being weak through the flesh, it could make nothing perfect, nor could it accept of anything that was not perfect; but what no transgressor of the holy law could do for himself, is abundantly supplied in the rich provisions of the new and better covenant presented in our text. Compare Ezekiel xviii. 35, with chapter xxxvi. 25-27, and we have an illustration of Rom. viii. 2-4, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." The law of God could only demand perfect and perpetual obedience or the infliction of its penalty on the transgressors; this is exemplified in the personal experience of every child of God. When the commandment comes home to the quickened sinner, sin revives, his guilt is felt and confessed, his mouth is stopped, and his utter inability to cast away from him all, or even any of his transgressions, or to make himself a new heart or a new spirit, is most despairingly felt, and he can find nothing for him in the law but death. And in this despairing condition he remains until Christ is revealed in and to him, as the great fulfiller of all the jots and tittles of the law, fulfilling its righteousness in him. Then in this experience is manifested, that, not by works of righteousness by himself performed, but according to the mercy of God he is saved, by the washing of regeneration, and renewing of the Holy Ghost, which is shed on him abundantly through Jesus Christ our Savior, and that being justified by the grace of God, he is made an heir of God, according to the hope of eternal life, which God, that cannot lie, promised before the world began. Titus iii. 5-7, and i. 2.

"Then will I" (not some self-styled priest or prelate, but God himself) "sprinkle clean water," not from the polluted fountains of earth, but such as John saw proceeding from the throne of God and the Lamb, "upon you, and ye shall be clean," &c. This is not sprinkled by the hand of man upon the face, but by God himself, and by it the heart is sprinkled from an evil conscience, and the body is washed in pure water.—Heb. x. 22. "And ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." God only can wash

and cleanse a poor sinner from all his filthiness; he alone can wash and make him whiter than snow. This is a wonderful work, and a work which none but God himself can do; but this great work, amazingly great though it is, is not all that God has promised in our text to do for his Israel, for the putting away all our sins would only restore to us the primeval state of sinless purity in which we were created and stood before sin entered into the world. We require not only to be cleansed from all our pollutions, transgressions and idols, but, in order to qualify us for spiritual enjoyment we must have a new heart, and a new spirit, of a higher order than any heart or spirit we ever had before; it is not the old heart and fleshly spirit born of the flesh, revised, reformed and improved, for it must be *new*, and God has not only promised in our text that he will give to his Israel a *new* heart, and to put a *new* spirit within them, but he has also promised to take away the *old* stony heart, and give them a heart of flesh. "And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." We cannot walk in the statutes and keep the judgments of the Lord with any heart or spirit we have by nature, "for the natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned." "Because the carnal (fleshly) mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. The law of the spirit of life which is in Christ Jesus, by which God's people are made free from the law of sin and death, is only given to them who love him. Jesus says, "If ye love me, keep my commandments." This law is not written and graven on tables of stone, as the Sinai covenant was given to the carnal Israelites, but it is written on the fleshly tables of their heart. No service can be acceptable to Christ that does not work by love; and so love which qualifies the child of God to serve God acceptably is a fruit of the Spirit, we cannot possess it until by the new birth it is shed abroad in our hearts. Walking in the statutes and keeping the judgments of our Lord are effects of an efficient cause. What is that cause? is it found in man that walketh? Does it proceed from pious training of our will or resolutions? By no means. God claims that he himself is the cause, and dare we dispute his claim? He says plainly in our text, "I will *cause* them to walk in my statutes, and to keep my judgments." If then we set to our seal that God is true, we must admit that our obedience to him is an effect of which he is himself the sole cause. "It is God that worketh in us, both to will and to do of his good pleasure."—Phil. ii. 12.

We find the summing up of the stern demands of the law of God set forth in the eighteenth chapter of this faithful prophet, and the utter inability of man to fulfill the inexorable demand, and in the thirty-sixth

chapter the gracious promise of God to accomplish all that is essential to our perfect and everlasting salvation. And as God our Savior will not give his glory to another, nor his praise to graven images, he reminds us, that it is not for our sake, not for works of righteousness which we have done, but according to his own purpose and grace which was given to us in Christ Jesus before the world began. And he tells us that in the fulfillment of these promises, his saved people shall remember their own evil ways, and shall loathe themselves in their own sight for their iniquities, and for their abominations. Those therefore who, like the ancient Pharisees, boast of their good works and good resolutions, as efficacious in bringing God under obligation to accept them, and blasphemously denounces him as being unjust if he rejects their plea, are not the people to whom these promises apply, for they do not loathe themselves, nor are they ashamed for all their evil ways and abominations. But the humble and contrite recipients of this amazing grace from the depth of their overflowing hearts cease not to cry, "Not unto us, O God, but unto thy name be all the glory," while they take shame and loathing to themselves.

THE JEWISH PRIESTHOOD.

BROTHER BEEBE:—Please give your views on Hebrews v. 1, 2. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for he himself also is compassed with infirmity."

J. A. BRISTOW.

WINNSBOROUGH, Texas, Dec., 1880.

R E P L Y .

The inspired writer has compared and contrasted the priesthood of the Old Testament, which was after the law of a carnal commandment, with that of our Lord Jesus Christ which is after the power of an endless life, and after the order of Melchisedec. In the fourth chapter, and immediately preceding our text, it is said, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 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." While the priests of the former dispensation were taken from among men, who like all other men had infirmities and sins of their own, for which they were first to make offerings according to the law which they were under, before they were allowed to make offerings for the sins of others; it was not so with our great High Priest, for although in the flesh of his members, he was tempted in points as they are, and he knows the feelings of their infirmities, and knows how to succor them that are tempted, yet he was himself personally without sin, and had no occasion to make offerings only for the sins of his people. He, the immaculate Son of God, is holy, harmless, separate from sinners, and made higher than the heavens.

The high priests of the old covenant were taken from among men, and ordained, or inducted into that office by an ordinance in the Levitical law, and being thus ordained and duly qualified for the position, could sympathize with the ignorant and such as were out of the way, being themselves men in the flesh, and required the same ceremonial cleansing from their sins as did those for whom they officiated. Thus we see that the law, with all its handwriting of ordinances, had only a shadow of good things to come, and not being the very image of the things which they pointed to, could never with those sacrifices make the comers thereto perfect. For neither the law itself, nor that priesthood which was under it, could make anything perfect. But our great High Priest who has now passed into the heavens, has by one offering perfected forever them that are sanctified. He has opened the way whereby those who are of his holy priesthood are admonished to come boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need.

APPOINTMENTS.

DEAR BROTHER BEEBE & SON:—Please publish the following appointments:

By divine permission I will be at Mt. Gilead on the third Saturday and Sunday in March.

Tuesday and Wednesday following at Shiloh.

Fourth Saturday and Sunday at Mt. Carmel.

Tuesday and Wednesday at Providence.

Thursday at West Providence.

First Saturday and Sunday in April at Antioch.

Tuesday and Wednesday with Elders G. S. and J. F. Weaver.

Second Saturday and Sunday at Sugar Grove.

Tuesday at Nettle Creek.

Wednesday and Thursday at Lebanon.

Friday at Nettle Creek again.

Third Saturday and Sunday at Salem.

The hour of meeting at the above appointments will be left with the brethren to arrange.

P. W. SAWIN.

MARRIAGES.

At the residence of Mr. Ira Harding, on Academy Avenue, in this village, Feb. 7, 1881, by Elder G. Beebe, Mr. Leander Cole, of Stevensville, Sullivan Co., N. Y., and Miss Lucy Ann Spencer, of East Haven, Conn.

JAN. 23, 1881, by Elder Isaac N. Moon, Mr. P. G. Camp, of Pauling Co., Ga., and Miss Julia Lethers, of Douglas Co., Ga.

ON Thursday evening, Jan. 20, 1881, at the residence of the bride's mother, near Delmar, Sussex Co., Del., by Elder E. Rittenhouse, Mr. Leven S. Hastings and Miss Nancy L. Lecates, all of the vicinity of Delmar.

ON Monday evening, Feb. 7, 1881, at the residence of the bride's step-father, near Leipsic, Kent County, Del., by the same, Mr. Charles G. Ford and Miss Susie Johnson, daughter of Mrs. Sarah Boyd, all of Kent Co., Del.

OBITUARY NOTICES.

"AND devout men carried Stephen to his burial, and made great lamentation over him."—Acts viii. 2.

The above is the comment of the sacred historian, at the close of the narrative of the death of a faithful servant of our Lord Jesus Christ. The death of such is always felt and mourned by the church, and the churches in the Warwick Association, as well as many brethren in other churches, will hear with great sorrow of the death of our dear brother, **Deacon John Parkinson**, which occurred at his residence in the town of Hamptonburgh, Orange Co., N. Y., on Monday, January 24, 1881. His age was seventy-two years, six months and twenty-one days.

He was born, I think, in the city of New York, and when quite a young man made a public profession of religion, and united with a Baptist Church under the pastoral charge of Elder Dunbar. That church, in common with many others, received the doctrines of Andrew Fuller, to the great distress of many of its members, among whom was brother Parkinson, who with quite a number of others, finding their earnest protestations against these gross departures from the doctrine of the gospel unheeded, withdrew from the fellowship of that church. After his marriage he settled at Yonkers, Westchester County, where he lived until perhaps about 1843 or 1844, when he removed to this county, and took up his residence at Summerville, in the town of Goshen. Here, although surrounded with professors of religion of different denominations, he found none with whom he could agree, and like the old prophet, felt himself alone. Some time after, hearing there was a Baptist Church at Warwick, he determined to visit it, hardly daring to hope he should hear the truth proclaimed here. This was soon after Elder Hartwell's removal to this place. To his almost inexpressible delight, he heard the gospel he so greatly loved preached once more. For some time he came regularly, without making himself known to the brethren, being satisfied, as he himself said, to sit and feed upon the word. But at last he felt that he must ask a name and home among the people of God, and came to the church, and gave a most satisfactory relation of the gracious dealings of the Lord with him, and of his views of the doctrine and order of the gospel, and was most cordially and unanimously received into the fellowship of the church, April 24, 1847. His orderly walk and godly conversation greatly endeared him to his brethren, while his familiarity with and knowledge of the scriptures, with an excellent gift of communication, rendered him one of our most useful and valued members. At the church meeting, March 31, 1860, he was chosen a deacon; and of him it may be said most truly, in the language of the apostle, that he used the office of a deacon well, and purchased unto himself a good degree, and great boldness in the faith which is in Christ Jesus. A few years since he removed to Campbell Hall, in the town of Hamptonburgh, Orange County, where he resided until his death. The death of his beloved wife, about ten years ago, who was a member of the church with him, was a severe affliction to him, and seemed visibly to affect his own health. About three years since he had a severe illness, which brought him very low. I visited him at that time, when he had little if any hope of recovery, and found his mind calm, his hope bright, and his confidence assured. He finally recovered, and continued to visit us as often as he could, attending the church and other meetings. In October last he went to New York, where he had relatives living, and on his return came to this place to attend our church meeting and remain over Sunday. On Saturday morning he was taken suddenly and alarmingly ill at the house of Deacon E. M. Bradner. For some weeks it was thought that here he would end his days; but in December he revived so as to be able to be removed to his home, where he lingered, sometimes suffering great pain, but awaiting calm and composed in mind the summons of his Lord and Master, whom he loved, and whom he had served so long and faithfully, and in whose arms he sweetly fell asleep.

His funeral was attended at his late residence, and an excellent sermon was preached by Elder William Pollard from Hosea xiii. 14. It was my privilege to take a part in the solemn exercises. His remains were borne to the tomb by his five sons and a son-in-law, who with his only daughter, many kindred, friends and the church mourn the death of a parent, friend and beloved brother in Christ. "Mark the perfect man, and behold the upright, for the end of that man is peace."

ALSO,

I would ask you to publish the notice of the death of **Mrs. Sally Conkling**, relict of our brother Joseph Conkling, which took place at the residence of her son, at Spring Valley, Rockland Co., N. Y., Nov. 2, 1880.

She was the daughter of brother John Forshee, who was for many years a member of the Ramapo Baptist Church, and a sister of brother John J. Forshee, a member of the same church, who died a few months only before her own death. Although she gave every evidence that she was a subject of divine grace, and once some years since related her exercises of mind to the church, entirely to its satisfaction, yet from natural timidity, and the fear that she might bring reproach upon the truth, or grieve the brethren, she never made a public profession of religion. Possessing a most amiable disposition, an intelligent mind, and a sound and discriminating judgment, she was a faithful and loving wife, an affectionate mother, and a kind and sympathizing friend, esteemed and beloved by all. She was the subject of two painful diseases, consumption and cancer, which she bore with a fortitude and composure I never saw surpassed. I saw her several times during her last sickness, the last time only a few days before her death. She manifested a perfectly resigned and uncomplaining spirit. "I have not that full and assured evidence of an interest in Christ," she remarked, "but I know it is all right." These were nearly the last words I heard her speak.

Her funeral was held at the "Brick Church," when I tried to speak to the comfort of the bereaved relatives and sorrowing friends, and endeavored to present for their consideration the precious promises and divine consolations of the gospel. An only sister, four sons, a daughter, with grandchildren, numerous other relatives, and the church, mourn the death of one who was in every respect worthy of their love and esteem. Her age was about seventy-three years.

Your brother in the gospel,

WM. L. BENEDICT.

WARWICK, N. Y., Feb. 1, 1881.

DEAR BROTHERS BEEBE:—Please publish the following obituary notices in the SIGNS.
Died—January 4, 1880, at the residence of her daughter, in Loudoun County, Va., **Mrs. Rebecca Francis**, at the advanced age of ninety-two years.

Sister Francis had been a consistent, faithful and highly esteemed member of the visible church for something like sixty years, having been baptized at Long Branch, in Fauquier County, Va., by old Elder Latham about the year 1820. She was a widow at that time, and was soon afterward married to a great-uncle of the writer, who was also a Baptist. After several years they united by letter with the Little River Church, in Loudoun Co., Va., where they continued till after the death of her husband, which occurred about 1840. Afterward she moved into the neighborhood of Upper Broad Run, taking her letter with her. She then became a member of that church, and remained there till the time of her death. She was truly a faithful and firm advocate of the doctrine of grace, and when able to get there, her seat was never vacant at the stated meetings of the church. Her delight was in the society of the saints, and her conversation was very instructive. I have enjoyed many pleasant seasons in her company, always feeling that I had been profited by an interview with her. She bore testimony to the truth and power of the doctrine in which she had lived up to her final departure. She leaves three daughters and several grandchildren, by whom she was greatly beloved, together with

the church, to mourn; but not as do those without hope, for we believe that our loss is her unspeakable gain. May the Lord bless the affliction to the comfort of the bereaved.

ALSO,

Mrs. Susanna Russell, wife of Mr. Hugh Russell, died at the residence of her husband, near London Tract, Chester Co., Pa., Nov. 8, 1880, aged fifty-eight years.

Her disease was dropsy of the heart, from which she was a great sufferer for several months before her death. She was baptized in the fellowship of the London Tract Church by the late Elder P. Hartwell in September, 1869. In her walk as a Christian she was indeed "a living epistle, known and read of all men." She was called by divine grace when very young, having been convinced of sin in her flesh, and found peace in a precious Savior, but traveled many years in the wilderness. Sister Russell was truly consistent and faithful. Her place was never vacant when it was possible for her to get to her meetings; and she regarded herself especially favored in providence when, a few years before her death, they moved to within a short walk of the meeting-house. She loved to converse on spiritual things, but of herself she thought little, feeling that she was unworthy of the least of God's mercies. She had her full share of afflictions, but bore all with Christian fortitude, and fully exemplified the saying of the psalmist, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." During all her last illness her mind was very clear, her faith and confidence in God undiminished, and she manifested a readiness to depart and be with Christ.

She leaves a husband and five children, several brothers and one sister, all of whom feel their loss deeply; but their sorrow is softened by the consideration of the great gain to her. The church has lost an exemplary member, and the community a worthy citizen, as was testified by the large attendance at her funeral, which took place at the London Tract meeting-house on the tenth, when the writer tried to speak to the comfort of the bereaved from Job xix. 25-27. May the good Lord administer comfort and healing to all the bereaved, and bind up the wounds he has made, and enable each to say from the heart, His will be done.

Affectionately yours, in hope,

A. B. FRANCIS.

LOCKTOWN, N. J., Jan., 1881.

By order of the Primitive Association, at her last session, September 26, 27 and 28, 1880, we, the undersigned, were appointed to prepare an obituary of **Eld. Isaac McWhorter**, who died at his residence in Attala County, Miss., May 8, 1880, aged seventy-five years and nearly five months.

Brother McWhorter was born in the state of Georgia, December 29, 1804. He moved from that state 1834 or 1835 to Chambers Co., Ala., from thence to Smith Co., Miss., in 1840 or 1841, and finally to Attala County, Miss., in 1843 or 1844. The date of his accession to the church is at present unknown, though he attached himself thereto quite early in life. He was a close biblical student, reading it through annually, and ever taking it as his counsellor and guide. He was licensed to preach in 1853, and ordained in 1856 at Kosciusko, Miss., by Elders G. W. Burt and S. Cantabury. The disease which took him away was diabetes. Brother McWhorter has long been an esteemed and prominent Baptist, and for the last twelve years of his life held his membership with Lebanon Church, Attala Co., Miss. He had for several sessions of the Primitive Association been serving as Moderator, and was its Moderator at the time of his death. His profession was adorned by a meek and humble deportment, steady and unfaltering devotion to the cause, and by a godly conversation. We, the Baptists of this locality, are made to feel the loss of so great and good a man; but thanks be to God, we have the privilege to refer to his sayings, as related by John in Revelation xiv. 13: "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." When brother McWhorter's case was introduced in our association, it seemed as

though it was almost impossible for any one to speak on the subject, in consequence of the heartfelt bereavement. It seemed that the countenances of all expressed sadness, as much as to say, "Our Moderator is gone," and especially those of the most elderly, and those who knew him best. When we consider the standing and usefulness of such a one as brother McWhorter, we are bound to express the inquiry, How can the place of such a man be filled? The answer is furnished: Only from him who does better by us and for us than we are able to ask or worthy to receive.

Brother McWhorter had his second wife, and also had several children by his first wife, (all of whom are grown up and have families,) together with many brethren, sisters and friends, who mourn their loss, but not as do those who are without hope.

In this dispensation of God's providence, wherein he has laid his hand upon us, and as we believe has taken to himself our dear brother, may we by his grace be enabled to say, Thy will be done, and feel that our great loss is his great gain. And we call unto the brethren and sisters not to be forgetful of our bereaved sister McWhorter. May we be moved by God's grace to bestow toward her such favors as our Savior requires of us, and fail not to remember her in our petitions. Brethren and sisters of every part, we desire an interest in your prayers.

G. W. BURT.

WM. GUESS.

[Primitive Pathway please copy.]

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Will you please insert the following obituary notice in the SIGNS, the same being sent at the request of our dear afflicted brother?

Died—At the family residence, in the town of Martinsville, Clark Co., Ill., Nov. 9, 1880, sister **Mary A. Moore**, (formerly Mary A. Hatrick,) wife of brother E. B. Moore, aged about seventy-three years.

Sister M. had been in feeble health for several years previous to her death, but on the day preceding her demise her symptoms were less alarming than for months previous. In the morning, on the day of her death, she was able to be around the house, to look, to some extent, after her household duties. She being alone for an hour or so, her husband entered the room at twelve o'clock, only to find that her spirit had taken its flight, and she, calm in the embrace of death, reclined on her bed, as though without a struggle or groan she had passed peacefully to a better and purer world, beyond death's dark rolling tide.

The subject of this notice was a native of Ireland, but with her husband came to America and located in Yazoo Co., Miss., in 1832. She professed faith in Christ, and with her companion was baptized in the fellowship of the Union Church (county and state above mentioned) by Elder G. W. McDonald in 1851. In 1856 they obtained letters of dismission, and moved to Clark Co., Ill., where they were destitute of church privileges until 1860, when they became acquainted and united with the Big Spring Church, some distance from their home, where our departed sister remained a steadfast and worthy member until death released her from all earthly cares. In the faith of the gospel she was firm and uncompromising. She even spoke in terms of praise and adoration to God for all his mercies, and especially for the gift of his dear Son, in whom faith directed her to trust. Her home was a home for the Lord's people, the Old School Baptists, whom she loved with untiring devotion. She never wearied in her efforts to make them comfortable. Many of the servants of the Lord will cheerfully attest her unwavering constancy and devotion in this respect. She was a kind and generous neighbor, a faithful companion, and a loving, patient and self-sacrificing mother. May the Lord bless and comfort our now companionless brother and motherless children.

On the fourth Sunday in November, by request, the writer and Elder Isaac Taylor met the friends, and tried to preach for their comfort. Yours in love,

J. G. SAWIN.

LOXA, Ill., Dec. 18, 1880.

SISTER Margaret Spittler was born in Rockingham Co., Va., Oct. 11, 1786, and departed this life April 13, 1880, at the residence of her daughter and son-in-law, brother Henry and sister Stith, in Sunbury, Delaware Co., Ohio, aged 93 years, 6 months and 2 days.

Deceased was married about sixty-one years ago to Mr. Peter Spittler, who died about twenty-four years ago; but the God in whom she has trusted these many years verified his promise to her, in being the widow's God. From the death of her dear husband, brother and sister Stith, like the disciple of the dear Redeemer, when he said, "Behold thy mother," that disciple took her to his own home, and kindly kept and tenderly cared for her during the years of her widowhood, and when feeble and afflicted, did all that kind-hearted children could do to make their aged mother as comfortable as possible. Being intimately acquainted with them for twenty years, I have often thought they would be rewarded in the resurrection of the just, for surely they were administering to one of the little ones that trusted in Jesus.

Sister Spittler obtained a hope through the redemption that is in Christ Jesus when about fifteen years old, and for about twenty-four years prior to her death was a worthy member of the Hartford Old School Predestinarian Baptist Church, with her daughter and son-in-law. Being blessed with a meek and quiet spirit, which in the sight of God is of great price, she won the esteem, love and respect of all who knew her, and those who knew her best loved her most. She was sound in doctrine, and steadfast in the faith once delivered to the saints, looking unto Jesus, the author and finisher of the same. She felt a very deep sense of unworthiness, with a clear understanding that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and that the two were so opposite that she could not do the things that she would. But she had a good hope through grace, and looked forward to and waited for the adoption, to wit, the redemption of the body.

By request I tried to preach to a solemn assembly, at the residence of brother Stith, a discourse from the words in John xi. 25, 26; after which her mortal remains were deposited in the vault at Sunbury, and subsequently in the Trenton grave-yard, to await the call of the great Redeemer.

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—At the residence of his father, in Prince William Co., Va., Dec. 23, 1880, **Mr. Edward Chapman**, aged twenty-six years.

The deceased was a son of Deacon John W. Chapman, of the Quantico Church, in this county. He was a young man of exemplary habits, respected and beloved by a large circle of relatives and friends. Before his sickness the future seemed full of success and earthly happiness for him, while his devotion to business and moral worth won the high esteem of his many friends. But a dark cloud settled around his earthly pathway, shutting out forever the bright hopes that had dawned so auspiciously upon him. A few months ago he returned home from Baltimore in a declining condition of health, and it soon became apparent that consumption had begun its sure work upon him. For a time he battled bravely against this, feeling inspired with the youthful hopes and ambition of other days; but as the disease spread its deathly grasp through his system, the conviction was forced upon his mind that his earthly career was at an end. His attention was now turned to the joys of a higher and holier life beyond the dark way of sin, sorrow, sickness and death. He spoke a short time before his death of a realization of his lost condition as a sinner in Adam, and left evidence which leads us to hope that he was blessedly remembered in the covenant of grace. Truly how great is that grace, reaching to the sins of the vilest sinner, and blotting out all his numerous transgressions in the dear Redeemer's name. An expression used by the deceased a short time previous to his death led me to use as a text at the funeral John vi. 38-40. The deceased leaves three sisters and three brothers, with his parents and a large number of friends, to

mourn their loss. May the God of all comfort sanctify it to the good of the afflicted family, and in the hour of his appointment lift the dark cloud that hangs so heavily around the family circle.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

Yours in fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Jan. 25, 1881.

ELDER BEEBE AND SON—DEAR BRETHREN:—By request of the brethren of Little Hope Church, I send for publication an obituary notice of our beloved brother, **W. A. Weatherford**, who died Sept. 18, 1880.

Brother Weatherford was born in North Carolina, Dec. 12, 1808. He emigrated to Mississippi when young, and was married to Miss E. A. Buford, July 24, 1838. He experienced a hope in Christ and united with the Missionary Baptists in 1865, and lived an orderly, upright life, highly esteemed by all who knew him, though he was never satisfied with them. But there being no church of the Old School Baptists near enough for him to unite with, he remained with them until Saturday before the third Sunday in July, 1880, when he was received by the church at Little Hope. His health had been declining for several years, so that for a long time he had not been able to lie down; but he rode a mile Sunday morning and received baptism. But he was only permitted to be up a few days, when he was again prostrated. He bore his sufferings patiently, and was never heard to complain during his sickness. He leaves two sons and one daughter, with many brethren and friends, to mourn their loss. May the Lord bless his dear family, and comfort them by his grace.

ALSO,

E. A. Weatherford was born in Alabama, June 12, 1823, and died March 3, 1879.

She joined the Missionary Baptists in 1865, and was never united with the Old School Baptists, but was a firm believer in the doctrine. She was orderly in her walk, and lived an exemplary life. Truly we can say, She has gone from the evil to come. We say to the relatives and friends, in the expression of the poet,

"Why should we mourn departing friends,
Or shake at death's alarm?
'Tis but the voice that Jesus sends
To take them to his arms."

Yours in hope of a blessed life and immortality beyond the grave,

J. E. KNIGHTEN.

DEASONVILLE, Miss., Nov. 20, 1880.

DIED—At Unadilla, N. Y., Jan. 12, 1881, **Mrs. Fannie M. Brewster**, wife of Ezra S. Brewster, in the twenty-third year of her age.

This mysterious and dark providence has cast a deep gloom over the future happiness of her large circle of friends and relatives, and especially her dear young companion, with whom she had been united in wedlock for more than two years. Their domestic happiness had remained undisturbed until this sudden and crushing blow came, and now how changed the scene. She was young, beautiful and bright, but in a few short days of suffering passed away to the spirit land, leaving a little infant daughter behind, together with father, mother and three brothers to feel their irreparable loss. But we cannot but fondly trust that for her to die was gain. Although not a member of the visible church, we have had for years the fullest feeling of fellowship for her, as one redeemed by the precious blood of Christ. It was my privilege but a short time before her last sickness to hear her give expression of her hope in the Lord. May grace be given the afflicted to say,

"He gave, and blessed be his name,
He took but what he gave."

Yours in hope,

BALAS BUNDY.

OTEGO, N. Y., Jan. 30, 1881.

ELDER G. BEEBE AND SON:—I write to inform you of the death of my father, **James Payne**, who departed this life May 18, 1880, aged eighty-three years and six months. He was taken with paralysis, which was followed by erysipelas, and died in two weeks from the time he was taken ill. I was not

present when he died, but am assured that he was strong and sound in the faith to the last, and I believe that our loss is his unspeakable gain.

My mother died about three years before, aged seventy-three years. She was a kind mother, and a believer in the doctrine of Christ.

HIRAM PAYNE.

BLOOMINGDALE, Passaic Co., N. J.

[Brother James Payne was baptized with several others by the editor of this paper in Greenwood Lake, N. J., about sixty years ago, and has continued steadfast in the faith and order of the gospel unto the end of his pilgrimage. At the time of his death his membership was, we believe, in the Warwick Church, in this county and state.—Ed.]

INSTRUCTIONS TO SUBSCRIBERS.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., MARCH 15, 1881.

NO. 6.

POETRY.

BE THOU CONTENT.

Be thou content; be still before
His face at whose right hand doth reign
Fullness of joy forevermore;
Without whom all thy toil is vain.
He is thy living spring, thy Sun, whose rays
Make glad with life and light thy dreary days.
Be thou content.

Art thou all friendless and alone,
Hast none in whom thou canst confide?
God careth for thee, lonely one;
Comfort and health will he provide;
He sees thy sorrows and thy hidden grief;
He knoweth when to send the quick relief.
Be thou content.

Lay not to heart whate'er of ill
Thy foes may falsely speak of thee;
Let man defame thee as he will,
God hears and judges righteously.
Why shouldst thou fear, if God be on thy side,
Man's cruel anger or malicious pride?
Be thou content.

We know for us a rest remains,
And God will give us sweet release
From earth and all our mortal chains,
And turn our sufferings into peace.
Sooner or later death will surely come
To end our sorrows and to take us home.
Be thou content.

A CENTURY.

BY PAUL GERHARDT.—1670.

A hundred years shall roll away—
A century beyond to-day;
But you, nor I, nor any one
Now living, shall behold that sun.

Not one—and all these millions gone
Before the lifting of that dawn!
These stars shall flash along the skies,
But not a gleam shall meet our eyes.

There shall be armies, thrones and states,
With all their unpredicted fates;
Yet none of millions now in power
Shall move the hand or tongue that hour.

The sceptre, banner, sword and pen
Shall fill the hands of other men;
And other tyrant-heels shall tread
Upon the slave's uplifted head.

The wandering ship shall come and go,
But manned by those who do not know;
The breeze that wafts them o'er the waves
Shall bend the flowers upon our graves.

Along these streets shall move such crowds,
When these lie silent in their shrouds;
The same unending rounds of cares
Which now are ours shall then be theirs.

The plow shall turn the grassy plain,
The sickle reap the golden grain;
But those who now the valley till,
Shall each lie slumbering on his hill.

Where now we sit in twilight bowers,
With music, kisses, love and flowers,
Shall others call the rising moon
To hear their vows, forgotten soon.

The lyre, that now through nations rings,
Shall voiceless lie with broken strings;
But earth shall not be silent then,
For coming days shall bring their men.

With all these millions must be gone
Before the lifting of that dawn;
The hordes from mountains, plains and woods
Become death's silent multitudes.

The press and commerce, church and state,
Must gain from others future fate;
For you, nor I, nor any one
Now living, shall behold that sun.

CORRESPONDENCE.

MT. BRYDGES, Ont., Feb. 18, 1881.

DEAR BRETHREN BEEBE:—In the SIGNS for February fifteenth, present volume, brother E. J. Parsons, of Texas, has an article in reference to the import of the words, "Born of water and of the Spirit," &c., and as I do not agree with his application of the words, "Born of water," nor of the kingdom to be entered into mentioned in the same connection, and as I believe he is desirous of further investigation on the subject, from his request, where he says, "You that are grammarians, parse the word *water*, and the connection in which it is used, and see with what it agrees. If it is figurative language, it represents something, and there must be an agreement," I take for granted that brother Parsons desires a mutual interchange of thought with his brethren, if happily we may arrive at the truth, for that is what he says he wants to know, and I hope that is what we all want to know, for nothing else will be of any benefit to us. Therefore, with your kind cooperation, I will lay before brother Parsons and the readers of the SIGNS, for his and their consideration, my reasons for not accepting his views as presented on the subject. And as I do not profess to be much of a grammarian, I shall choose to make use of analysis, and the use made of words in different portions of scripture, to arrive at the desired agreement, instead of parsing the word and its connection, as proposed.

The first thing I shall call attention to, in order to clear the way, will be the confession made by Nicodemus when he came to Jesus. He says, "We know that thou art a teacher come from God;" and then gives his reason: "for no man can do these miracles that thou doest except God be with him." From this it is evident that his judgment was convinced that Jesus was come from God; but being in a state of nature, as yet he was not prepared to understand spiritual things, but confessed as he did because of the miracles Jesus had performed. "Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here Nicodemus begins to reason, and asks, "How can a man be born when he is old?" He tries to solve the problem; and from his second question it is clear that he concluded that it was impossible for a man to be born again unless it was possible to be born over again. Then Jesus answered him by repeating the same truth he first de-

clared, only in terms more enlarged and somewhat varied. Enlarged by the word "water," and varied and enlarged by the words, "and of the Spirit" and "enter into," but precisely the same truth reaffirmed; that is to say, "Except a man be born again, he cannot see the kingdom of God." And by way of emphasis Jesus repeated the same truth both in figurative and literal terms, and in his teaching he often made use of the figurative expression "water," instead of the word "Spirit," which he really meant; as for example John iv. 14: "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." Surely no one will suppose that the literal element was meant here, but all will admit that the word water was used figuratively for Spirit. And again, in John vii. 38, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive.)" Here there is no room for doubt in the matter, for it is clearly shown that the figurative term water is identical with Spirit in point of meaning; and so is the figurative expression, "born of water," identical with and means the same as the the expressions, "born again" and "of the Spirit," notwithstanding the figurative expression, "born of water," is joined to the literal expression, "of the Spirit," by the conjunction "and." It does not necessarily follow that the two expressions under consideration must be regarded as setting forth two distinct births, one spiritual and the other something else, because the word "and" is used to join them, and this is clear according to scripture usage, to which I said I would refer.

Let us see for example Ephesians i. 3: "Blessed be the God and Father of our Lord Jesus Christ," &c. Here we have God conjoined to Father by the conjunction "and," and yet only one ever blessed and adorable Being is meant, and not two separate and distinct Beings. Again, let us take a similar expression from 2 Cor. i. 3: "Blessed be God, even the Father of our Lord Jesus Christ, &c." The only difference in these quotations is, the word "even" is used in the latter, where the word "and" is used in the former, and the article "the" is changed from before God in the former, and placed before Father in the latter; and still the most perfect identity or oneness is expressed in

each quotation. God is one and indivisible, although the names applied to him in the quotations stated are joined by the conjunction "and." See also James i. 27 and iii. 9, where the same names or titles are used for the same glorious Being, although joined interchangeably by the same particles as before, and where one of the particles is used joining the figurative and literal expressions under consideration. In the portions of scripture referred to we find that the word "even" and the word "and" may be used interchangeably, and not change the meaning of what is expressed in either place; and in each place, whether and or even is used, perfect oneness is manifest. And in the expressions under consideration, "born of water and of the Spirit," oneness of meaning is just as clear whether we use the word "even" or the word "and" to join the two expressions. Evidently Jesus set forth only two births, though he set them forth by figurative and literal expressions. Not observing this distinction, some have taken the word "and" as a third birth, which view cannot be supported with any degree of reason when we examine the two following verses, where Jesus so plainly and distinctly tells us, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and does not mention anything about a third birth, nor what was brought forth by a third birth, if there was such a thing. As we never knew nor heard of a birth without a progenitor, I do not think it admissible to say the element water is capable of being a parent; but if I should, according to the testimony of scripture and analogy, we must acknowledge that that which is born of water is water, for the offspring must be of the same nature of the parent that gave it birth, things animate and inanimate.—Gen. i. 11, 12, 25. And just so of that which is spiritual, for Jesus declares, "That which is born of the Spirit is spirit." "Marvel not that I said unto thee, Ye must be born again," or from above, as in the margin. Only two birth still mentioned by the Savior; one of the flesh, another of the Spirit. It is as clear to my mind that the two expressions under consideration mean the same thing, as if the passage read, Except a man be born of water, even of the Spirit, he cannot enter into the kingdom of God.

Let us now examine as to the kingdom to be entered into in the subject under consideration. If I understand brother Parsons correctly, he claims

that the visible gospel church is meant, and "that without being born of water it was and is impossible for any one to enter into it." Well, if the gospel church be meant by the "kingdom of God," spoken of in the passage, it would be impossible for any one to have a visible standing in it for a moment, unless he was born of the Spirit; for Jesus said, "Except a man be born again, he cannot see the kingdom of God." Therefore, without being a subject of that birth, no man could enter into it, for his word cannot be broken; but according to scripture testimony, there were "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus," &c.—Gal. ii. 4. Here it is certified by an apostle that false brethren found their way into the gospel church. John tells us, too, of many antichrists, and he says of them, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us," &c. These evidently found their way into the gospel church; and if the church is the kingdom referred to in the text, the words of the Savior would not be true, unless it was also true that the characters mentioned here were born of the Spirit, but the evidence is against them. This certainly proves that the visible gospel church did not mean the kingdom spoken of in this place, although it is often called the kingdom of God and the kingdom of heaven in the scriptures. Well, if here, what is meant? Paul will answer: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." This is the kingdom meant in the text. This is the kingdom the heaven-born "see" and enter into by faith, and they receive in their experience and enter into a righteousness, and a peace, and a joy in the Holy Ghost; a joy unspeakable and full of glory. This is that kingdom none of the uncircumcised shall ever enter. This is that place "which no fowl knoweth, and which the vulture's eye hath not seen." "The lion's whelps have not trodden it, nor the fierce lion passed by it." "No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there." This is that kingdom Paul meant when he said, "Know ye not that the unrighteous shall not inherit the kingdom of God?" "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." It cannot be denied but what many of the above named characters have had a visible standing in the church, and troubled it for a time, and escaped detection even by the apostles themselves, according to their testimony; but they were not in the kingdom under consideration, for none ever enter that kingdom but in spirit, by a living faith while in

the body. Even the mortal body of the heaven-born does not and cannot enter into it. This vile or sinful body must wait for the change the apostle speaks of: "The dead shall be raised, and we shall be changed." Then it will be free from sin, and everything that is corruptible. When this vile body shall be changed, and fashioned like unto the glorious and risen body of our Savior, then it shall enter into the kingdom in all its "fullness and ineffable glory." But not before, for Paul has declared that "flesh and blood cannot enter into the kingdom of God." Now if the visible gospel church be meant, this testimony would not be true; for the saints, though heirs of this kingdom, have bodies composed of flesh and blood, natural and corruptible, while here, and cannot enter into that kingdom under consideration until delivered from the bondage of corruption, though they can and do enter into gospel church in bodies composed of flesh and blood. Paul said to the saints, "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." The saints enter the kingdom spoken of only in spirit, by a living faith, which is the faith of the operation of God, while in this life; but they enter the kingdom of God or the kingdom of heaven, which means the visible church, in their complex character, by obedience to the law of Christ, which says to the "tized," &c. And love to him and to his people constrains them to follow him who said, "Thus it becometh us to fulfill all righteousness." And they follow him, fearing most of all their unworthiness; but when they are favored to see by faith Christ Jesus to be their worthiness, they go joyfully on till they find rest unto their souls, as he told them they should, when he commanded them to take his yoke upon them and learn of him. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

I submit the foregoing, dear brethren, to be disposed of as you may judge best for the benefit of the saints scattered abroad. I was pleased to learn from your last issue that our beloved brother in Christ, Elder T. P. Dudley, is improved in health, and may the Lord favor him with much of his comforting presence to support him during the remaining days or years of his pilgrimage. May you, dear brother, be sustained in all things needful for your temporal and spiritual good, and may you long stand on the watch-tower to blow the trumpet in Zion, is my sincere desire for Jesus' sake.

Yours in love and fellowship,
JOHN C. BATEMAN.

MARTINSVILLE, Ill., Feb. 19, 1881.

ELDER BEEBE:—I inclose a letter received a short time since from Eld-

er Chick, which was read by me with much comfort; and thinking that some trembling child might glean some light from it, if you think proper please publish it, and oblige,
ANNA HAMMERLY.

REISTERSTOWN, Md., Jan. 6, 1881.

MRS. ANNA HAMMERLY—MY FRIEND AND, I HOPE, SISTER IN THE LORD:—I have just received yours to-day containing your address, and as I will not have time after this week during the rest of the month to write to you, I will do so to-night.

I think that by a reference to your own feelings, a part of your questions might be answered; I mean those relating to our own power to choose or refuse. Let me ask a few questions for you to answer in your own heart for yourself. Are you a sinner? Have you been convinced of your own depravity? Have you succeeded in becoming better? Can you in any way do aught to save yourself? Have you tried to bring yourself into favor with God? And have you succeeded or failed? Is your salvation wholly of God, if you are saved at all? Is all your hope in Jesus' blood and righteousness? If you love divine things, God and holiness, how came you to love them? Was it your willing to do so, or was it by the spirit and power of God? I do not know what your experience is, and so I ask these questions. If you are at all like me, you have learned that for you at least salvation is all of God, and that even your love because God has created such desires in your heart. But you ask, Have we power to choose and refuse salvation? We are often misled by terms. Let us see what to choose a thing means, and what to refuse another thing means. If I or you choose one of two objects held out to us, we show to all by so choosing that we love and desire that object most. If we refuse an object, we show that we do not love and desire it. Is not this clear? Now if I choose Christ and his cross and the company of his people, with self-denial and tribulation, rather than the follies, sins and pleasures of this world, does it not prove that the former seem to me the most lovely and desirable? This is clear also. Now is it not true that we always do choose that which, all things considered, to us at the time seems best to choose? In the very constitution of human nature it is not possible for us to choose what, all things considered, seems least deserving to us; for this would be to say we could choose what we did not choose, or that we could desire what we did not desire, and this would be absurd. Choice always presupposes a desire existing in us before the act of choice. If a man chooses the good, it proves that he desires the good. If he chooses evil, it proves that he desires the evil. If a man chooses Christ, it proves that he desires Christ. If he rejects him, it proves that he does not desire him. Is not this plain? Now can a man who loves sin, turn around by any power in himself and

hate it? Can a man who hates Christ, turn around by any innate power and love him? Can you by an act of the will, hate the one you now love the best? Can you even desire to hate that one? All this talk of power in us to change our desires shows not only an ignorance of scripture, but also of the very constitution of our being. If a man loves sin, no power in the universe can bring him to love God and holiness save the power of God himself. "When the leopard can change his spots, and the Ethiopian his skin, then shall they that are accustomed to do evil learn to do well," is the divine testimony. And again, "No man can come unto me except the Father which hath sent me draw him," is the word of Jesus himself, as recorded in John vi.

All men do make their choice; but unregenerate men never choose, because they never desire, anything but sin. Regenerate men choose holiness, because they have it in their hearts to love holiness first, and this love God himself has put there. Again, the question is not, Do we choose heaven rather than hell, happiness rather than misery? Everybody wants to be happy, and to go to heaven, after their idea of happiness and heaven. But the question is, Do we choose holiness rather than sin? To choose either I must love it. And again I ask, how can he who loves sin be changed so as to love holiness? Sin binds his very will; how shall it be free then? No; it is true still, that to come to love holiness is God's work in the heart. But are not men told to choose in the bible? I answer, not in the sense generally meant. Sometimes the Lord's people are addressed, and told to take their choice between two objects, but the unregenerate world never is so addressed; and even the people of God are never told to choose between God in heaven and the service of idols. But did not Jesus say, "Ye will not come unto me that ye might have life?" This is one of the texts that you have named. Let us see what it means. Jesus was addressing the Jews, who loved and desired him not. This same people who rejected him, professed to think much of the scriptures which testified of him. In the verse before he said to them, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Eternal life was not in the scriptures, nor in the ordinances and ceremonies of the Old Testament. In this they were mistaken. But they did testify of him who did have eternal life. This same class of men disputed his claim to be the Messiah whom they professed to be expecting. Now he says to them, my proof is in these scriptures of which you say so much. They testify of me: search them; and yet, though your own scriptures testify of me, and of me only, ye will not come unto me that ye might have life. Ye think ye have it in your scriptures, and truly they point to me, who am come, having life, and me ye will not believe. In

me is life. It is nowhere else. And me ye will not come to for it. This was their will, their choice. He was too lowly, too humble for their exalted fleshly ideas. The fifty-third chapter of Isaiah gives the reason why men did not and do not believe the preaching of Jesus. It is that his visage is marred more than any man; he is esteemed to be smitten of God; he is to men as a root out of a dry ground. These are the reasons men will not look to Jesus for life. What! life to be obtained from a root out of dry ground. It looks too absurd to be credited. And as long as we have such an estimation of Jesus, we will not come to him. But when God opens our eyes to see him "the chiefest among ten thousand, and the altogether lovely one," nothing then can prevent us from coming to him. Today, as then, men all over the world profess to be looking for life. One goes to the church for life, but she has it not; she only testifies of him who has. Another expects to find salvation in the priest, but he has it not; all he can do (if he would) is to say, "Behold the Lamb of God." Another goes to church ordinances, but these are not Saviors; they are only the witnesses to his power. And still another goes to his good works; but if they are good, they proceed from Christ, and only testify of him. In short, it is true that today men go everywhere rather than to Christ, and away from him perish. They seek what they love, and nothing else. In all these things self is exalted, but in the Christ of the bible self is put down; therefore Jesus and his salvation is unpopular, and men will not come to him. But some men did come to Jesus; and I recollect one Pharisee, who once would not come, who afterwards did come, and who lived in Christ and preached Christ all the days of his life. The power of God brought him, and he never ceased afterwards to say, "By the grace of God I am what I am." No, my dear friend, this text does not prove that men have an independent power of choosing or refusing; it only proves what men will always do if left to themselves. I think I have said enough upon this theme, and will leave it for your consideration.

In regard to the doctrine of election, I will say that I have an article in the SIGNS of the first or fifteenth of last March upon that theme. Please look that up and read it. I do not feel that I can say more than I have there said upon that subject. In regard to the other text that you name, concerning Mary and Martha, I have received several requests for an article in the SIGNS from it. I think I will try to comply soon, so I will not speak of it here. I hope, my strange friend, that this may be of comfort to you in the way of helping you to solve some doubts that are in your mind. Please let me know if you receive this.

I am your friend and well-wisher in all things,

F. A. CHICK.

ATHENS, Pa., Feb. 12, 1881.

BELOVED BRETHREN:—At our last conference meeting at Waverly a dear brother spoke of his inability to attain to that standard of a christian character he had fondly hoped to, but he became more and more dissatisfied with himself, and sometimes wondered that if God had called him to the solemn work of the ministry he did not give him more ability to preach the gospel. A day or two after this, as I was thinking over the many comfortable words our dear brother spoke, as well as others, all tending to renew our fellowship one with another, a portion came in sweet connection, "He must increase, but I must decrease." Truly how sweet, how comforting is the fellowship of kindred minds. What a wonderful teacher the Lord is. He takes a little company whom the world seeks not, and in one sense whom the world knows not, and leads them about, and instructs them in the ways of righteousness the same as he did the apostle John, the honored herald of Jesus, who testified "A man can receive nothing except it be given him from heaven." This humble friend and devout messenger of Jesus sought not his own glory, but rejoiced greatly because of the Bridegroom's voice, adding, "This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all."—John iii. 29-31. This holy lesson all the children of Zion must learn, for "they shall all be taught of the Lord from the least to the greatest, and great shall be their peace." Before the meek, lisping, stammering heir of grace can fully learn this wonderful lesson, A man can receive nothing except it be given him from heaven, he must stumble amid discouragements, flatteries, disappointments, temptations, doubts, pits and snares. Then he realizes by deep experience there are two warring elements dwelling in this tenement of clay, the active spirit of the earth which the apostle testifies speaketh of the earth, and the spirit which cometh from heaven which is above all.

This experience caused the apostle Paul to testify, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my 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? 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."—Romans vii. 21-25. This wonderful instruction which the apostle received from him whose name is Wonderful, and which is inwrought by the Spirit's teaching in every sinner saved by grace, disarms him from all confidence in the flesh and leads him to press forward, to fight with

renewed zeal the fight of faith, to lay hold of the hope set before him, which hope is an anchor of the soul both sure and steadfast.

As a little child unconsciously grows in stature, so does the humble heir of heaven under the teaching of the Holy Spirit unconsciously grow in grace, until he finds himself rejoicing that salvation from death unto life, from sin unto holiness, is the perfect work of the Redeemer. Then the light of the Sabbath day dawns, the day in which it is commanded to bear no burden. "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem."—Jer. xvii. 21. The day of rest, of peace which passeth understanding, of triumph that all the the burden of salvation has been borne by the great burden bearer. The day which Abraham by faith rejoiced to see, whose hallowed light brightened all the pages of inspiration. It was the perfect work of the Redeemer of sinners which the beloved John by faith did foresee, and in which he did rejoice when he testified, "He must increase, but I must decrease."

Though these words had a direct bearing to the mission of the messenger of Jesus who sought not his own glory but preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose," do they not apply to the experience of every heaven born soul? Does not every onward step in the pilgrim's walk teach him his dependence on the Lord for every blessing? David's prayer was, "Set a watch, O Lord, before my mouth; keep the door of my lips. Mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute. When my spirit was overwhelmed within me thou knewest my path. Bring my soul out of prison that I may praise thy name." While I pen down this portion of David's prayer I am melted with the thought that the Lord has given me, even me, sweet fellowship for every word, and I have to cry out with the servant of the Lord, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep; O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings." O blessed safe retreat; how refreshing to sit down with the prophets and apostles and feast on the wonders of dying love. Resting in Jesus, whose death satisfied justice, removed the curse of sin, conquered death, and took away its sting. Hallowed morn! in its sacred light we are permitted to behold the King in his beauty riding on the chariot of salvation, and humbled in the dust we are constrained to adore the infinite goodness and mercy of God in providing such a salvation for our helpless, sin-sick souls.

It was the sight of the King in his

beauty which caused Paul to glory in his infirmities that the power of Christ might rest upon him, and is it not the warm response of every heaven born soul when feasting and rejoicing in the perfect work of Jesus, "He must increase, but I must decrease?"

MARIANNE MURRAY.

STOCKTON, N. J., Jan. 5, 1881.

MR. AND MRS. MYERS—BELOVED FRIENDS:—As these wintry days forbid our meeting as often as we would, I feel a desire to communicate unto you a few thoughts by the medium of the pen. Having been spared to enter upon this new year, and look back over the past, I am made to confess how far short I have come of being as becometh the gospel of Christ, and would wish to make mention of the long suffering and tender mercy of God our Savior unto me, the most undeserving of his children, if one at all. Blessings, both temporal and spiritual, have attended my pathway from the beginning of the year, even unto its close. If we are of that number for whom all things work together for good, then must we accept as blessings the things that are grievous as well as those that are joyous; and yet how ungratefully and often with a murmuring spirit have I received them; the very remembrance ought to make me blush. How small has been my portion of bodily suffering during the past year. No night has closed about me unattended by some rest in sleep, nor has a morning dawned that did not bring some ray of hope. The closing year left no vacant place at our table by the hand of death, (yet do we sadly feel the vacancy made thus in other years, for we meet no more the smile that once was sweet to us, yea sweet amidst our care and toil.) How much to be thankful for I need not try to enumerate, but wish to remember and highly prize spiritual blessings. The Lord has permitted me to meet many times with his dear children, where prayer and praise are wont to be offered, and where his servants have preached, not themselves, but Christ Jesus the Lord, making mention of his righteousness, and of his only. Truly, "It is a sweet employ to join in worship here." And how thankful we ought to be that we can hear from so many of the scattered flock through our family paper, the SIGNS OF THE TIMES. Although it has not always found me in the promised land, feasting on the goodly fruits thereof, but sometimes afar off in the enemy's land, carried away captive because of sin, yet there in prison it came unto me, and how cheering these visits were, causing me, for the time being, to quite forget my dreary bondage. I think I realized there how little we would appreciate a great deal that is recorded in the scriptures could we always enjoy liberty of soul. How precious and hope-inspiring the prayer of king Solomon, recorded in Kings and again in Chronicles, becomes to us, when a present experience includes us in the number of

those for whom he petitions mercy; and we are told that the Lord appeared to him, saying, "I have heard thy prayer." Now if we regard king Solomon as a type of Zion's King, it brings to mind our divine Intercessor, who in the days of his flesh in addressing the Father, said, "I thank thee that thou hast heard me, and I know that thou hearest me always." How much my mind has dwelt upon the words, "If they shall bethink themselves in the land whither they are carried away captive," &c. Not that I believe that a form of words often repeated will help atone for one disobedience; but can we restrain the desire or prayer for pardon and deliverance? And surely there is but one way for us to look when every door is shut but one, and that is mercy's door. Jonah's only hope, when in the dreadful deep, was in looking once more towards the holy temple. Another says, "I will look towards the hills from whence cometh my help." And poor Peter, for whom we all feel so much sympathy, answers the Savior, "To whom can we go? thou hast the words of eternal life." Well may we inquire with the prophet Jeremiah, "Can any of the vanities of the Gentiles cause rain?" When we walk in darkness, are shut up and cannot come forth, can we turn our minds in another direction and find the desired comfort? Said the prophet Samuel unto Israel, "Though ye have done all this wickedness (in asking a king) yet turn not aside from following the Lord, for then should ye go after vain things which cannot profit nor deliver, for they are vain; for the Lord will not forsake his people, for his great name's sake, because it hath pleased the Lord to make you his people; for consider how great things he hath done for you." Let us also hearken and consider not only our first deliverance from Egyptian bondage, but the many times since that he has "changed our prison garments, putting off our sackcloth and girding us with gladness." And surely he has given us "a daily rate for every day," whether we have always realized it or not, so that our souls have been kept alive even in famine. O that we might praise the Lord for his goodness and for his wonderful works unto the children of men; but how unable we are to stir the fire of love and gratitude or make it burn brighter in these poor hearts of ours. As I have alluded to an experience of bondage, I will be more explicit. The past summer was to me spiritually a winter season much of the time. I felt fretful and discontented, often doing or saying something to grieve over and regret. I felt that for my disobedience "the Lord had delivered me into their hand from whom I was not able to rise up." I was always glad to get to meeting, yet I could not enter into and enjoy the preaching as formerly. Sometimes fearing that I had sold my birthright and was too proud and deceitful to make confession. True it is that "By whatsoever a man is overcome, by the same is he brought

into bondage." As we cannot mark the hour when winter gives place to genial spring, so mysteriously sorrow gives place to joy and gladness. I saw not the departure of the one nor the entrance of the other, and while wondering over the change that had been wrought in my feelings, and trying to understand something about it, this scripture was presented to my mind, answering all my questioning thoughts, "Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you."

"This love, how cheering is its beams,
All pain before his presence flies;
Care, anguish, sorrow melt away
Where'er his healing beams arise."

I would that I might oftener be found resting in this love, so much of the time my face is towards the desert of which we lately read. But "We are saved by hope."

I have written you a long letter, may its perusal help to pass away some lonely hour. Wishing you much comfort and true happiness in this new year, I remain respectfully yours,

RUTH A. HOLCOMBE.

PLYMOUTH, Ill., Jan. 20, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As I am much confined at home of late by affliction, old age and infirmity, and consequently feeling gloomy and despondent in mind, I have concluded to write a few lines to you. If you see proper to give them through the SIGNS to the many readers of the same, you may do so, as there are many of them who have heard of me, but never seen me, and many whom I never saw, but have become well acquainted with them through their writings, which have been full of comfort and edification to me in my declining days. I have but a short time to remain on these mortal shores, being now nearly seventy-seven years of age, and my wife some older, and both of us quite feeble and much afflicted, so that I cannot hope to visit my brethren much longer, as my affliction is of such a nature as to prevent my traveling only by railroad. Therefore, my dear brethren, I hope you will continue to write your epistles of love for the comfort of such as we are.

I sat down to write to show my appreciation of the SIGNS OF THE TIMES. Although I see some things in it which I cannot indorse or understand, yet I never try to pluck out a brother's eyes because I cannot see through them. But I wish to say this, that the general principles advocated by and through the SIGNS I do most heartily indorse and recommend, namely, salvation by grace, which was given us in Christ before the world began, and that his people are kept by the power of God through faith unto salvation, ready to be revealed in the last time. This glorious doctrine I love with my whole heart, and if I should lose sight of it for a time by the hiding of his face, I should be filled with awful horror; for I know that in me, that is, in my flesh, there is no good thing. So it is in the absence of my dear Savior

that I am taught to know my utter ruined and lost state, and unless he graciously upholds me, I know I am gone forever; but when he shows his smiling face, then all is well. When by his light I am enabled to walk through darkness, I feel as though I could run through a troop or leap over a wall. Thus you see how I am tossed to and fro. Sometimes on eagles' wings I fly; then again I am down with the vulture, feeding on the filthy carcass, or the dust, which is the serpent's meat. Thus I am made to feel in myself what was seen in the Shulamite, as it were the company of two armies. I have been troubled with these two belligerent principles in me for almost forty-seven years, which at the beginning of my religious life so greatly alarmed me that I was ready to say that I was no christian; for I had thought previous to conversion that if a man was converted he became entirely holy. So were my first feelings when the love of God first filled my soul; but soon I was made to realize the power of sin rise up in my fleshly nature, warring against the spirit of my mind, bringing me into such bondage and trouble that I was not able to deliver myself. But in my deepest trouble the words of Jesus in John xvi. 33 were applied to my soul, filling it again with his love. It gave such heavenly peace as to silence all fears for the time being, and caused me more carefully to search his holy word, which teaches that all the spiritual peace we enjoy in time comes from the God of peace, through Jesus the Prince of peace. This Holy Spirit applies to the troubled soul the gospel of peace; and an apostle would say, "Finally, brethren, farewell; be patient, be of one mind, live in peace, and the God of love and peace shall be with you."

I need not say to all the dear brethren who write for the comfort of God's people anything by way of advice, for you have been taught of the Lord, and have a gift to set forth the glorious doctrine of Christ experimentally to the understanding and comfort of the household of faith. I merely thought that I would try to give expression of my feelings while I sat thinking of the many poor of the flock, who often feel like they are alone, and that no one has such feelings as they have. Dear readers, if any of you have such feelings, remember that you are not entirely alone, and that there is one at least who is keeping you company all the length of your journey, though we be thousands of miles apart. O may God's grace support you to your journey's end. Pray for one who knows that he is now on the downward road of time, soon to reach the cold, chilling waters of death; yet I have a humble hope that I will live forever, for Jesus says, "He that liveth and believeth in me, shall never die." I know that I soon must put off this tabernacle, even as the Lord has showed me. If I and you shall then be clothed upon with our house which is from heaven, O how delightful it will be. Then our groaning in

this earthly house will be done forever, and may it be our privilege to meet on that beautiful shore, to dwell forever in his presence, and to behold his glory.

JACOB CASTLEBURY.

UTICA, N. Y., Feb. 21, 1881.

ESTEEMED EDITORS:—Inclosed I send you a hasty translation of a letter from our brother, L. Hecker, who was baptized after your last Association. As I have formerly sojourned with him for nine years in a Babylonish organization called New School Baptists, and have together endured many troubles on account of doctrine, for the truth's sake, and suffered persecution from false teachers, the letter has been of great edification and comfort to me, having passed through the same experience. There are a few more in the same organization who, I think, have eyes to see, but whose vision is as yet indistinct.—Mark viii. 24. But I trust that the good Lord, who made our dear brother to see clearly, will also put his hands upon their eyes a second time, so that they may likewise see every man clearly.

Now, dear brethren Beebe, if you shall consider the letter of sufficient interest to the readers of the SIGNS, it is at your disposal. I hope the brother will pardon me for sending it.

In affliction yours,

JOHN M. BOES.

ALBANY, N. Y., Jan. 15, 1881.

DEAR BROTHER BOES:—Your kind letter I did receive and read with great pleasure. I have often determined to write to you since my return from the Middletown meeting; but then again I thought I would pay you a visit, but have delayed so far. I believe myself that it did surprise you to hear of the step which I have taken. If I could have prevented it, that is after the old man, it would never have been done. But when God commands, who can hinder? His counsel must stand. He will do all his pleasure, and he makes his people willing in the day of his power. This have I experienced, if I can be counted as one of them. If I should say that I never had tasted that the Lord is gracious, it would not be truth. On the opposite, I must say that I have times when the flesh and various other enemies are striving and warring in a deadly combat with my soul, and I am made to exclaim with one of old, "O wretched man that I am! Who shall deliver me from the body of this death?" And at such times I know not what I am. But the good Shepherd and Bishop of our souls is yet in power, as a poet says,

"When Satan threatens to devour,
When troubles press on every side,
Think of our Shepherd's care and power:
He can defend, he will provide."

Dear brother, you say that if the Old School Baptist Church is not the church of God, then there is no more a church of God on earth. To this I say, Amen, amen. I do not make claim of much wisdom. Should I do so, it would be presumption; but if I have received a gift, I have compared

the doctrine and order of this church in the light of God's word, and if I take into consideration my own experience, I then find a contrast as day and night, the darkness of which may be felt.

My dear brother, I wish you had been present at the Association and heard those men speak. I, at times, did not know whether I was in the body or out of the body. I several times, notwithstanding all my endeavors to suppress my tears, could not control them. When Elder Beebe, at the close, gave notice that on the Saturday following there would be a covenant meeting, and that if any were present who wished to unite with the church, such would then have an opportunity to relate their experience, I then thought I was too unworthy. The whole of my unworthiness lay before my soul as a mountain. Fear and trembling came over me. From Friday evening till Saturday night I experienced hours which I never shall forget. The whole power of hell was set against me to prevent. But O the kindness of the Lord! What did happen? The night disappeared, the day broke forth, the Lord appeared in a still, small voice, saying, Peace. Rest and comfort was given me, a holy peace which only the Lord can give, could I enjoy. It was the Lord in his power. This I could plainly see and feel, and that he did it all alone. I attended the church meeting, and when the door was opened for such as desired to unite, I was again overpowered with fear which I cannot describe; but the Lord did give grace, so that I with fear and trembling could stammer a few words, and to my astonishment I was received. But then again I became uneasy and thought if I had said all *as I am*, then they would not have received me. In my bewilderment I did not exactly know what I said, and so I thought that I had told them only good things of myself, but nothing of my bad heart and deep corruption; and this again brought me into great anguish; but when the hymn No. 1022 was sung, I became more quiet, and a still peace took possession of my soul, and the joy I experienced during baptism was great; and I believe that if all the power of darkness had arrayed itself against me I could not have feared, such a measure of encouragement did the Lord give. To him alone be all the praise. What a great difference there is under grace, instead of formerly, when I yet mixed works and grace together. The former is duty, the later is delight.

But I think I must tire you. I did not think when I commenced that I should write so lengthy, but I just feel so; it is not always so. I have times of changes, often deep down in the valley. And if I am a child, I am one of the smallest. This I feel. Your request to visit you I must delay until spring, if the Lord will, and then my wife intends to go with me. My kind regards to brethren Schachtel, Winter, and all the friends. May the Lord of all grace be with you all, is the wish and prayer of your brother in the Lord,
L. HECKER.

OLUSTEE CREEK, Ala., Feb. 17, 1881.

ELDER G. BEEBE & SON—BELOVED BRETHREN:—The SIGNS OF THE TIMES for February 1, 1881, is received, laden as usual with good news from a far country. How my poor soul is made to rejoice in seeing such a oneness among the dear writers. It appears useless for poor me to undertake to express the emotions of my soul on the receipt of such news, as the dear writers express my emotions much better than it is possible for a poor, ignorant sinner such as I to do. For nearly twenty-five years I have been a reader of the SIGNS, and I can say of a truth that I love the cause it advocates. I love the paper, I love the editor, and I love the contributors, and I sometimes hope it is because I love God and his dear Son Jesus Christ. If this be true, I know it is because God first loved me. O how I rejoice to learn that peace, sweet peace, and brotherly love, are once more prevailing and reigning throughout our Father's family. Dear reader, help me rejoice. When I turned from the world and cast my lot with the despised Old Baptists, I longed for peace, such as the world cannot give nor take away. O, brethren and sisters, pray that God may enable us, the Old School Baptists, to love one another. How pleasant it is to love; but O how bitter it is to hate one of our fellow-creatures, especially one who is called an Old School Baptist. The persecution and misrepresentations so rife for the last two years appears to be dying out; at least some two or three of the boasted batteries of the adversaries have been silenced, and some of their big guns demolished, which were wont to pour forth volley after volley of vile slander into the ranks of God's dear children, to confuse and bewilder them; but thanks be to our God, the smoke, dust and fog are passing away, and we begin to see the effects. We may see the slain and wounded, and find out who they are, and hear the soothing sound of peace and love among the brotherhood. The recent tirade should be a warning to men, teaching them that they may attack the Old School Baptists from the pulpit and the press, but to be sustained and upheld by the Primitive Baptists in so doing is a precarious undertaking.

Allow me to say to the dear writers for the SIGNS, that I often feel like throwing in my mite toward writing for our paper, but the beloved brethren and sisters all write so well that when I take my pen I can only say, they have all presented the truth concerning my feelings, and I thank the good Lord that it is so, without feeling able to add a single sentence.

Brother Beebe, how long before we may look for the publication of the third and fourth volumes of the Editorials in book form? I, for one, would be glad to have them. I would also be glad to have the writings of Elders T. P. Dudley and S. Trott in book form, as we have Elder J. F. Johnson's. What say the brethren? Can we have them?

I will close. May the Lord bless

the dear writers and readers of the SIGNS, together with the beloved editor, with such blessings as will most conduce to their good and God's glory, is my desire for his name's sake. Amen.

Yours in love of the truth,
W. E. FREEMAN.

NORTH ROYALTON, Ohio, Jan. 1881.

FRIEND BEEBE:—My case may seem strange and peculiar, and indeed I am a wonder unto many, but the greater to myself. I am severed from those who have a name to live, none care to speak to me concerning matters that fill my thoughts, mind, and, I trust, my heart, by day and by night. I am astonished often at the seeming indifference of men of all classes, both religious and otherwise, about the things that have such a hold upon me, and fill me with such anxiety and unrest that make me hunger and thirst after something so much above and beyond all that is esteemed among men as heaven is above the earth. I cannot say it better than the "man of God," "As the hart panteth after the water brooks, so panteth my soul after thee, O God." My tears are my meat day and night, while they continually say unto me, Where is thy God? And, indeed, where is he? O that I knew where I could find him! What a sad case where one's prayer is shut out, and one has no counsellor or advocate in the court above. Ye that understand these matters tell me, is there hope for one whose hope is "removed as a tree" plucked up by the roots? Is it not so that every tree he has not planted shall be rooted up? Long did I think, or dream, or fancy, or believe, or have a witness or confidence that I was a tree planted by the river of waters. I was strong, fearless, valiant in matters pertaining to the house of God. But now, alas! I am withered like grass, my bones are burned as an hearth, my tongue cleaveth to my jaws, yea, I am as a dead man, out of mind. O ye who fear God, can you tell me is there hope for one walking in the shadow of death? One burnt up root and branch; one that began to build, but not able to finish; one exalted to heaven, and thrust down to hell. Say, ye that know the plague of your own heart, and the pains of hell, is there hope for one *lost*? O what a meaning in that word! O the terrible sensations, wandering in a howling wilderness, *lost*! None to take pity, no friend, no companion, no God. I do not wonder that Job cried, in the bitterness of his soul, "Have pity upon me, O ye my friends, for the hand of God hath touched me." I write in solitude and sorrow, for my soul is full of troubles and my life draweth nigh unto the grave. May be I am sensitive and naturally sensitive and melancholy. Be that as it may, though I plunge myself into trouble, I cannot bring myself out; there is but *one* mighty to save. If he reveal himself, his power and love, it will be well; if not, then mourning, lamentation and woe.

"By whom shall Jacob now arise,
Can any tell by whom?
Say, can this branch that withered lies
Again revive and bloom?"

Your sorrowful friend,
ELISHA TIBBALS.

UTICA, N. Y., Dec. 19, 1880.

DEAR ELDER BEEBE & SON:—As the time has arrived for the renewal of my subscription to the SIGNS OF THE TIMES, I very gladly inclose an order for that purpose. I feel it to be a great privilege to do so, and beg to assure you I have a full conviction of its invaluable worth; for I have often found the blessing of the Lord to accompany the perusal to my soul's instruction and comfort. I feel that I would not be without it, for I see so much of the spirit of Christ pervading the minds of both editor and contributors that I have often felt it to be one of my greatest privileges to sit under its teachings, and feeling an assurance that the whole body, so far as individually acquainted with it, must be more or less edified and instructed in the things of the kingdom of our God. I greatly rejoice, too, that in the midst of trials and persecutions the Lord is so graciously pleased to keep you firm and steadfast, in unfurling the banner of divine love to his people, in the full and finished salvation which is in Christ Jesus with eternal glory. May he be graciously pleased still to sustain you in your labor of love, notwithstanding the many enemies that are sure to rise up against those who advocate the principles of divine and sovereign grace. But truth must and will prevail, to the glory of our God, and to the utter confusion of all its enemies. I am now staying in this city, where I am greatly privileged, both as regards church fellowship and the unspeakable blessing of hearing from time to time the precious gospel preached by our highly esteemed brethren, Elders Durand and Bundy. The Lord is indeed ever mindful of us. He provides such rich repasts, and as a church we feel greatly to rejoice in his love, and to sit under his shadow with great delight. O that I could love him as I would and praise him as I ought.

From your sister, I trust, in gospel hope,

JANE M. BURBIDGE.

"The Lord hath appeared of old unto me, saying, Yea I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jeremiah xxxi. 3.

Last July I received a request from a dear brother, who is an able minister of God's word, to write something on the passage of holy writ that is at the head of this article and send to the SIGNS OF THE TIMES for publication. I have received other requests from brethren and sisters to write on portions of scripture from time to time, but have felt my inability to do so to profit, or in a way that is calculated to comfort or enlighten God's dear people, and have thought best to remain silent, and should not now attempt to write on a subject that is controverted. In this passage as we understand it, the Lord was pleased

to shew to the prophet the return of the Jews to the land that he had given to their fathers, and of their gracious possession of it. "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places," &c.—Jer. xxx. 18. Jeremiah was shown that not only national Israel should return to their promised possessions but also that spiritual Israel would be redeemed and brought into their promised possessions, by the coming of their Messiah in due time. "For this is my covenant unto them, when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election they are beloved for the *fathers'* sakes."—Rom. xi. 27, 28. Paul seemed to look back to the *fathers* and realize that away back in their day they had the same promises and encouragements that are enjoyed by the people of God after the coming of the Savior. It was the same spirit that Moses possessed when he sang the song of deliverance after passing through the Red Sea, and also that Miriam the prophetess possessed when she played upon the timbrel or when she "answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."—Ex. xv. 21. We also find Isaiah possessed of this same knowledge, and he declares that "many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 2. Again, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."—Mal. iv. 2. All these old prophets seemed to see with the same clear and comforting view the return of national Israel and also the coming of Christ and his habitation here on earth. Also in this same chapter that our text is found the prophet asks about this coming and then proceeds to answer it. "How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth: A woman shall compass a man."—Verse 22. Showing clearly that he was enabled to view by faith the coming of Christ and of his glorious mediatorial work. The Savior when here on earth preaching his own gospel referred to these same old prophets on many occasions to show that there was no difference in those promises and these, and that one was as sure as the other. On one occasion, after he had healed the woman from her infirmity that she had been bound down with for eighteen years, he said unto the Galileans that he knew whence they were, but "there shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out."—Luke

xiii. 28. This is fulfilling some of the same things that Jeremiah saw in his day. We will now notice briefly the latter part of the text and hasten to a close. "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." This is given by the prophet as the language of God, and he as the servant speaks these words that are so full of comfort to all God's people, "Yea, I have loved thee with an everlasting love." See what the apostle Paul says about this same matter. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 4-7. Again, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; 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. 8, 9.

But to return again to the prophets and hear what they say of the coming of Christ and the gathering of spiritual Israel, Ezekiel viewed the day of Christ's coming and says, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezek. xxxvi. 25-28. Again, when this same prophet was carried out in the spirit and was caused to pass by and around the valley of bones, he was enabled to see the same gathering that Jeremiah viewed when the Lord appeared to him of old, and could now, when commanded, prophecy to them, as God's servants now go when commanded, speaking often to what seems to their natural reason to be a valley of bones, and sometimes "very dry" ones. Yet God can "lay sinews upon" them, and will, in his own good time, cause a shaking and a noise to be heard, and then the bones are seen coming together, "bone to his bone," and at last breath comes into them and they live. Then we can feel something of the same that the prophet felt when he was told, "These bones are the whole house of Israel."—Ezek. xxxvii. 11. Daniel was also enabled to see these same things and could say, "At that time thy people shall be delivered, every one that shall be found written in the book," and goes on to tell what will come, and describes the resurrection, showing that

not only the just but the unjust also shall be resurrected.

It would seem these are enough to fully prove the truth of Jeremiah's language that the love of God is everlasting. "I have loved thee with an everlasting love." What is the definition of everlasting love? Webster says, "always pleasing, ever giving delight." Then the question also arises, what is everlasting? We find the definition of this word given thus: "living without end, eternal, immortal, having eternal existence, continual," &c. Now if God is immortal and everliving, and he loves with an everlasting love, as he has declared in our text that he does, what is the result? It is that all he has said is as sure to come to pass as that he lives. He has also said that he is God and beside him there is no God. "I am the first, and I am the last; and besides me there is no God."—Isa. xlv. 6. Again we find the Savior in conversation with his disciples, and he asks them "Whom do men say that I, the Son of man, am?" (Matt. xvi. 13) thus clearly stating that he is the "Son of man." Again, when Peter said, "Thou art the Christ, the Son of the living God," he says to him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17. It would seem that these are enough, but we read that, "In the mouth of two or three witnesses every word may be established." We will now bring Paul's testimony, in conclusion, to show the certainty of the declaration made by God as expressed by Jeremiah. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 38, 39.

I have only touched a few of the glorious, grand truths that might be brought forth to establish the truth of the completion of all things by God, and that his people were as complete and as secure in Christ Jesus before the foundation of the world as they will be when brought home to eternal glory.

"No other stay have I beside;
If these can alter, I must fall."

This is the language of the poet, and suits the feelings of every poor, helpless sinner, saved by grace, and when they are led to see their utter helplessness and dependence upon a sovereign God they can say,

"Lord, at thy feet I bow,
My thoughts no more repine;
I call my God my portion now,
And all my powers are thine."

I will close, submitting this to your judgment as to publication, dear editors, and to the consideration of the dear brother that requested me to write, and all others that love the truth as it is in Christ Jesus. I might have taken up the two covenants and run them through, but will leave that for some abler pen.

Brother Beebe, I have extended this article far beyond what I expect-

ed when I commenced writing, and if it is too lengthy curtail it, or throw it aside, for I have no disposition to occupy space in your columns to the exclusion of other matter. I realize the fact that I am poorly qualified to write, and this subject was given me by one of the able ministers of the west, and I was urged to write.

I hope I have the cause of Zion at heart. I remain your brother,

JAMES M. TRUE.

COLUMBUS JUNCTION, Iowa, Feb. 14, 1881.

STATE ROAD, Del., Feb. 22, 1881.

DEAR BROTHER BEEBE:—I have been requested to write for the SIGNS upon the sentence recorded in the sixty-eighth Psalm: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

To get hold of the sense and force of this expression, it will be necessary to notice the sentences preceding it with which it stands connected, and also to notice the Psalm from which it is taken as a whole. The occasion that the inspired psalmist appropriates to this devotional work appears to have been the removal of the ark to its final and permanent abode in the city of David. As Jerusalem had come to be known as that city that the Lord God had chosen out of all the tribes of Israel to put his name there, whenever the ark should be so removed, and occupy its place in the sacred temple, instead of dwelling under curtains, it will be one of those suggestive occasions that awakened both the harp and the pen of this inspired and prophetic singer. He sees the Lord arising to his resting place, to dwell in his holy hill, in this removal and final settlement of the ark of his strength. He looks forward to the fulfillment of what the LORD had said unto his Lord, in regard to sitting upon his throne until his enemies were made his footstool. "Let God arise, let his enemies be scattered," &c. "As smoke is driven away, so drive them away; as wax melteth before the fire, so let the wicked perish at the presence of God." If the writer had been an eye witness to the effect of Christ's preaching upon the multitude of Scribes and Pharisees who gathered about him, he could not have more accurately described it. As a scorching and consuming fire, so his heart-scorching words burned and devoured; and so they fled from it, and so they melted away before it. The presence of God, the power of God and the work of God were in his word, and were the life and spirit of the word; and so with the breath of his lips he exposed and slew the wicked. They could not stand it; they were consumed by it as chaff, or as the dry stubble. The same word that proceeded out of his mouth, manifesting the enemies of truth and consuming them, is that upon which his children live, and in which they exceedingly rejoice. The psalmist goes on immediately from this to contemplate the other side of the picture: "Let the righteous be glad;

let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name," &c. This all then is to be understood of New Testament times and gospel preaching, when the old Jewish ark shall no more be remembered nor come into mind. The psalmist's eyes are opened to behold wondrous things out of the law, and he goes on with rapture to describe and to declare the events, the wonderful events, when his Lord shall thus come. "God setteth the solitary in families." "He bringeth out those which are bound with chains." He is (or will be) a Father to the fatherless, and a Husband to the widow, in this his holy and chosen habitation. But the earth is shaken, and even Sinai is moved, and they flee away from the presence of God when he appears as the God of all the families of Israel. "The Lord gave the word: great was the company of those that published it." This word of the Lord publishes salvation and brings good tidings. It declares how God setteth the solitary in families, and how he has prepared of his goodness for the poor. It reveals a dwelling place which God has chosen for his people to dwell in, and which he has blessed forever; and shows that his congregation are gathered unto this abode to dwell in it as their habitation.

The psalmist sees with prophetic vision an utter rout and discomfiture of all the hosts and armies who are found in opposition to this word. "Kings of armies did flee apace." And yet it was the same blessed word which was good tidings to the meek, and which did bind up the broken-hearted. When the Lord did arise to judgment to save all the meek of the earth, he scattered the kings and princes and the rulers of the darkness of this world, as snowflakes are scattered upon the mountains, or as the figs fall from the tree when shaken by the stormy wind. They set themselves against him, and take counsel together; but "The Lord shall have them in derision." There is brought to view in this connection a "she," that did not go forth to battle in this fight, but tarried at home. "She" is the subject of those wonderful declarations upon which I was requested to write. The warfare is accomplished for her, and she tarries at home to enjoy all the benefits of victory, and to divide the spoil. This "she" is the same as those righteous that should be glad, or those solitary that should be set in families, and all those other subjects of sorrow and distress of which the psalmist gives account in this Psalm, to whom the Lord will arise for their help. These are they that had lien among the pots. This figurative expression is a very strong and expressive one, and presents them as sunk exceeding low. They are cast out among the rubbish, and are regarded as marred or broken pottery, that is of no possible value or use. They have been consigned to the ditch or to the mire, or other place of garbage and filth. They are regarded as contaminated, for that they have companied with

sinners. If they are not black or defiled of themselves, they have been among the pots, and so must be shunned. They are viewed as the offscouring and refuse of all things. That they, or that "she," shall be as the wings of a dove, implies something more than merely comparing her to the dove itself. The wise man in the song speaks of her repeatedly as a dove, and as the Redeemer's dove, my dove, &c; but this comparison to the wings of a dove presents her in quite a more important and triumphant light. This capacity for soaring, and for triumphant flight, very naturally suggests a great contrast with lying among pots, and also that she might have been a dove before, only that she had not wings that she was capable of using. But now, in the day of her espousals, she is covered with his feathers, and under his wings she is permitted to trust. So the psalmist in his distress, when weighed down, sinking in deep waters, weary and heavy laden, sighed for the wings of a dove, that he might fly away and be at rest. Then would he hasten away from the windy storm and tempest. By faith he could anticipate, and by faith he could pray for, just what the gospel provides, and just what is here contemplated, as fulfilled to the church under the ministration of grace and truth. Clothed with the garments of his salvation, and covered with his righteousness, she now appears as a dove with wings; and not only so, but there is a beauty and brilliancy upon these wings not appertaining to the dove in herself considered. The dove, though meek and mournful, though harmless and proverbially comely, is not brilliant or silvery in color. But when she is raised from lying among the pots, to be a crown of glory in the hands of the Lord, and a diadem of beauty in the hands of her God, then indeed will she be covered with silver.

The psalmist, in another Psalm, and in the use of another figure, says, "At his right hand did stand the queen in gold of Ophir." And again, "Her clothing is of wrought gold." As a bride, she is brought to the King in raiment far exceeding in gorgeousness and brilliancy what earthly princes wear, with which she is permitted to adorn herself as a bride, or as a king's daughter. As his dove, his undefiled, arising from among the pots, arising in the might and triumph of his righteousness to fly in the midst of heaven, her wings are covered with silver, and her feathers with yellow gold. There is evidently a dropping of the heavens and of heavenly things here brought to view; and the poor and the fatherless, the solitary and those bound with chains, are all set in families, enjoy a spiritual relationship, and enter into the King's palace.

There is much in this subject for all those who have named the name of Christ to consider. The dove was a dove all the same among the pots, a living dove, while downtrodden and oppressed, although among defilement, degradation and death, yet

capable of soaring, and elemented to this higher state of being. The love, the meekness and the sorrow were all there. She is ready to rejoice in her deliverance at any time, whenever she may emerge from among the pots. When it is said that his glory is risen upon Zion, it is also said that his glory is seen upon her. While we talk of this soaring majesty of the church, of her heavenward flights, of her being clothed and adorned with the spirit and grace of her Redeemer, and conformed to the image of the Son of God, we do well to remember that these things should be seen upon us. Certainly those who have spiritual discernment should see that those who have named the name of Christ do indeed put him on, and that they are not making provision for the flesh to fulfill the lusts thereof. They should be found, binding the graces of the Spirit upon them, as a bride doeth, and adorning themselves therewith as with precious jewels.

I have not given the full quotations. Those who have not the passages clearly in mind will find it will aid them to look over the connection for themselves.

Your brother in hope,

E. RITTENHOUSE.

ORDINATIONS.

At a council meeting of the Mt. Pleasant Church of the Primitive Baptist faith and order, Tuscaloosa Co., Ala., on Saturday before the fourth Sunday in January, 1881, for the purpose of examining into the qualifications of brother H. J. REDD, a licentiate, and if found to possess the requisite qualifications to ordain him to the full functions of the gospel ministry, Elder J. J. Atkins, of the Five Mile Creek Association preached, followed by brother Redd, and the council, consisting of Elders J. J. Akers and Wm. S. Norris, Deacons D. W. Wylie, G. C. Sutton and James Skinner, organized by appointing Elder W. S. Norris, Moderator, and Deacon James Skinner, Clerk.

The Moderator then called upon brother Redd to give a relation of his christian experience, call to the ministry, and doctrinal views, which were all satisfactory. The council then proceeded in the following order:

Ordination prayer, by Elder W. S. Norris, the Deacons bowing with them.

Laying on of hands by the presbytery.

Charge by Elder J. J. Akers, followed by the Moderator in a solemn and impressive manner, and the right hand of fellowship by the presbytery and all the brethren and sisters present, in recognition of the call and qualifications of brother Redd to the gospel ministry.

Resolved, That the Clerk send a copy of the proceedings to the SIGNS OF THE TIMES and *Primitive Pathway*, for publication.

WM. S. NORRIS, Mod.

JAMES SKINNER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1881.

LOVE.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."
—1 John iii. 18.

None of the divinely inspired writers of the holy scriptures have dwelt so much upon the subject of love as this beloved disciple and apostle of our Lord Jesus Christ, and perhaps none had more fully experienced and exemplified its power and excellency than he had; yet all the apostles whose writings have been given to us fully agree with him in exhorting the saints to "let brotherly love continue," and that it be without dissimulation, and have spoken of its origin, its power, and of its effects in keeping the unity of the Spirit in the bond of peace.

Although the law which was given to Israel commanded those to whom it was given to love their neighbor as themselves, yet the command of Christ to his disciples to love one another is a new commandment; for it is not to be observed in the oldness of the letter, as a duty only, or a legal obligation, but in the newness of the spirit, as the law of Christ, the law of the spirit of life in Christ Jesus, by which they are made free from the law of sin and death. The love of God, which is shed abroad in the heart of all who are born from above, is far superior to that passion of our earthly nature which is called love. That love is natural, and consequently imperfect; but this of which our apostle speaks is spiritual. The one is of the earth, earthy, and is common, as an element of our nature, to man, a passion, and to brutes as an instinct. It differs widely in its nature and origin from the natural passion of our earthy nature, for the apostles speak of it as being born of God, not of the flesh. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." "God is love; and he that dwelleth in love dwelleth in God."—1 John iii. 7, 16. It is not an improvement of the carnal passion of our fleshly nature, but a special gift of God, and a fruit of his spirit. In the commencement of the chapter to which we have referred we are called to "Behold what manner of love the Father hath bestowed upon us." It differs in manner, as well as in nature and quality, from all other love, and transcends all earthly love as heaven is higher than the earth. This transcendently high and holy love which God has bestowed upon his people, and by which they know that they have passed from death unto life, and by the manifestation of which one to another all men shall know that we are the disciples of the loving Savior, who has loved us and given himself for us, is the love wherewith God, who is rich in mercy, hath loved us, even when we were dead in sins, and by its existence in our hearts we are distinguished from all others of mankind. The beloved apostle, in verse eleven, very justly infers, "If God

so loved us, we ought also to love one another." And as another apostle says, "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again," &c.—1 Peter i. 22, 23.

But we design to speak more particularly in regard to the manner in which this fraternal love should not, and in what manner it should, be cherished and manifested by those whom John recognizes as his "little children." This admonition and instruction is not addressed to aliens, or to any outside of the family and household of God; but to children born of the same heavenly parentage, whose Father is God in Christ, and whose mother is Jerusalem which is above, which is free, and which is the mother of all who are, as Isaac was, the children of the free woman.—Gal. iv. 26, 28. Not to great children who feel able to care for themselves, and need not the admonition; but little children, humbled under the mighty hand of God, too small to be self-reliant or to feel independent; those who feel their weakness, and need to be taken by the hand and led step by step. Larger children may feel able to venture more; but these "new-born babes," who desire the sincere milk of the word, that they may grow thereby, can appreciate the privilege of the counsels and instructions, admonitions and exhortations of those who are called and qualified of God to be as nursing fathers in the family and household of God. To all such little children the admonition of our text comes, first in its negative form, instructing them how they should not love: "not in word, neither in tongue." But what can the apostle mean? Happy indeed is that little child in the kingdom of Christ, or that child of God of more mature age and experience, that has never been betrayed by the device of Satan to love in word or in tongue. Examples are given in the connection immediately preceding our text: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James ii. 15, 16. This describes a case of loving in word, and a very cheap way of loving in tongue, but fails to show how dwelleth the love of God in him who is so liberal of his good wishes that the poor and needy sufferer may be warmed and filled, but not at his expense. There is undoubtedly too much of this heartless but wordy show of love and benevolence among professors of religion at this day, and even among some of the saints of God.

To profess a love for the people of God, for his institutions, his truth and his government, when the power and spirit of that love is not felt

drawing us with its silken cords to an active obedience to the law of Christ, is but a hypocritical dissimulation, which is forbidden; it may sound well upon the tongues of dissemblers, but it reaches not down into the heart. But as the admonition of our text is addressed to those who were recognized by the apostle as little children, as new-born babes, who have tasted that the Lord is gracious, may we not infer that even the saints of God may to some extent be tempted to dissimulate in their professions of christian love, or at least fail to manifest the love which really exists in their hearts in acts of brotherly kindness and christian faithfulness one to another? It really seems that if no such liability existed, the apostles would not so earnestly exhort the saints to let brotherly love continue; it cannot continue where it has not begun, nor where it does not already exist. But where it does really exist, it is not enough that we declare its existence in word or in tongue; there is a more scriptural and practical way to demonstrate its existence, its nature, its heavenly origin and divine excellence than in mere words and fruitless profession.

When we consider the importance of the indwelling of the love of God in our hearts, not only in its uniting, cementing and heavenly power to bring the saints in sweet and joyful bonds of fellowship, and of its tendency to glorify God, and as the indispensable ground of all our acts of obedience to the laws of Christ, but also as the most scriptural and reliable evidence that we have passed from death unto life, its vital importance cannot be overrated. And the manner of its demonstration will appear in a clear and forcible light when we are referred to the example to which the holy apostles have with one voice directed our attention. We are told not only that Christ loved the church, but that he actually gave himself for it. And this is given as an example to the saints; for as Christ has loved and laid down his life for the church, "even so ought we to lay down our lives for one another." The love of Christ was in deed and in truth. God our Savior has commended his love to us, not alone by loving, but in the active manner in which its power was demonstrated in due time, when Christ died for us.

Our professions of love may be expressed in words and utterances of the tongue, which do not reach down into the heart, which move not the bowels of compassion, inclining us to deeds of benevolence and brotherly kindness. Such sounding professions are what the apostle calls loving in word and in tongue; but such demonstrations are fruitless when unaccompanied by deeds of active kindness, as shown by the apostle in the verse preceding our text. What does it profit our needy, suffering brother if we tell him to be warmed and filled, and lavish on him our good wishes, if we shut up the bowels of compassion, and fail to relieve his suffering

to the extent of our ability? The Godlike example is presented in the context (verse 16): "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." If God's love to us had been only in word or in tongue, unaccompanied by deeds of mercy and grace, we must have perished in our sins. If the same love of God which was commended to us in the wonderful sufferings of the Savior for our salvation is shed abroad in our hearts, surely it will lead us to suffer, and if need be, to die, for our brethren. We will not only take joyfully the spoiling of our goods to minister comfort to our destitute and suffering brethren, but we will cheerfully brave even the terrors of death and the grave, if called to do so, for the good of the cause and people of our God.

Let us call attention a little further to the distinction between loving in word and tongue, and that love which is in deed and in truth. May we not with word and tongue profess to love our brethren, and even when they do not need to share with us our worldly treasure, fail to show our love in faithfully watching over them, telling them their faults, and laboring to reclaim them? If instead of telling our brethren their faults in meekness and love, we publish them to others, calling the attention of others to their failings, although we may profess to love them, and to be grieved that they have erred, yet such love is rather in word and tongue than in deed and in truth. A profession of love to God, to his truth and to his people may be expressed by word with the tongue, as in the case of Joab to Amasa, "Art thou in health, my brother?" (2 Sam. xx. 9) while the instruments of cruelty and death are concealed. And David complained of one whose words were smoother than butter, while war was in his heart; and whose words were softer than oil, yet were they drawn swords.—Psa. lv. 21.

When we profess our love for the assembling of the saints for the social worship of God and comfort and edification of the saints, and solemnly covenant that we will not forsake the assembling of ourselves together, as the manner of some is, and solemnly address to God our songs, in the words of the poet,

"Might I enjoy the meanest place
Within thy courts, O God of grace,
Not tents of ease, nor thrones of power,
Should tempt our feet to leave thy door,"

and then allow things of much smaller magnitude to prevent us from attending the meetings of the church, where is then the blessedness we once spake and sang of? Our love for the house of prayer should be in deed and in truth, if we adhere to the admonition of our text. How frequently have some of the saints brought sorrow and barrenness of mind upon themselves by selling their birthright privileges in the church for some momentary carnal gratification. In word and tongue they say they prefer Jerusalem above their chief joy; but in deeds they show a lamentable pre-

ference for the allurements of time and sense.

Again, there are other expenses to be provided for, besides that of ministering to the poor, which demand of us as faithful stewards of our temporal things, as those who believe that all things belong to the Lord, and that he requires of us that according as he hath prospered us in putting us in trust, that we should communicate to whatever is needed to sustain the order of his house, and hold ourselves accountable to him, whose we are, and whom we profess to serve. The nature of our love to him, to his people and to his cause is tested by our faithfulness or delinquency in giving or withholding. "The liberal deviseth liberal things; and by liberal things shall he stand."—Isa. xxxii. 8. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."—Proverbs xi. 24, 25. All our worldly possessions should lie at the apostles' feet, to be used or disposed of as God by his inspired apostles has commanded. The terrible judgment which fell on Ananias and Sapphira for dissembling and lying to the Holy Ghost in this matter, should be a warning to all whose covetousness would lead them in a like manner to dissemble. Can we who profess to know the love of God sing to the Lord the following stanzas,

"All that I am and all I have
Shall be forever thine;
All that my duty bids me give,
My cheerful hands resign.

"Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great
That I would give him all,"

and at the same time refuse to bear an equitable share of the expenses which are required in providing a suitable place to meet for the worship of God, or to support his ministers, whose time and labor are devoted to the feeding of the flock of God, which he has purchased with his own blood? Can we do this, and not lie to the Holy Ghost? We solemnly say we would give him all that we have and all we are, when a very small part of what he has made us stewards of is either withheld or grudgingly given. On this very subject an apostle reminds us that "God is not mocked; for whatsoever a man soweth, that shall he reap." How vain are loud professions of love to God, to his people, to the ministry which he has raised up, if our love is only in word or in tongue. If there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.—2 Cor. viii. 12.

Where little is given, but little will be required; and where much is given, and held in trust by the stewards, more will be required. It is too frequently the case, so far as our observation extends, that those who are the least able bear more than their just proportion of the burden of supplying the necessary expenses of our churches. We do not mean to exempt the ministers from a just share

of responsibility; for they are men of like passions with others, and may, from an undue anxiety to serve their own avarice, run greedily after the error of Balaam, and make merchandise of their sacred calling, by watching more vigilantly to find out and occupy the most lucrative places, rather than watch the hand that points out the places where their labors are more needed. Nor do we call attention to this subject on our own account, for our course is nearly finished; and in more than sixty years in the ministry our lines have fallen to us in comparatively pleasant places, and our lot has been cast among faithful and kind brethren, whose love generally has been in *deed* and in *truth*. At our advanced age we feel a good degree of assurance that our brethren will bear with us, when for the sake of those we soon shall leave behind us, both ministers and brethren, and for the general prosperity of the church of Christ, we call attention to this important but exceedingly delicate subject. Covetousness, whether in the church or in the ministry, is *idolatry*, and is classified with the most reprehensible abominations. It is a sly fox that spoils the vines, and often gets a strong hold of us before we are aware that we are at all under its pernicious influence, or in any degree controlled by it.

Let us carefully review the admonition, as presented by the apostle in its legitimate connection. In verse 14 of this chapter, our knowledge that we have passed from death unto life rests upon the existence of this love in our hearts, which is not in word and tongue, but in deed and in truth; for he that loveth not his brother abideth in death. In verse 15 we are informed how the love of God is perceived, in distinction from that profession of love which is only in word and in tongue. It is clearly perceptible in this, that the love of God in Christ Jesus was demonstrated as the pure love of God in his laying down his life for us; and we, if that same love of God dwells in us, will be by it ready to lay down our life for the brethren. Hence, in verse 17, he demands how this love of God, which can be perceived in no other way than by sacrificing even life, if need be, for the brethren, can dwell in him who, having this world's good, will shut up the bowels of compassion from his brother who is in need of substantial aid. And in verse 19 he shows that "Hereby," that is, by loving in deed and in truth, "we know that we are of the truth, and shall assure our hearts before him," that is, before God.

What greater desire can any child of God have than that he may assure his heart before God that he knows the truth, and that in deed and in truth the love of God dwells in him, giving infallible evidence that he is born of God?

W I S D O M .

Elder James Hammond of Pecan Point, Ark., desires our views on Proverbs viii. 22, 23: "The Lord

possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

In the book of Proverbs Wisdom is personified as the mother of children who receive her salutary counsels and obey her instructions; hence we are informed that Wisdom is justified of her children. In this eighth chapter, she is represented as crying aloud, and saying, "Unto you, O men, I call; and my voice is to the sons of man." She is represented in striking contrast with Folly, or the strange woman of the preceding chapter, who is "loud and stubborn," beguiling the simple, casting down many wounded and slaying the strong who are allured by her deceptive tongue, and captivated by her flattery; for "her house is the way to hell, going down to the chambers of death." But of Wisdom, it is said, "All the words of her mouth are in righteousness; there is nothing forward or perverse in them." Her instructions are better than silver, and rubies are not to be compared with her counsels. All that is said of Wisdom is true, whether considered in a temporal or spiritual application. The fool, or person devoid of wisdom, led on by folly, rushes on like one who is going to the correction of the stocks, or as the ox goeth to the slaughter, but those who are governed by the dictates of true wisdom see the snare which is laid for them and avoid it. In extolling the excellence of Wisdom, the inspired writer shows not only that by Wisdom kings reign and princes decree justice, but, from the contemplation of wisdom as exemplified in the judicious reign of kings and the sagacious counsels of the prudent of this world, the writer rises to the more sublime and infinitely glorious height of the wisdom of God, as an attribute or perfection of the supreme Deity, as manifested in all his works, counsels and decrees, as far transcending the highest order of human wisdom as the heavens are elevated above the earth. The Wisdom of God personified claims its existence with God before his works of old, even in the beginning of his way, set up from everlasting, or ever the earth was. "The Lord possessed me in the beginning of his way, before his works of old." That the wisdom of God is coeval with his eternal existence there can be no justifiable doubt, for he is immutable and without the shadow of turning. And being infinitely perfect from everlasting, has always been as wise as he will always continue to be, for that which is infinitely perfect can admit of no improvement. This is abundantly demonstrated by the irrefragable arguments implied in the declarations contained in the chapter.

Let our thoughts revert back to the creation of the world, and to the state of things before the world was brought forth by the creating power of God, even admitting that God had power to create all things, yet if he had been deficient in wisdom, the order and harmony of the divine ar-

rangement might have been defective. But what an infinity of wisdom as well as omnipotence of power is displayed in everything which he created. In every stroke of his hand his wisdom cries aloud, and his understanding puts forth her voice. The challenge is given, the demand is made by the Creator of the heavens and earth, "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? Who hath directed the spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him knowledge, and showed him the way of understanding? Behold, the nations of the earth are as a drop of the bucket, and are counted as the small dust of the balance!" "Have ye not understood from the foundations of the earth, it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth."—Isa. xl.

The claims of Wisdom are well sustained, that she was present in the beginning of the way of God, before his works of old, set up from everlasting, from the beginning, or ever the earth was; when there were no depths, she was brought forth, when no fountains abounded with water, and before the mountains were settled, and before the hills was she brought forth. While as yet God had not made the earth, nor the fields, nor the highest parts of the dust of the world; when he prepared the heavens, she was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was his eternal Wisdom by him, as one brought up with him, and was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth, and her delights were with the sons of men. In view of all this amazing display of infinite wisdom, the psalmist exclaimed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." (Psa. cxxxix. 6) And the inspired apostle could respond, saying, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory

forever. Amen."—Romans xi. 33-36.

Many in reading this eighth chapter of the Proverbs apply the passages wherein Wisdom is personified to the person of our Lord Jesus Christ, and it is certain that many of the declarations of Wisdom here made may apply to him, as well as to Wisdom, abstractly considered, or considered as an attribute of the supreme Godhead; but in these proverbs the feminine gender is used, which is nowhere in the scriptures applied to Christ. Truly, "He is of God made unto us, wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30. And the apostle also speaks of "the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."—Col. ii. 2, 3. And again, Paul says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 23, 24.

If we have rightly understood the scriptures, Christ was "set up from everlasting" in his Mediatorial Sonship, as the Wisdom and the life of his body, the church; and in his relation to the Father, as the only begotten Son, in which Sonship is included the sonship of all the sons, children, and heirs of God, and joint heirship with Christ, so that they were chosen in him, and in him blessed with all spiritual blessings, according to that choice, or election, before the foundation of the world; and as the Son of God and Mediatorial Head of the church, he was and is, as one brought up, and perfectly identified with the Father, when there were no fountains abounding with water. Before the mountains were settled, before the hills were, and while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When God prepared the heavens, when he set a compass upon the face of the depths; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was Christ, as the Mediatorial head, life, wisdom and power of his body and members, by him, as one brought up with him, and was his delight, rejoicing always before him, rejoicing in the habitable part of his earth; and his delights were with the sons of men, for he is The Word that was with God, and he is also the Word which was God. "All things were made by him, and for him, and he is before all things, and by him all things consist: and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."—John i. 1-4; Col. i. 16-19.

All the fullness of the Godhead is in him, for he is in the Father and the Father is in him, and he and the Father are One and the same God, beside whom there is no God. The fullness of the church is in him: for he is given to be the head over all things to the church which is his body and the fullness of him that filleth all in all.—Eph. i. 22, 23. He is "full of grace and truth;" "And of his fullness have all we received, and grace for grace."—John i. 14, 16. "In his presence is fullness of joy, and at his right hand there are pleasures forevermore."—Psalm xvi. 11. In him is plenteous redemption, and all power in heaven and in earth is vested in him, that he should give eternal life to as many as the Father has given him. It is a blessed consolation to the saints that their life is hid with Christ in God, and that he has been their dwelling place in all generations, even from everlasting to everlasting; and that they that dwell in the secret place of the Most High shall abide under the shadow of the Almighty.

REVELATION XXII. 1, 2.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—Will you please give us through the SIGNS your views on the first two verses of Revelation xxii., more especially on the words *leaves and nations*, and oblige the writer and many others?

Yours in hope of a better resurrection,
T. V. WARE.

REPLY.

Such views as we have on the subject proposed may be found in volume xxvii., No. 13, pages 101 and 102, for July 1, 1859. But as our brother may not have access to that paper, we will briefly state for his satisfaction that the nations to be benefited by the healing virtue of the leaves of the tree of life we understand are those nations spoken of by the prophet Zechariah, ii. 10, 11: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." These nations may represent the people of God among the Gentiles, which are healed by the living waters which flow from the throne of God and the Lamb; or as in the vision of the prophet, from the sanctuary of the Lord, of which it is said, "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."—Ezekiel xlvi. 12. The healing virtue in the leaf is from the saving virtue of the pure waters of life, which nourish and invigorate the root, permeating the tree and all its branches, causing it to bring forth its fruits according to his months, and supplying its foliage with medicinal virtue for the healing of the nations.

Only the pure waters from the throne of God and the Lamb can give life to the nations of those who shall be joined unto the Lord, of whom it is said, "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."—Micah iv. 2.

We are inclined to believe that while the fruits of the tree of life are the fruits of the Spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c., the leaves or foliage which adorn the tree, and possess healing virtues, may represent the order, ordinances, conversation, and strict obedience of the saints, in which they adorn the doctrine of God our Savior in all things, and thereby let their light so shine before men that they may see their good works, and glorify our Father which is in heaven.—Matt. v. 16. The people of God in all the nations of the earth, especially among the Gentiles, are in their natural and fallen state prone to idolatry, and will-worshippers, and followers after the traditions of men; and among such all who are now recognized as saints "had their conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." But being redeemed by the blood of Christ, called by grace, quickened and born of the Spirit, they require the healing virtue of the leaves of the tree of life, and all the gifts and graces which adorn and beautify the tree of life, the gospel church, which are 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. 12, 13.

JOHN V. 40.

DEAR BROTHER BEEBE:—Please give your views on John v. 40, and oblige your weak brother,
JOHN DARBROW.
EAGLE STATION, Ky., Dec. 14, 1880.

REPLY.

The text on which we are desired to give our views, reads thus: "And ye will not come to me that ye might have life." This chapter, as well as all other parts of the sacred scriptures, testifies of the utter inability of man to approach unto God by any power or ability which they possess in or of themselves. In the next chapter Jesus says positively to the same unbelieving Jews, "No man can come to me, except the Father which hath sent me, draw him." Evidently implying that the same power and grace which was required to provide and send the Savior into the world is indispensably requisite to bring a sinner to Jesus for salvation. This declaration is substantially repeated by our Lord in the same connection, John vi. 44 and 65. "And he said, Therefore said I unto you, that no

man can come unto me, except it were given unto him of my Father."

These scriptures, with many others, prove beyond all contradiction the total inability of all men to come to Jesus, except by the special gift and drawing of the God and Father of our Lord Jesus Christ. And the text on which we are requested to give our views, is equally positive and conclusive in proving that man, in his natural state is equally as destitute of a will or desire to come to him for salvation as they are of power. They have neither the will nor the ability to come to Jesus, that they might have life. It is very true that all who come to him have life, but it is equally true that those unbelieving Jews to whom these words were spoken, thought they had eternal life in the scriptures, which were then extant, the law and the prophets, and being of the works of the law and under the curse, disdained the humiliating thought of coming to Jesus for that life which they thought was already secure to them by their descent from Abraham, and their obedience to the precepts of the law of a carnal commandment. Like the Pharisees of the present time, they ignored the doctrine of salvation by grace, and through our Lord Jesus Christ.

But although "no man," not one of all the race of Adam, has either the ability or the will to come to Jesus that they might have life, Jesus has positively declared that, "All that the Father giveth me, shall come to me; and him that cometh to 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 which he hath given me I should lose nothing, but should raise it up again at the last day." Those whom the Father has given to Christ, are not left to the volition of their own will, nor to the exertion of human power, for it is God that worketh in them both to will and to do of his good pleasure.—Phil. ii. 13.

All who are drawn by the Father to Jesus and made willing in the day of his power, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and they shall never perish nor be cast out, for the eternal truth of God has said, I will raise them up at the last day, while all who are left to live and die under the delusion that they have the power in themselves to come to Jesus, and secure eternal life by their own will or works, shall die in their sins, and all their works shall perish with them.

BACK NUMBERS.

After our next issue we shall discontinue sending back numbers from the commencement of the volume, only when they are especially ordered. We send back numbers thus far so that our subscribers at the end of the volume may have all the articles indexed in the last number.

INFORMATION WANTED.

Any one knowing the present address of the following persons will confer a favor on us by sending the same to this office.

Lydia Spangler, formerly of Cherry Tree, Pennsylvania.

James A. Lambert, formerly of Tonica, Illinois.

Elder T. W. Roscoe, formerly of Santa Fe, Tennessee.

Elder J. M. McDonald, formerly of 1429 Morgan St., St. Louis, Missouri.

INQUIRIES AFTER TRUTH

WILL Elder Silas H. Durand please give his views through the SIGNS OF THE TIMES on Galatians iv. 1, 2, especially as to who the heir is that is therein spoken of, and oblige one who wishes to know the truth?

H. SMITH.

CERULEAN SPRINGS, Ky., Feb. 15, 1881.

IF IT is not asking too much, will Elder J. F. Johnson please give his views on John v. 40? I would like to have them for the benefit of some of my Missionary friends. Yours,

ALFRED JONES.

CARROLLTON, Miss., Feb. 14, 1881.

APPOINTMENTS.

ELDER B. Bundy will be with the church at Utica, N. Y., on the second Sunday in March, and Elder S. H. Durand on the fourth Sunday of the same month, and on Tuesday following at the house of H. Wolf, in Albany, at 7.30 p. m.

MARRIAGES.

FEB. 16, 1881, by Eld. G. Beebe, at the residence of the bride's mother, near Hampton, Mr. Lawrence F. Horton and Miss Hattie Robertson, both of Hampton, Orange Co., N. Y.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Please insert in the SIGNS the death of our dear mother, Mrs. Harriet Yerkes, who departed this life Nov. 28, 1880, aged seventy-four years. She had been a member of the Southampton Church over fifty years; was baptized by Eld. Smith soon after the death of Elder Montanye. I think it can be truly said of her that she adorned the doctrine of God her Savior by a well ordered life and a godly conversation. She always manifested a deep interest for the peace and welfare of the church, and her seat was never vacant, except when she was providentially hindered from filling it. Many times during the past summer, when her health was so poor she was scarcely able to sit up, she would go to meeting, and filled her seat the Sunday before she was taken to her bed, which was ten weeks from the time she passed from earth away. She had a complication of diseases and was a great sufferer, but never a murmur escaped her lips. She said, "The Lord deals very gently with me." From the first of her sickness she had no desire to get well. It had been her prayer that she should live to see her children grown up. It had been answered, and she was willing and anxious "to depart and be with Christ, which is far better." One day when I was sitting by her side she said, "I have asked the Lord what I should pray for, and the answer came, 'Pray for faith and grace; faith to believe, and grace to support.'" And that grace which had been her support through the many trials she had been called

to pass, did support her to the last. She seemed so happy and cheerful through all her sickness. Our dear sister who watched over her so tenderly and constantly, said there never seemed the shadow of a cloud to pass over her to disturb her peace. She would often ask us to read to her the hymns, "I would not live away," and, "O land of rest, for thee I sigh," also many portions of scripture which were a great comfort to her. One Sunday as we were going to meeting we called to see her, and found her worse. I wanted to remain with her, but she desired me to go, and after I returned wanted me to sit by her and tell her about the meeting. A short time before she died she exclaimed, "Praise ye the Lord; for his mercy endureth forever." She was perfectly conscious to the last and passed away like one going to sleep.

Our mother had buried two children, and left seven. O how much we miss her, our best earthly friend; but while we mourn, we have the blessed assurance that she is now at rest.

"Asleep in Jesus! O how sweet,
To be for such a slumber meet!"

Elder Jenkins was with us at the time of her death and preached a very comforting sermon. Brother Fetter was also present.

Our beloved father preceded our dear mother to the grave five years. O may the Lord, if it be his holy will, bless this affliction to our good and his glory.

AMY H. ADDIS.

SOUTHAMPTON, Pa., Feb. 21, 1881.

AGAIN I am called upon to record the death of another of the faithful saints of our church at Crawfordsville.

Dear sister **Roxanne Hall** died Nov. 26th, 1880, twelve o'clock at night. She was born in old Virginia, forty miles from Richmond, in the year 1792, making her age eighty-seven years, nine months and twenty-nine days. When quite young she moved to Shelby Co., Ky., where she joined the Predestinarian Baptist Church at Fox Run, in 1826, and held her membership there until the fall of 1834, when she moved to Indiana and united by letter with the Old School Baptist Church at Crawfordsville, Eld. John Lee being pastor. She remained a faithful member of this church until the day of her death.

We never met for a number of years at our little church, but this dear old sister was among the faithful few. Cold or rain never prevented her from filling her seat, which now looks so empty. At one time, after she was eighty years old, she walked one mile to witness the ordinance of baptism, and when I asked her if she was not afraid to take such a long walk she said, "O no; I would walk twice the distance to see such a heavenly sight as one of the redeemed following in the footsteps of our blessed Savior." She made all the preparations for her funeral as calmly as if she was going to take a pleasant journey, and requested Elder Vancleave to preach from the text in Revelation, "These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Dear old sister, her many trials are ended.

"How happy are the souls above,
From sin and sorrow free;
With Jesus they are now at rest,
And all his glory see."

ALSO,

Another old soldier of the cross is called home. Brother **James Chesterson** died the 28th of March, 1880, aged eighty-three years lacking ten days. He was born April 8, 1797, and was married May 31, 1821. He joined the Predestinarian Baptist Church called Pleasant Run, in Butler County, Ohio, previous to his marriage, and was baptized and married by Eld. Wilson Thompson. In 1825 he moved to Montgomery County, Ind., and Sept. 2, 1826, united by letter with the Old School Baptist Church at Crawfordsville, Eld. John Lee being pastor. He was very feeble for a number of years before his death, and as he lived in the country he could not meet regularly with the church, but said his heart was always with the saints. He was a faithful reader of the SIGNS. Elder M. M. Vancleave preached at the time of the funeral and tried to comfort the bereaved widow and children. We are told to comfort those who mourn; and Paul says, "Rejoice with

them that do rejoice, and weep with them that weep." And it is said in Proverbs, "It is better to go to the house of mourning than to go to the house of feasting." The heart of the wise is in the house of mourning. James says, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."—James i. 27.

LINA W. BECK.

CRAWFORDSVILLE, Ind.

DIED—At the residence of Deacon Joseph Broders, in Alexandria, Va., Jan. 17, 1881, **Mrs. Mary Ann Barton**, in the fifty-sixth year of her age.

The deceased was a sister of sister Broders, and was there on a visit at the time of her death. She was a resident of Loudoun Co., Va., where she leaves two children to mourn their loss. She was not a member of the Primitive Baptist Church, but was, I believe, a lover of the truth of our God. When visiting her relatives in Alexandria she attended our meetings regularly and expressed her love for the preaching that she heard there.

The deceased was sick about two weeks previous to her death with pneumonia, combined with the asthma, during which time she suffered considerably, but bore her sufferings with patience and resignation to the Master's will. She felt from the first of the attack that she would not recover, and seemed resigned to the will of the Lord, remarking at one time that if she were to recover it would only be to pass through the same terrible ordeal of suffering at some future time, and her preference was, if it were the Lord's will, to pass then from these scenes of earthly sorrow and suffering, to the mansions of eternal light. Thus we humbly hope in quiet resignation to the heavenly summons she passed through the dark floods of death, gently falling asleep in the arms of the Lord, to awake with his likeness and reign with him in glory.

The deceased leaves four brothers, one sister, with her children and other relatives and friends, to mourn her death. May the Lord, as far as is embraced in his will, sustain them and sanctify the affliction to their good.

ALSO,

DIED—At the same place, the residence of her parents, on the morning of the 10th inst., **Mrs. Bettie Moore**, eldest daughter of brother and sister Broders, of Alexandria, Va., and wife of Professor M. Moore, of Champaign, Illinois.

The deceased, like her aunt, Mrs. Barton, was on a visit to Alexandria at the time of her death. She was taken sick about the time that Mrs. Barton was, and with the same disease, pneumonia, which terminated in the consumption. The announcement of the death of Mrs. Moore will be sad intelligence to many readers of the SIGNS. She was widely known and held in the highest esteem by her many friends. She was a dear lover of the cause of truth and of the Primitive Baptists, and many who read this notice, who have visited the comfortable home of brother Broders, will remember her kind attention and efforts to make their visit pleasant. She was married in October, 1879, to Professor Moore, and while at her home in Illinois continued unwavering in her devotion to the doctrine and people of God our Savior, subscribing to the SIGNS and seeking in the vicinity of her home for those who believe the doctrine advocated in its columns. She bore the sufferings of her sickness with patience, expressing her resignation to death if it were the Lord's will that she should not recover. In the early days of her sickness we hoped that the Lord might restore her to health from the gates of death, and that her sickness might be an instrument in his hands to bring her forth in a public profession of faith in his name. But he decreed it otherwise, and to that decree in solemn reverence all must bow. Watts never expressed a truer sentiment than when he inscribed the lines, "Life, death, and hell, and worlds unknown,
Hang on his firm decree."

"Chained to his throne a volume lies,
With all the fates of men;
With every angel's form and size,
Drawn by the eternal pen.

"His providence unfolds the book
And makes his counsels shine;
Each opening leaf and every stroke
Fulfills some deep design."

The funeral was attended on the 12th inst., and I spoke briefly to the large congregation of relatives and friends gathered there, from the 24th verse of the 17th chapter of John, a portion of the Savior's prayer uttered in the dark shadows of the cross, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world."

Thus in early life has passed away from the scenes of time a most estimable lady, but what is far better, a bright jewel, we humbly hope, of gospel grace. During the past few years I have been called several times to attend the funeral of young friends whose early life was full of the brightest hopes for the future, giving promise of a long and honored life in the pathway of time. But through the Lord's great mercy manifested in so many instances, the sorrows of death have been swallowed up in the everlasting joys of life beyond the grave. The tender bud has been early plucked by the Omnipotent hand to blossom in the far richer glories of a world without end.

Mrs. Moore leaves her husband, one child, her parents, her brother and sisters, besides other relatives, to mourn her death. May the Lord bless it to their good, and the pleasant home now heavily draped with the dark curtains of mourning be brightened by the glorious presence of the King of kings, to comfort the sorrowing ones, and, by the radiant light that falls from his throne, to kindle upon the family altar the sacred feeling of resignation to his most holy and blessed will.

Yours in fellowship,

WM. M. SMOOT.

OCOQUAN, Va., Feb. 19, 1881.

DIED—At the residence of her son-in-law, Mr. Isaac Seybolt, in the town of Greenville, Orange Co., N. Y., Feb. 1, 1881, **Mrs. Fanny Seybolt**, aged eighty-four years lacking one day.

The deceased was a daughter of the late Elder Amos Harding, and has been an esteemed member of the New Vernon Old School Baptist Church for about forty years, being baptized by Elder G. Beebe. She was possessed of the ornament of a meek and quiet spirit, which in the sight of God is of great price. She had a large share of the trials incident to this mortal state, but was enabled by divine grace to bear them with more than ordinary patience and resignation. Without doubt, for her to die was great gain. About five years ago she was attacked with paralysis, from which she partially recovered, and some time after experienced another stroke, from the effects of which, combined with old age, her mind became somewhat impaired.

Sister Seybolt was the mother of Mr. Daniel H. Seybolt, one of the victims of the terrible disaster at Tioga Center, on the New York, Lake Erie and Western R. R., in January last, his body being almost totally burned to ashes.

Five children survive her, three of whom are living in Nebraska and two in this county. Of her father's large family of children, but two now remain, Dea. J. C. Harding, of the New Vernon Church, and Mrs. Sally Coleman, of Orange, N. J.

Her funeral was largely attended in the village of Mt. Hope, and a discourse suited to the occasion was preached by Eld. Wm. L. Benedict.

ALSO,

DIED—At the residence of his brother David, near Shohola, Pike Co., Pa., on Sunday morning, Feb. 20, 1881, of pneumonia, brother **George W. McKean**, aged sixty-nine years lacking four days.

The deceased experienced a hope in the mercy of God and united with the Baptist Church called Sawkill, before the division, and was baptized by Eld. Henry Ball. In the division which took place among the Baptists nearly fifty years ago, brother McKean stood firmly against the innovations of the New School, being a firm believer in the

doctrine of salvation by grace alone. His end was peaceful.

He leaves several brothers and sisters, among whom is our esteemed brother David McKean, of the Middletown & Walkill O. S. Baptist Church, at whose request I attended the funeral on Tuesday, the 22d, and tried to present the consolations of the gospel to the sorrowing relatives and friends.

BENTON JENKINS.

It becomes my duty, though a painful one, to write for publication in the SIGNS a short account of the life and death of our much esteemed brother, **B. F. Ransdell**. He was born in Henry County, Ky., June 24, 1820, and died Dec. 1, 1880, after a few days of illness, aged sixty years, five months and six days. He joined the Regular Baptist Church at Sulphur Fork on the fourth Saturday in February, 1850, and served that church as deacon faithfully for twelve years. He was an upright man, a good neighbor, a kind and affectionate husband and a loving father. He was held in high esteem by all who knew him. His conversation was chiefly upon the subject of salvation by grace, earnestly contending for the faith once delivered to the saints. He was married three times, and leaves a sorrowing widow and fifteen children, an aged father and mother, brothers and sisters, together with the church at Sulphur Fork and Cane Run, to mourn their loss. We desire not to mourn as those who have no hope, for we have great reason to believe our loss is his gain. May the Lord bless his dear companion and children in their deep affliction and sorrow, and cause them to say; "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

By request I tried to preach on the occasion from Job xiv. 14. "If a man die, shall he live again? All the days of my appointed time will I wait till my change come."

N. A. HUMSTON.

Elizabeth Ellen Norton was born in Wilson County January 1, 1846, and when quite young moved with her parents, William and Caty Halbrook, to west Tennessee, and thence to Tippah County, Miss., in 1865. I formed her acquaintance in 1867, and married her in November, 1867, with whom I was blessed with all the felicity that tie can give, under the blessing of our heavenly Father. She related her evidence of having been born again to Antioch Church, in Tippah County, Miss., in July, 1871, and the church required me to baptize her, and her only sister, T. L. Thornton, on the first Sunday in July, 1871, which was to me a most pleasant duty. She had been an invalid for a number of years, and evidently her departure was anticipated by her for some years, as she frequently spoke to me about it, telling me of her wishes after she should be gone. Her last sickness was short, lasting one week. Her sufferings were not severe. Medicine was administered, but she continually said it would do no good. Once as I called her she seemed startled, saying, "O why disturb me? I dreamed I was drinking of the pure river of water of life." After her tongue was paralyzed she reached forth her hand and lisped to me and my oldest children a good bye, having previously admonished them to be obedient to me. The shroud of darkness our God has thrown over me in this great calamity hides from my view the good he has in store for me. Can it be that Israel's God would thus afflict one of his public servants? I am left alone with the care of five children. She breathed her last at fifteen minutes past ten o'clock, Oct. 10, 1880, leaving an infant ten days old, who has since been taken home to its sweet mother. Ye faithful in Christ Jesus everywhere, to whom this may come, pray for me that I may be reconciled to my loss, as it is the will of God. A message of condolence would be thankfully received from any of our family.

Your afflicted brother,

J. A. NORTON.

COKE, Texas, Feb. 2, 1881.

BRETHREN BEEBE.—I will send you a notice of the death of brother **Elias Newkirk**, with a request that his son, J. E. Newkirk, of Kentucky, prepare an obituary for publication, as he is acquainted with the history

of his father's life, and I am not. He died on the 6th day of June last, after a lingering illness of three weeks, which he bore with unusual patience, although he suffered very much. His disease was pronounced by the doctor to be erysipelas and sciatic rheumatism. He died in full triumph of faith. He told us three days before his death that he was going to leave us, to drink forever of the river of joy and peace. Although he suffered a great deal, he would not complain, and when asked how he felt, he would say he felt happy. He has left a wife, four sons and two daughters, with many friends in Texas, to mourn their loss, but not as those who have no hope. His age was seventy-one years and one month.

May God bless his children and give them the same dying grace their father had, is the prayer of one who is less than the least of all saints, if a saint at all.

Your brother in Christ, I hope,

F. W. BRYAN.

PARIS, Lamar Co., Texas, Dec. 26, 1880.

ELDER BEEBE AND SON—DEAR BROTHERS:—I have been requested by sister Nancy Cooper to write out and send you for publication in the SIGNS an obituary as a tribute of respect to the memory of our dear old brother, **Elder Gilbert Emberson Cooper**, who fell asleep in Jesus on the 12th day of August, 1880, after an illness of many months, aged sixty-eight years, four months and fourteen days.

Brother Cooper was born on the 28th of March, 1812, in Wayne County, Kentucky. At about the age of twenty-one years he emigrated to Rhea County, Tenn. It was here that he professed to receive a hope of salvation through the blood and righteousness of Jesus Christ, and united with the Pisgah Church of Old School Baptists, and was baptized by Eld. Daniel Briggs. In this church he became acquainted with Miss Nancy Wann, eldest daughter of Hon. Wm. Wann, and in March, 1833, they were married. Brother Cooper commenced to preach Christ, the way, the truth and the life, immediately from the time of his baptism, while his head was yet wet with the baptismal water. From this time onward he continued to proclaim the gospel of the Son of God, until he was finally ordained to the full work of the ministry, in 1838, in New Friendship Church, Bradley County, Tenn., to which place he had previously moved in 1834 or 1835. In 1839 he removed to Missouri and settled in Rock Prairie, Lawrence County. He lived in this county until April 8, 1863, when he started with his family to the state of Oregon and arrived in Polk County Sept. 26, 1863, near what is known as Spring Valley, in which county he lived the remainder of his life, with the exception of a short period he lived in the city of Salem, Marion County, and again settled in Polk, where he breathed his last, being ready and willing to depart, that he might be with Jesus, whom he loved to extol and honor.

After arriving in Oregon, the Siloam Association of Old School Baptists became in trouble and confusion, which lasted for some years. This caused Elder Cooper, who was of a gentle and cautious disposition, to keep from uniting with either party, until he was fully satisfied which was right. When this took place he was constituted with other brethren into what is called Pisgah Church, in May, 1874, and united with the Siloam Association that year, which was then enjoying peace and prosperity.

He has left a dear companion of nearly the same age of himself, who became a Baptist a little in advance of him, so that she has been with him, comforting and consoling him in all the journey of life; also a large family of children and grandchildren, together with the church of Christ, particularly Pisgah Church, to mourn his absence. No one is near to fill his place in that vicinity. He was beloved by all who knew him, being a worthy citizen, a kind friend, a good husband and father, and a true minister of the gospel of Christ. But he is gone, and we feel it our duty to bow to the alwise decree, and say, O Lord, thy will be done on earth as in heaven. Your brother, I hope, in the bonds of love,

JOHN T. CROOKS.

MILLERS, Linn Co., Oregon, Jan. 1881.

Mary W. Parker, wife of M. D. Hord, departed this life Nov. 12, 1880, being in her 64th year. She was born in Mason County, Ky., was married in August, 1840, removed to Daviess County, Ky., in 1851, where she struggled with the events of life faithfully. She was beloved by all, was a comfort in her household, and has left a husband and three children to mourn. She enjoyed a good hope through grace for over twenty years. She was a firm believer in the doctrine of salvation by grace alone, and was allied to the Old Baptists as her people, though not a member with them, for the want of a home near by. Her last moments closed with a reconciled smile.

M. D. HORD.

YELVINGTON, Ky., Jan. 27, 1881.

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OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., APRIL 1, 1881.

NO. 7.

POETRY.

THE NEW SONG.

REVELATION V.

THE countless multitude on high
Who tune their songs to Jesus' name,
All merit of their own deny,
And Jesus worth alone proclaim.
Firm on the ground of sov'reign grace
They stand before Jehovah's throne;
The only song in that blest place
Is, "Thou art worthy, thou alone."
With spotless robes of purest white,
And branches of triumphal palm,
They shout, with transports of delight,
Heaven's ceaseless universal psalm.
Salvation's glory all be paid
To him who sits upon the throne,
And to the Lamb, whose blood was shed,
Thou, thou art worthy, thou alone.
For thou wast slain, and in thy blood
These robes were wash'd so spotless pure;
Thou mad'st us kings and priests to God;
Forever let thy praise endure.
While thus the ransomed myriads shout,
"Amen," the holy angels cry;
"Amen, Amen," resounds throughout
The boundless regions of the sky.
Let us with joy adopt the strain
We hope to sing forever there;
Worthy the Lamb for sinners slain!
Worthy alone the crown to wear!
Without one thought that's good to plead,
O what could shield us from despair,
But this, though we are vile indeed,
The Lord our Righteousness is there?

Gospel Standard.

WAKING REFLECTIONS.

ANOTHER night of mercy, Lord;
Another favor to record;
I laid me down, and am refresh'd,
Beneath thy care, in quiet rest.
Another instance of thy power,
Which guards thine Israel every hour,
And day by day renews her breath,
While traveling through this land of death.
A place where every sin is found,
Which seems to cover all the ground;
Where Satan's votaries proudly wave
His banner o'er their hidden grave.
But heavenly love hath set apart
Some few, renewed in mind and heart,
Who feel they could not bear the climate,
Did not the Lord upon them shine.
For O! such painful things they meet,
At every turn a crooked street,
A perfect labyrinth of sin,
And oft the darkness shuts them in.
But he is pleased to lead them on,
Despite of foes, however strong,
Imparting strength from day to day,
While passing on their homeward way.
For such his purpose and his love,
To bring them to his court above,
And there presented, stand to view
His glory and his fullness too.
O wondrous love, far too profound
For e'en a seraph's note to sound;
And well may angels veil their face
Midst rays of such stupendous grace.
While, O my soul, in dust deplore
That 'neath the workings of his power
I should no more resemble him,
My Lord, my Life, my God and King.

J. M. BURBIDGE.

UTICA, N. Y., Nov. 23, 1880.

CORRESPONDENCE.

"Out of the abundance of the heart, the mouth speaketh."—Matt. xii. 34; Luke vi. 45.

Forasmuch as many have taken in hand to set forth the praises of our God, I, too, by the help of the Holy Spirit, will try to tell of his mercy to me, how he found me in the wilderness of sin, and led me about, in a way I had not known, and made crooked things straight before me. Although I sensibly feel my incompetency, yet the love of God constrains me to offer the sacrifice of praise to him continually, even the fruit of my lips, giving thanks to his name. "But to do good and to communicate forget not; for with such sacrifice God is well pleased."—Heb. xiii. 15, 16. I do not expect to afford any comfort to the learned and wise of this world in what I shall try to write; neither do I expect to edify those that are of full age in the kingdom; and truly if my pen is not guided by that Spirit which is able to comfort the most ignorant and the least in the kingdom. I shall endeavor to direct the hungry around me to that God "who giveth liberally to all" his children, "and upbraided not." "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."—James i. 5-7.

I will commence in the year 1855, in the month of August; for it was at that time the Lord caused me to look within myself and truly realize that I was a sinner. Although I was seventeen years old at that time, I had never realized that I was a great sinner. I had ever been partaking of the pleasures and vanities that are common to youth, never realizing my condition, until God in his loving kindness began to teach me. At the time I speak of, I was at the funeral of a dear sister. While mourning for her, the question came to me, Why do you mourn for her? She is better off than you are. If you were called to die, are you prepared as she was? It was very plain to me that I was not; for she had received a full evidence of her acceptance through Christ, and died in the triumphs of faith. As I have said, it looked very plain to me that I was not prepared as she was, but how that preparation was to be made I could not see. I thought I must do something myself. I thought that to do a little better and read the bible more would help to prepare me. I did not think I was

quite as bad as some, as I had not partaken of the evils that surrounded me as much as some had. I put a great deal of trust in my morality, but it seemed to me I had to do a little something else to be saved. But the fear of death soon passed away, and I forgot to do any better, until I heard of another death or sickness, when I began to fear death again and tried to prepare myself. I went on in this way for two or three years. About this time I attended a Methodist revival. My parents had always been opposed to their children attending those exciting meetings, and this one was rather unexpected to me. I had left home with the intention of visiting some of my friends, but they were engaged in their meeting. I made myself as agreeable as I could by attending with them, but the way they conducted their meeting looked like great wickedness to me. They crowded around the mercy-seat, as they called it, and some of my young friends got their arms around me and inspired me to go with them; but it appeared to me as though they did not realize what they were doing, nor what they desired me to do. The minister talked to me and asked me if I was a professor. I told him I was not. He asked me if I did not think I ought to become a christian. I told him I should like to be one, but had never felt that I was fit, nor could I see how I could become so. He told me that was all that was required, and if I wished to be a christian, I could be one. The last night I attended, I asked one of their members (an associate of mine) if she thought it was right to make so much noise and have so much confusion at a place of worship. She thought not, and condemned it very much, and apologized for some of the noisy members. I also asked her what assistance their anxious-seat was to them, and why they could not get religion at any other place just as well. She thought it manifested to the world that they were willing to try to follow their Savior. We talked on in this manner for some time, and finally she asked me if I was not a professor. I told her I was not. She had thought I was, and thought it very strange, as my father was a minister and my mother also a professor. She asked me if I did not think I ought to be one. I told her I should like to be one, and had often wished I was a christian, but did not see how I could be, as I did not feel fit to make a profession which is so sacred. She thought it very strange that my desire was to be a christian, and yet I

would not make myself one. I then asked her how I could become one. "Why," said she, "Take up your cross and follow your Savior. You are already a christian, but you are neglecting your duty by not obeying his commandments. While he is impressing you with these duties, you should obey the instincts of your heart by taking up your cross. If you keep on in this way, you will get hardened to those promptings after a while, and then you will be given over to hardness of heart. When that comes, there is no help for one." She continued talking in this manner until she made me believe I was neglecting my duty. I returned home with the idea that I must do something, and the thought of taking up my cross was with me all the time; I could not get rid of it, and thought I must not try to do so. A few days after this I was alone, and trying to read the Testament and understand it; but it seemed to be a sealed book to me. Something said to me, You ought to pray. I thought if I would, the Lord would give me an understanding of what I was trying to read. I kept on trying to read, but could not, for thinking that I must pray. When I could delay no longer, I got up and walked to a closet, and opened the door, but did not go in, as something said to me, "You wicked wretch! Do you dare to approach that holy Being?" I felt as much stunned, and stopped, as though something had taken hold of me. I turned around and went back to my chair, and tried to read, but could not. Something seemed saying to me, "Now let the devil back you out? Take up your cross and pray. Don't let the devil have so much control of you. Take up your cross; it is your last chance. Pray, and God will bless you." With such impressions as these I went up stairs into the most remote room there, and in the darkest part of the room, and after two or three efforts I got in a kneeling position, with uplifted hands. If I said anything, it was, "Lord, be merciful to me, a sinner, and help me to do right," or something like this, is all that I can remember saying. I was dreadfully disappointed. I had imagined that the Lord would help me, and that I could pray as I had heard others. After a while I went down stairs, more condemned than justified. It appeared to me I did not dare to move for some time. I felt afraid that God would instantly destroy me. Why, my sins seemed all arrayed before me, and the greatest of all was the one I had just committed. That seemed to me an un-

pardonable one. I walked the floor and tried to read, but felt so miserable and wretched that I knew not what to do. O, I thought, do not tell me that I can help myself, and that God will help me. No; he has only made me see how wicked I am, and made me more miserable than before. I felt to say, O Lord, forgive me, and I will never again be guilty of such a wicked act.

After a while my folks came home, and it relieved me some, but I could not entirely get rid of my dreadful feelings. A short time after this, a people who called themselves Christians held a meeting, and I attended it, though with a different feeling toward them from what I had ever had before. I had never had much faith in them, but now I felt that the worst of them was better than I. I thought they could all tell of the Lord's goodness to them, but I was doomed to everlasting wretchedness. My grief was so great that I could not conceal it, but had to weep aloud. They all came around me, like bees after the sweetest of flowers, some asking me one thing, and some another; but I did not pay much attention to them, for I thought that such people had ensnared me once, and I should watch them. If it had not been for my parents I should have went forward for their prayers; not that they mentioned the subject to me, or said anything to either encourage or discourage me at that time. But one evening, in the farthest corner of the house, I unexpectedly spied my dear father. He had come in unawares to me. I understood his order and his wishes so well, I knew he was there for some wise purpose known to himself better than to me. It kept me back, for I knew without his telling me, that it would not be his wish for me to have anything to do with those people. As I have said, he was opposed to our going, yet we were allowed liberty and pastime to a certain extent. After I got through with the newlights, or Christians, as they called themselves, I tried the Universalists, and attended their meetings regularly. They appeared to be an intelligent and upright people, but I could not get along with their doctrine of no punishment after death, for I felt the rod of everlasting punishment in my own soul; besides, I thought the bible was plain enough on that subject, and I did not dare to deny that, although at times I would try to argue that it contradicted itself. So I gave the Universalists up as not being just right. Then I tried the Dunkards. I concluded, it may be they are the right people. But I soon gave them up, as advocating the law and the old ordinances too much; for the New Testament said, "The law was given by Moses, but grace and truth came by Jesus Christ." At one time I came very near the conclusion that none were right; that it was all of their own imagination. I might look around upon any denomination, or church, and I could not see one that I thought was walking as they ought. I looked at some who seemed to have backslidden entirely.

They had made a warm profession, but now where were they? I took a survey of churches that had been in unity one with another, but were now divided and contending bitterly. I thought such things as these ought not to be. Well, here I was alone, and which way to go I did not know. There seemed so many ways, and all said their way was right. I came to the firm and decided conclusion that there was a right way, but how was I to find it? I believe if ever a poor sinner desired and prayed to know the right way, I did. When I took the bible to read, I would ask God to direct me aright and put me in the right way. Some way or other I came to the conclusion that the Old School Baptists were the right people. It was not because I knew any thing more about them than I did of others, for I did not know a half as much about them. I could not understand others, but them I could not understand. It seemed to me there was a great power about them I could not understand. Out of the abundance of their heart, their mouth spake. It appeared to me, as far as I could see, that they were doing as the Savior and his apostles did while here on earth. It was not that I thought I could enjoy myself any better with them, or had ever intended to go with them, for I thought I would rather go with any one else. Not but what I knew they were an upright people, and honored their profession, but they were not formal and lively enough for me. I wanted to be with a more liberal people, &c. But what appeared so strange to me was that they believed all power was of God, and it was out of their power to save sinners. It seemed to me that it was quite unnecessary for them to trouble themselves with preaching, if God had the work to do. When I heard these people telling how the Lord had dealt with them, I thought, If the Lord ever begins to deal with me, I will know all about it, and just what the matter is. But I had very little hope that he ever would. At times I had no hope at all, and would feel so miserable that I could wish myself dead, or that I had never lived at all. Then came the saddest stroke of all, the death of my dear father. We had been invalids together for several years, and I had trusted in his prayers, for I knew he had prayed for me. But when I saw that he was going to be taken from me, I had to look to some other source for help. It seemed to me that I could not give him up. I did not at that time realize that I had a Father in heaven, who was greater, and could do more for me than an earthly father. After following him to his grave, I returned to the place that had been my home, but it did not seem like home to me now. I tried to throw off my trouble and to think it was all right. Then something would say to me, You wicked sinner, so wicked that you do not want to remember your dear, good father. When night came I could not sleep, for it seemed to me that the good man of the house was gone, and now the devil must take it,

and I was going with it. Although several of our friends still tarried with us, it gave no relief to my burdened soul. I went to my mother and aunt and told them how I felt. I told them I could not live much longer in that way. Why, I imagined I could feel the evil one take hold of me. When morning came I felt a little better. The time was fast approaching when the news must be sent to my sister in Iowa, and I was all the time fearful that it would fall on me to write the sad news. I thought I could not do it. But I had to try, and when I had written two or three words my trouble was all gone. Something said to me, "Dear daughter, thy sins, which are many, are all forgiven thee." I felt like a great weight had been taken off me. I was never more happy in my life. I had no sorrow. I thought of my father, but not as I did when I commenced writing. After this I had a great desire to hear preaching and be baptized, and partake of the Lord's Supper. I went to church meeting with mother several times, giving as an excuse that she would be lonely without company. But it was not long before I quit going to church meeting, and was partaking again of my pastimes. It was not long until I was taken sick. I had been sick a great many times, and every time had promised that if I got well I would do better in the future. This time I had a promise to make, but it was different from any I had ever before made. I did not fear death this time, as I had before. The promise was that I would go and be baptized and partake of the Lord's Supper. But it was, like the other promises, only made to be broken. At times the preaching was a great enjoyment to me. Although I could not call the promises mine, I thought I could realize what a pleasure it was to those who could. Often when I would try to sing, my mouth would be stopped by something telling me to stop calling that mine, for it did not belong to me. It seemed to me that it grew plainer and plainer that I could have no part with God's people. I dreamed one night that I was very sick, and so bad that I could not recover. I thought my brother said to me, Sarah, you are very sick, and can never get well. I told him I knew it. He said, You are going right to hell, too. I told him I knew it. I awoke and felt just as I had dreamed. I thought I was going to be sick and die. I thought my condemnation just, and that I was in God's hands to do with me according to his pleasure. While in this state of mind, (well do I remember the day, as though but yesterday) as I walked in the yard of my dear old home I looked down to the watering-trough where the cows came to drink, and thought if I were only one of them I should be happy. I looked at the pretty birds in the beautiful trees, and I thought, O, if I could be a bird and fly away with them. I thought every thing and every body were happy but me. It seemed to me that my very breath was a burden. Then and

there I wished I might get sick and die. Although I thought I should go to the bad place, I thought it would be a relief to get away from where I was. I imagined if I could be where they were all like myself, it would be more comfortable than to see every body happy but myself. That same night I was taken suddenly and violently sick. I thought my dream and my wish was now coming to pass. The pain I then felt, the anguish of soul, was so much beyond anything I had before felt, it is impossible for me to describe it. I did not feel my sickness, for it was but a short time until I was insensible that I was in any misery of body. But O that awful, dreadful place that was ready to receive me. What could I do but beg for mercy? And out of the abundance of my burdened heart I poured out my burdened soul to my God, in groanings that could not be uttered. If ever a poor sinner begged for mercy, I did. I prayed God if he would only spare me from that awful, dreadful place, I would be contented with whatever my lot might be here on earth. When morning came, I was better, and with a feeble body and a submissive mind I felt better contented than I had been. I thought my lot was much better than many others I could see and think of. I consoled myself with the thought that the wicked are to have their pleasures here, and after death their torment. So I made myself as happy as I could, for I thought all the happiness I could ever have was here. Sometimes I was brought to a realizing sense of what I was doing, and I would think that God had given me over to the devil, to show what the devil and I would do; and I could see that we had done great things. But the fear of death and hell all left me. When, or where, I could not tell. But they were gone, and I began to have a faint hope that the promises were mine, although I could not take hold of them as my own; yet something made me hope, and before I was aware I would find myself talking to professors, and even to ministers, telling what I thought about such preaching and how I liked it. Two weeks before I was baptized I attended an association held in Delaware County, Ohio. Before this I thought I could see the beauties that were in the gospel when I heard it preached, but at this meeting it appeared more beautiful than ever before. While hearing Elders Peter and Lewis Seitz, of Ohio, and Elder Sampton of Kentucky, I thought I had never heard such preaching. Out of the abundance of their heart their mouth spake. John says, "If we receive the witness of men, the witness of God is greater." And it seemed to me at that meeting I received the witness of men; but when the witness of God came, I had the witness in myself, and there was no room for any greater. All I had to do was to go forward in the strait and narrow road laid out for me to walk in. The last day of the association, while conversing with one of my cousins; and telling how we had

enjoyed the meeting, we got to telling of the exercises of our minds. It was the first time I had ever told any one of my hopes and fears; but she had told me of the exercises of her mind, and said she thought she had experienced a change and received a hope, and asked me if I thought I had. I was very much astonished when she asked me the question, but I replied, "Sometimes I think I have, and at other times I think I have not." I then told her how I had felt, and when I had finished she said to me, "You have a good experience." I then felt that I had deceived her, and was deceived myself. I told her not to tell what I had told her, and I should never mention it again; that I should quit saying anything on religious subjects, for people might think I knew something about it. She laughed at me, and told me I could not help talking. But I thought I could. We consumed the night in talking, and in the morning we quit, with the earnest request on my part for her to keep secret what I had told her. I went home, but I could not keep my promise. I could not tell enough about what a good meeting I had. On Wednesday following the Monday I reached home, I took the bible, and felt that I could see the beauty, the loveliness, the glory and the enjoyment contained in that blessed book for those who could lay hold on the promises; but there appeared something like a mist between me and them. I could almost grasp them, but I could not or dared not take hold of them as mine. But I once more earnestly implored or felt to ask God to give me something that I could call mine, and help me to understand his word. I opened the book at Romans viii. Dear reader, if you feel an interest in, and have patience to read what I have written, I wish you to turn to that chapter and read it all carefully, and there see what was given me. "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," &c. When I got to this verse, the Savior himself appeared, laid his arm around me, and put his face close to mine, and told me that was for me; that he had died for me, and all those promises I there read were mine. I read the chapter through, or rather it seemed to me as though Jesus himself read it for me, all the time telling me it was mine, and explaining as he read. If I possessed the art of painting, I could imprint the likeness I then saw, for it has been with me from that time until now. I could call all the promises my own, and none could take them from me but the one who gave them, and he would not, for he said that nothing should separate us, and he will never forsake his children. Wherever I turned in the Testament,

it all looked new to me, and it was mine. The book I had so often almost gone to sleep over, while searching its contents and trying to understand it, had become sweeter to my understanding than any novel I had ever read, because it told of my Beloved and myself. I thought I must go up stairs and tell my mother what I had found; but when I got there I could not tell her. It seemed I was like the blind man that said he could see men as trees walking. I had to receive the second touch before I could see clearly. I held my peace until Sunday morning. Then, out of the abundance of my heart my mouth began to speak, telling where I had been, and how blind I had been, and how blind the people seemed to be. It seemed strange to me that they could not understand such plain reading, it seemed so plain to me. My brother said to me, "Why, you must intend to be a preacher." I did feel at that time, if the Lord would enable me, I could go before the world and tell them how blind and dead they were.

In the summer of 1865 I was baptized by my uncle, Elder John H. Biggs, and received into the fellowship of the Old School Baptist Church called Hartford, in Delaware County, Ohio. My father had the care of this little church from the time of my infancy until his death, which occurred in 1863. While on his death-bed he requested that brother L. B. Hanover, a member of a sister church, be ordained and called to the care of the church in his stead, which was done, and he still has the care of the church. They are still traveling along, slowly but steadily. They have never had occasion, to my knowledge, to deal with but four members during all that length of time. I have added these last few lines in memory and honor of my dear father, Eld. James W. Biggs.

In 1868 I was married to Harvey W. Boyd, but still lived in the bounds of the church until 1873, when we moved to this county. When I saw that my separation from my brethren and sisters, and from the home and friends of my childhood, was needful, and I must obey, I felt to ask God to wean my heart and direct my way. I felt that it was a great struggle. It seemed that my request was granted, and I think my brethren, sisters and friends can testify to the truth of what I say. I never felt so cold and indifferent to both natural and spiritual ties as I did on that occasion. When my brethren sang the parting hymn, it seemed I could not shed a tear. I had no feeling. But O how many tears I have shed since then. I sometimes think my natural eyes have grown dim by the tears they have shed. I have not partaken of the Lord's Supper since I left my mother church, nor had the privilege of hearing but few gospel sermons. I have found no place as yet where I can make my home, though I trust I have found some of God's little ones here.

Many of my feeble requests have been granted, some of which have

brought me much joy and comfort, while some have brought me what I asked my God for at my first meeting with him, which is persecution. I have learned the truth of what Jesus said, "In the world ye shall have tribulation, but in me ye shall have peace." I have found him a true Husband, and most precious in the most trying times. In the hardest battles he has held me secure. I know he has saved the subjects of his kingdom from the lion's mouth and from the fiery furnace. Our God has not grown weak nor deaf, but has as much power to-day as when he first began his mighty works. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Peter ii. 9. "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."—2 Cor. iv. 8, 9. "For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v. 3-5. "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. "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—2 Cor. v. 1, 2.

I believe the Old School Baptists are my Lord's kinsmen. I know they are falsely accused, misrepresented and persecuted. But did not our Lord and Master suffer the same, even unto death? "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Should we not willingly and patiently suffer with our Lord, that we may be glorified together, and be counted worthy of the kingdom of God?

SARAH C. BOYD.

MARYSVILLE, Union Co., Ohio, Jan. 11, 1881.

CARROLLTON, Ky., Feb. 22, 1881.

BRETHREN G. BEEBE & SON:—A slight ripple in the current of the social circle of this town, which took place last week, turned my thoughts and meditations to the subject of predestination as it is presented by the business world and declared in the sacred volume.

All who are not idiots or lunatics are predestinarians in the practical

affairs of life. The more successful a man is, the greater reputation he acquires for his ability to mature and predetermine his course of action, and pursue that course to its final terminus. If a young man, he predetermines to marry, and selects the one who is to bear the sorrows and divide the joys of life with him. He executes that predetermination by fixing and determining upon the day of the solemnization of his nuptials, the manner in which he will be clad, the guests whom he desires to witness the ceremonies, and all else pertaining to that (to him) important event of his life. Before this, if he desires to fit himself for the important affairs of life, he predetermines and fixes upon that vocation which he conceives is best adapted to his circumstances, and to his mental and physical powers, and he then pursues that predetermination by preparing himself for his chosen vocation. If he be an agriculturist, he predetermines the kind and extent of his crops, the mode of cultivation, the different fields on which he will plant each variety, and all else pertaining to his business. If he be a lawyer, engaged in prosecuting, he carefully investigates his case, and determines upon a line or course to be pursued, carefully examines the authorities, and determines upon what he will and what he will not offer upon the trial of the cause. He carries out that predetermination by briefing his case, and having all his authorities before him in court. If he be a physician, and enters the sick room, he promptly begins to take a diagnosis of the case before him, and predetermines the course of treatment to be adopted, and prescribes the medicines to be given his patient. If he be a statesman, he investigates with deep care and thought the condition of his country, and fixes upon a line of administrative policy which he believes will yield the greatest amount of good to the greatest number. Having predetermined upon that line, he employs all the powers and energies of his great intellect to establish and perpetuate that line of policy. If he be a warrior, he predetermines the marshalling his forces, the advantages and disadvantages of his and his adversaries' positions, the time and manner of bringing into battle the different divisions of his army, and the munitions of war to be employed by each. All this is predestined by him before the sanguinary conflict begins. If he be a preacher, and determines to attack the great and glorious doctrine of predestination, and to say to his congregation, at a time fixed by him, that he would not worship a God that had predestined some to be saved, and others to be left in their sins, he determines the manner in which to say it, the gestures to be adopted, and the expression of his countenance, necessary to give force to his hatred and indignation towards that doctrine. Thus, while attacking that doctrine, he assumes the right to predestinate the course he will pursue and the very words he will use in his assault upon it.

But our race are all finite, and hence subject to have all our plans frustrated and our predeterminations defeated; but the christian rejoices when he realizes that his God "doeth according to his will 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?" Then the saint turns with delight to the revelation which God has made to man, in which his sovereignty and holy attributes are made known, and which causes him to tremble at his word. He says, "My counsel shall stand, and I will do all my pleasure." And the prophet says, "Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel?" "Behold, the nations are as a drop of a bucket." Then he is God, and beside him there is none other. He is God, and changes not, and it is declared of him that "he knoweth the end from the beginning." And the apostle says, "Known unto God are all his works from the beginning of the world." Thus his foreknowledge is declared. Again, it is said, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." They were predestinated to holiness. The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." They were ordained to eternal life. Paul and Barnabas waxed bold and said, "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." In the tenth chapter of John, in speaking of those that were ordained to eternal life, the blessed Jesus says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Thus the eternal safety of those whom he came to save is fixed in the eternal purpose of God, as much so as his advent to earth, and the great and glorious work accomplished by him who was to save his people from their sins. The angel of the Lord, which appeared unto Joseph, announced his mission and the fulfillment of the

purposes of God when he said, "And she shall bring forth a son; and thou shalt call his name Jesus, for he shall save his people from their sins." The Almighty, speaking of him by the prophet, says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles." The same prophet, looking through the long vista of years that intervened between his day and the suffering of the blessed Jesus, says, "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." "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." He said to the two disciples who were journeying from Jerusalem to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Peter said on the day of pentecost, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The prophets, being inspired from on high, foretold his suffering, and the purposes for which he did suffer; and he said, after he had suffered the anguish of Gethsemane and the agonies of Calvary, "Ought not Christ to have suffered these things?" And Peter says that it was by the determinate counsel and foreknowledge of God that he was delivered. Now if he suffered by the determinate counsel and foreknowledge of God, were the purposes for which he did suffer left vague, uncertain and indefinite? Such an idea is too dishonoring to his infinitely glorious character to merit a place in the most remote outskirts of the minds of any of God's people. The apostle declares, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." His purpose was to redeem his people from all iniquity. The angel said, "His name shall be called Jesus, for he shall save his people from their sins." And his purpose too was to purify them, and make them zealous of good works. They were a peculiar people, and were given to him by the Father. He says, "Thine they were, and thou gavest them me." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Then surely they are a peculiar people, and he works in them both to will and to do of his own good pleasure. Speaking by the prophet, he says, "This people have I formed for myself; they shall show forth my praise." The divine penman does not use the word *shall* in any doubtful or precarious manner, for it is the Almighty speaking, the

Creator and Upholder of the vast universe of God. He who sustains in their spheres the seventy millions of planets that bespangle night's sable arch, says they SHALL show forth his praise. Will he be disappointed? O no. Glory to his exalted name, he has all power both in heaven and in earth.

"He sits on no precarious throne,
Nor borrows leave to be."

The psalmist says, "Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places." And John, in Revelation, says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth." If he is not omnipotent in power, infinite in wisdom, and immutable in his purposes and will, the prophets when they testified of coming events could have had no assurance that their testimony was true. Abraham had the promise of a seed; but if that was not true, he had no assurance that that promise would be fulfilled, nor that an Isaac would be born. God had said to him, "Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac." He also said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years." He farther said to him, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." All these promises and assurances were fulfilled. Isaac was born, his seed were in Egyptian bondage four hundred years, they were delivered from that bondage, and possessed the land which God had promised to their father Abraham. In those great events the purposes of God were made known and fully accomplished. Although Joseph's brethren were guilty of a very wicked act in selling him, yet he said to them, "Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." They had sold him, they had deceived his father, and caused Jacob to mourn for his son as one that was dead; yet he says God sent him to preserve life. This was to carry out the assurance that God had made to Abraham, that his seed should be in bondage four hundred years.

But perhaps it will be said, why dwell on these things? When God predetermined the overthrow of Babylon, and the means by which that wicked city should be brought low, yes, and the overthrow of Jerusalem, and inspired his holy prophet to make known his will, Zechariah, by whom the Almighty spoke, said, "I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled." And the Savior, looking forward in prophetic wisdom to the overthrow of that city, says, "Behold your house is left unto you desolate." Again, he says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall

be." These predictions were all fulfilled. They were fixed in the infinite mind, predestined by him, declared by his prophets, who spake as they were moved by the Holy Ghost and by the blessed Jesus, and were fulfilled. But it is not necessary to call up other prophecies and their fulfillment. The Old Testament abounds with them. The law and the offerings made thereunder were a shadow of good things to come, and pointed away to the great offering on Calvary, and the setting up of the gospel kingdom. All these things were predestinated and fixed in the mind of him by whom all things were made, and by whose sovereign will, power and wisdom all things were created and are sustained.

The doctrine of predestination involves the doctrine of divine sovereignty. In the absence of it, the faith of God's people would of necessity be weak. He declares that "The hour is coming in the which all they that are in the graves shall hear the voice of the Son of God, and come forth; they that have done good, unto the resurrection of life." If he had not predestined the resurrection of his people, what comfort would that glorious doctrine afford to the child of God? But he rejoices to know that his resurrection, as well as all else needful to fit him for the glories of the upper and better world, are made sure by the predestination of that God whom he adores. Having full faith in his sovereign power, wisdom, justice and mercy, he treads his weary way, looking by faith for a city which hath foundation, whose Builder and Maker is God, to whom he ascribes all honor, glory, power and dominion forever.

Please dispose of these rambling thoughts, and believe me affectionately yours,

H. COX.

CLEVELAND, Ohio, Feb. 26, 1881.

EDITORS OF THE SIGNS—DEAR BRETHREN:—My last letter in the SIGNS appeared to myself very meagre and unsatisfactory, and it seems it did not give wholly correct ideas (to some at least) of my past and present circumstances, or so much was necessarily left out, through my fear of being tedious and lengthy, as to leave it somewhat in the dark. A friend in Alabama has written me, asking some questions about it, and among other things, says he thinks the Old School or Primitive Baptists of this country are identical with the English Particular Baptists, (as he rightly judges it was to them I referred when speaking of the union I felt). He says also that there are Old School Baptists in Ohio, and we often see in the SIGNS the names of persons writing from that state, and he seems at a loss to understand why I should have traveled twenty-two years alone and outside, as he supposes, of the visible church. I do not wonder that this friend or any other, ignorant of the circumstances, should feel a little puzzled with my account; so, God helping me, I will endeavor to more fully explain.

I too have seen in the SIGNS the names of persons writing from Ohio, and have felt glad that there is not over the entire state such a famine of the word of the Lord as in the more northern portion, for I have never known an organization of this kind in the locality where I reside. In this city, with over one hundred and sixty thousand inhabitants, and with its many churches (so-called) and numerous sects, I know of no place where the gospel in its purity is preached. This remark might startle some here who profess to preach the gospel; but should they know the very obscure individual from whom it proceeds, and her peculiar tenets, they would doubtless think it not worthy of notice, and this might be a just conclusion. But I sincerely believe that the truth as it is in Jesus is not preached here, at least not in the English language; and though there may be churches formed in Ohio, they might as well be across the ocean, so far as my uniting in church fellowship is concerned, they are so far removed. From what I have learned of the Old School Baptists, I believe they are doctrinally in accord with the English Particular Baptists, and I am glad to find some (and many more than I once thought) in my own country contending for the same soul-cheering truths. But at the time in my experience of which I was writing, I knew nothing of Old School or Primitive Baptists, nor indeed for some years after. The *Standard* was first loaned me by a friend whom I had known by reputation for some years, but did not form a personal acquaintance until after I had united with the church and become quite dissatisfied. In conversation with this friend he told me he took a periodical which he thought I would like, and gave me some copies to read. At this time I hope God was teaching me in soul exercise something of doctrine, giving me now and then a glimpse, here a little and there a little, bringing down my heart with labor, and then some intimations of his love, mercy and grace. Then the *Standard* came in, and was blessed to my soul in opening up my path, and bringing out the doctrine of grace more clearly to my mind, as it pointed to Christ, and what he is in all his glorious fullness to his people. I truly read with wonder, joy, astonishment, and often in tears, and said in my heart, This people shall be my people, and their God my God. I felt a union of soul to them, which I hope and trust never will be rent asunder. Some of them have gone to rest, others are yet living; but I do feel that they, together with a few here, were fathers in Israel to me, and were made instrumental in strengthening and confirming weak hands and feeble knees. And though I have these many years traveled so much alone, I have found, as I said, a few who have not defiled their garments; but often when in darkness, and particularly years ago, have I concluded that in America truth had fallen in the streets. Sometimes I feel in this

city as if shut in and alone, with towering mountains high above my head, and not able to see out or over; mountains of darkness, of sorrow, guilt, sin and transgression; but if the voice of the Beloved is heard, and he comes leaping upon the mountains and skipping upon the hills, how soon are they made into a plain. The voice of the turtle is then heard in the land, the time of the singing of birds is come, the weary, lonesome dove has found her absent mate, the soul is satisfied at home, for the Lord its portion is. Now the cry is,

"Here I'd sit forever viewing
Mercy's streams in streams of blood,
Precious drops my soul bedewing,
Plead and claim my peace with God."

But the alarm of war is soon sounded, for the Canaanite is still in the land. A little more of the wilderness before the everlasting rest, and again God help us to buckle on the armor. And so we find, as the poet says,

"Our life's a pleasure and a pain,
A real loss, a real gain;
Hence all our joys with sorrows meet,
And still our joys are bitter sweet."

It has truly appeared strange to me, that after so many years I should be made acquainted with so many of the people of God, of whom before I was ignorant. True, I heard of them some little time before knowing them, but I confess I had little confidence. I had found so few Americans who seemed to know and love the truth, that I gradually grew in my feelings to look to England for spiritual companionship, as with few exceptions all I knew here were English. But that Spirit which unites God's people in a bundle of love knows neither distance, country, place nor circumstances. They are no longer aliens, but fellow-citizens with the saints, and of the household of God. Being one family, their joys, hopes, desires and aims are one. They wear the same apparel; for finding themselves in rags, they were made glad to accept of a robe to cover them. They speak a language which themselves can understand, but they are barbarians to all others. Indeed their path none other knows, for it is hid from the eyes of all living. The vulture's eye has never seen it, nor the fierce lion passed over it. As God has condescended to be their Teacher, so he is their Leader until death. With all their fears and trials nothing can really hurt them, for nothing can destroy in all God's holy mountain. O how secure are those whom God designs to keep, and yet feeling the most insecure and restless of all others. O the fears lest God is not their portion, and they do not belong to this household, as they look in vain for a trace of resemblance to the family. But what a mercy, that in all their changes, fears and fluctuations God remains the same, and is not altered in his purposes of love and mercy toward them, and neither their badness nor their goodness causes him to turn his loving heart away. O how suited to the wants of a fallen and lost soul is just such a Savior; one who saves fully, freely, everlastingly, yea, even to the very uttermost. And who can tell what

God's uttermost is? Yet we often feel that we need all that word can possibly contain. But in the Savior's bleeding side an endless ocean flows.

I do not know whether I have succeeded in making my last letter any plainer or not. My mind has seemed to ramble a great deal, and I have written as thoughts came into mind. I think I must send this as it is, for I do not know that I can make it better. May God preserve his people from the abounding evils of the day, and unite their hearts to fear his name.

I submit this to the editors of the SIGNS, to publish if so inclined.

Yours sincerely,

LYDIA HUGHES.

JANUARY 21, 1881.

DEAR ELDER BEEBE:—Inclosed you will find a letter I received from one of God's chosen ones. He has lately been baptized by Elder W. L. Beebe. It is at your disposal, should you see fit to give it a place in the SIGNS. Yours in hope,

R. H. B.

NEWBURY, Oct. 28.

TO RUTH H. BODMAN—DEAR SISTER:—I wish you every covenant blessing from the Lord. Your kind letter was most welcome, and my soul was refreshed while reading it; therefore I bless our dear Lord, who caused you to write. O how great are his mercies to me. Though unknown by face to each other, yet I feel there is the family union existing between us. O how glad is my soul to find that in all parts of the world there are those chosen out of the world, the sheep of Christ, who are treading in the old paths; and I see, dear sister, that you are no stranger to the footsteps of the flock. The old paths are not always pleasant; nevertheless they lead to a land where there is no want, no famine, but eternal plenty. Sometimes my way is thorny, with many a care and pricking thorn in the flesh. It may be a messenger from Satan to buffet me, and sorely buffeted I am at times with some besetting temptation, which causes me much pain lest I should fall therein. These temptations tear away at my fleece, give me sore annoyance, make war against my poor soul, and would tear away my precious life were they able. Why am I thus? I cry. Like that sheep of old, named Paul, I beseech the dear Lord to remove the thorn. But what does my Lord say? Not so, my child. You are pained, you are buffeted, you are torn, and you are too weak to bear up under this; but "My grace is sufficient for thee," and "My strength is made perfect in weakness." Ah! now, my God, I understand. My Shepherd is leading me. The pathway is right, and this thorny way is given unto me. It is thy gift, and therefore is valuable. Let temptations assail, let the thorns tear; his favor is sufficient. Let me but know thy grace is mine, and I can bear the smart. His strength in my weakness shall support me, and thus will I journey

along. Most gladly will I therefore rather glory in my infirmities, that the power of God may rest upon me, for then I shall surely overcome, and through every trial he will lead me safely home. At other times my way is rough indeed. I journey over rocky ground, encounter many impediments to my Christlike progress, and stumble over this and that stone, which my soul's adversaries, the world, the flesh and the devil, place before me. So I hobble along, making some awkward, crooked and shameful walking; but much of this is known only to myself and God. This is a great mercy, for should the goats observe it they will surely mock, and say, You sheep, you christians, ought to be ashamed of such walking; we can do better than that, and make no pretensions to be sheep. True it is, for the worldling can skip from one sin to another, and not do it very awkwardly either; but the poor sheep is not at home on such roads. She grieves and sighs, for the cruel stones of sin over which she treads hurt her feet and cause much grief, and thus she laments: Ah me! I surely am not a sheep; I am deceived, and have no Shepherd. These ways of sin are not the paths in which the Shepherd leads his blood-bought flock. If I were his, would I live so wickedly, so unkind to the great Shepherd? Nay, I could not thus ungrateful prove, to wander so far from him; I am deceived and lost. Thus in distress because of sin the sheep in piteous bleating makes its sorrows known, and cries for help. Its cry the tender Shepherd hears, and speedily seeks out his wandering one, and calls to it, saying, "This is the way; walk ye in it." "It is the voice of my Beloved," the sheep exclaims, and follows him, for the sheep know his voice. "Follow me," the Shepherd says. "Draw me, and I will run after thee, dear Jesus, my Shepherd," the sheep cries, "for I am prone to wander, and I feel it. O keep me near thy side, and let me wander no more." O Lord, thou hast sought me many times when straying from thy fair company, and thy wondrous kindness to thy wandering one has proved a chastening rod to my soul. Sometimes the land through which they travel seems a barren waste. They wander in search of food, but find scarcely enough to keep their souls alive. Sometimes they become sick, and lose their appetite, and though they were in the fairest pastures, yet not a mouthful would they eat. I know of what I am writing, dear friend, and have acted as though the bread of heaven were but common food, and have been as vile as the Israelites. Truly the rebellious dwell in a dry land. My leanness! my leanness! Woe is me! No pastures, and here am I fainting, famishing, dying. Bread of heaven! feed me till I want no more. Grant me one mouthful more of thy mercy, one sip of thy sweet love, once more let me taste that the Lord is gracious. O how my poor soul has gone day after day without a crumb, till I have cried aloud, O thou whom my soul

loveth, tell me where thou feedest; and in his own time has our dear and great Shepherd led me in a good pasture for his name's sake. Dark nights the sheep pass through, nights of affliction, sore trials and bereavements, at which times the roaring lion of hell goes prowling around, and when the adversary roars the sheep tremble. But let the night be ever so dark, let the lion roar, or the wolves in sheep's clothing howl; if the Shepherd but appears, and his cheering voice be heard saying, "Fear not, I am with thee," then is there peace and quietness; and "when he giveth quietness, who can make trouble?" Blessed be his name, often has my soul been led in green pastures, and there have I feasted on redeeming blood, everlasting, unchanging love, rich fields of mercy, sovereign grace and wondrous faithfulness. Upon these my hungry soul has fed with delight, and there is one field to me the sweetest and most nourishing: that of eternal election according to grace. Often the sheep lie down in the pasture of tender green to rest and chew the cud, and there in meditation sweet, feeling themselves beneath the care of the great Shepherd, do they review the past: the thorny way, the rocky places, the barren paths, and the waste, howling wilderness. They review all these; and while there is much they lament and are ashamed of, yet how precious to them is the beloved Lord Jesus, that great Shepherd of the sheep. He is indeed the chiefest among ten thousand, and the one altogether lovely. Then do they rejoice in him, and can sing, "The Lord is my Shepherd; I shall not want." Are you a sheep of Christ's fold? Am I one? Then are we highly favored, for by and by we shall dwell in the kingdom above; and though sometimes we may have misgivings, and doubt it, yet our great Shepherd has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." And there our Jesus, the Lamb in the midst of the throne, shall feed us, and lead us unto living fountains of water, and God shall wipe away all tears from our eyes.

How sweet at times do I find it to preach the everlasting gospel of the grace of God, which for the last five years I have been favored to do, amidst the bitterness of enmity and cruel opposition from the world. O, my sister, it is not every one that wears a sheep's skin that is a sheep, for I have found many who appeared as sheep by their external appearance, and could mimic the bleating of sheep; but they have talons in their feet, which I have felt many a time when they have attempted to tread me under foot, and therefore I know they are but wolves in sheep's clothing. They are known also by their meat, for they relish anything but sound doctrine. Nevertheless I rejoice that there are some here who feed in the ways, and oftentimes we feed in high places.—Ezek. xxxiv 14.

I hope, dear friend, that your first will not be the last I may receive, for

in your letter you say, "I hope I am a companion of all them that fear God; and if you have judged me as one in the fellowship of Christ Jesus, I trust we may know yet more and more. Though in the providence of God we may never see each other in the flesh, yet are we privileged to have fellowship by letter, blessed be the name of the Lord.

I will now close, lest I weary you; and wishing you every prosperity from the presence of the Lord, I remain your brother in our sweet Lord Jesus,

FRED. W. KEENE.

MILTON, Ohio, Feb., 1880.

DEAR BRETHREN BEEBE:—Although feeling my littleness, and inability to say anything that would be edifying to the body of Christ, my desire is that the God of all grace may direct my thoughts in such a manner that I may say nothing that will be in opposition to truth. I hope that I may be made humble, and be clothed with that spirit of humility which is one of the characteristics of the children of God. If, however, I am left to myself, I know it will be impossible for me not to run into error. Nothing but the all-powerful hand of God can keep me in that strait and narrow path which leads to the Rock that is higher than I. I have been thinking the last few days of the unbounded love of God; not to say that I have been thinking of it for a few days only, but that it has been brought before my mind with so much more force than it has for some time. When I think of what an awful sinner I have been, I am made to say that surely it is great love that caused Christ Jesus to bear the great burden of guilt that was justly due me. But "the love of God passeth all understanding." Who can understand the ways of God? O the height, the depth, the width, the immeasurable extent of God's unchanging love! What can we do to pay him for what he has done for us? Simply nothing. Jesus has met the requirements of justice, has shed his precious blood for us, and has saved us with an everlasting salvation. Name of all names! None like him in heaven above nor in earth beneath. Jesus is Christ, and beside him there is no Savior. "There is no other name under heaven given among men whereby we must be saved." He was spoken of by the prophets, he was preached by the apostles, he was himself seen of men while on earth; yet none can know him as their Savior but those who were in that holy covenant from before the world's foundation. "But as it is written, 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. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but

the spirit of God." This explains the whole thing. Man, as man, can know the things of man, but he can never know anything about the things of the Spirit. "They are foolishness unto him." He ignores them, and tramples them under his feet. He hates God, he hates his cause, he hates the church, he hates everything that is lofty or soul-aspiring. We need have no one tell us this. God has shown it to us in our experience, for we are no different from others. Is this truth, or is it only some of my mistaken views? Let us see. Take some of Paul's writings. He speaks thus to his Ephesian brethren: "And you hath he quickened, who were dead in trespasses and sins." A fit representation of all men by nature. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." So then I am not alone in my views. Paul pictures out man as being lost to all godliness, dead to spiritual things, and loving things of this life. He makes no distinction between Jews and Gentiles. What is man? A mystery to himself. But now comes in the love of God again. "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, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

I must, however, leave the subject, and acknowledge that I have scarcely touched it. It is a subject which has been preached in all ages, and still it is untold. Mysterious indeed are the ways of God. To him be glory forever and ever. Amen.

GEORGE BRETZ.

ELDER JENKINS:—Please have the accompanying letter published in the SIGNS OF THE TIMES, if you deem it worthy a place. It was written by a young lady who grieves the loss of a dear mother. Many loved ones have been taken away, and she has thought much upon the words, "What is your life?" &c. Yours respectfully,
S. E. Y.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James iv. 14.

Our life is here compared to the fleeting vapor. Like it, it is uncertain in its continuance, unsubstantial in its nature. We cannot tell how long it will last, nor the moment it will depart. How evanescent is the vapor that rises around us! It may appear beautiful and stationary, but in a moment it is gone. We look at something else for an instant, and when we turn our eyes again in the same direction, we find to our surprise that the mist has entirely disappeared. Such is life. Our days upon earth are a shadow, and there

is none abiding. There is but a step between us and death. If by reason of strength we attain to the age of four score, our years, as we glance back at them, will seem but as the vapor, which appeareth for a little time, and then vanisheth away. We hold them by so slight a tenure; nay, we do not hold them at all. It is God, not ourselves, in whose hands our breath is, and he alone knows when it will cease and how it will be dispersed. Like the vapor, our life has nothing stable about it; we cannot calculate upon it with any confidence. This uncertainty should teach us our dependence upon God. In our plans and intentions for the future we too often forget that life may fail. We talk of what we are going to do or to gain, as if we could count upon living to carry out our purpose; but we cannot even count upon to-morrow. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." We ought to say, "If the Lord will, we shall live and do this or that." Are we not taught the folly of setting our affections upon a life which is fleeting? "The things that are seen are temporal." Every day we are reminded of this by the removal of loved ones by the hand of death. If life is but a vapor, we need something more substantial upon which to set our hopes, something surer. "The things that are not seen are eternal." If we are looking beyond this vale of tears to a heavenly home in one of the many mansions which are prepared for the children of God, we need have no fear for the safety of them. We know there is no accident with our heavenly Father; with him everything is known from the beginning of the world. If we believe this, why need we give ourselves so much concern about the affairs of this life? Alas! it is because we are still on the earth, and are so prone to do and think evil, "even as the sparks to fly upward." We are apt to forget our life is as a vapor. Truly our desire should be to have our thoughts fixed upon heavenly things, knowing that we shall soon leave this world of care and trouble, hoping to enter into that rest "not made with hands, eternal in the heavens."

Hope, Ark., Feb. 10, 1881.

ELDER G. BEEBE:—I believe you have been chosen of God and set apart for the defense of the great cause, which is the truth as it is in Christ; for it is all in Christ, and Christ is in God. When I tell you that I love you for the truth's sake, I do not believe it will have a tendency to make you vain, because you are sustained by grace. I also want to tell you that I am sorry you have been so much annoyed by others in giving your views on the subject of the new birth; and yet some have failed to understand you, while others, who seem to have a clearer light on the subject, agree with you. And since you have tried so often to explain to the satisfaction of all, I think you are excusable in declining

the discussion of the subject any more, as you say, for the present, unless something new comes up. For my part I have nothing new to present, but I am so short of comprehension that I fail to understand that it is the spirit of God in us which is born of God, (your reply to brother Ed. Williams,) and the spirit that is born again dwells in all the saints, (reply to sister R. Anna Phillips). Now I do not feel worthy that you should bother with me; but after having read and re-read the views of so many able writers, as well as your own, on this mysterious subject, I somehow feel impressed to give my own; in the best light I am able to have on it. It seems to me that it would be more proper to say, born of the spirit of Christ, which spirit takes up its abode in the old Adamic tenement, and is the spirit of adoption, called the new man, the inner man, by which the old or outer man is kept under subjection; for "If any man have not the spirit of Christ, he is none of his." And while I am writing, I have my own case under consideration, whether or not I have been born again; if not, I am yet in my sins, have no spiritual discernment, and a name will do me no good.

But I will tell you again why I love you: it is because under all your sore trials you bear them with so much fortitude and meekness of spirit; and you will excuse me when I tell you that it is a sense of my own unworthiness which causes me to forbear using the appellation, brother.

May the good Lord bless you, and all that pertains unto you; and when your course is finished, may he prepare another like watchman to cry aloud and spare not, is the desire of the unworthy writer.

WILLIAM DAVIS.

REPLY.—What did we receive as the production of the new birth? Not our fleshly nature, for that was born of the flesh, and we had it before we were born of the Spirit; but in the new birth we received a new heart and a new spirit, and that new spirit was not born of the flesh, but of the spirit of Christ, which is the spirit of God, for "If any man have not the spirit of Christ, he is none of his." But "as many as are led by the spirit of God, they are the sons of God."—Romans viii. 9, 14. The spirit of Christ, which is the spirit of God and the spirit of adoption, wherewith we are sealed unto the day of redemption, is brought forth in us by the new birth.—ED.

ROYALTON, Ohio, Feb. 18, 1881.

BRETHREN BEEBE:—Having paid the Columbia Church, at Kelley's Corners, Michigan, a visit last October, in company with our old brother, Elder Lewis Seitz, I feel it due them to keep my promise, though so late indeed, to present the readers of the SIGNS with a few things concerning them, in connection with that (to me) very pleasant visit.

The meeting began on Friday, ending Sunday night, including eight discourses, and a regular "covenant meeting" on Saturday afternoon, the

first one I ever attended. At this meeting a hymn was sung, followed by a prayer, after which old brother Avery was called upon to free his mind, then another, and so on until all the members present had given utterance to their feelings, or their views on some divine subject. This opening of family treasures was to me most delightful. Truly, "The merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold."

"Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus holds his court."

The gold rooms of Wall Street, New York, or of London, where millions are made at one interview, and where the nations of the earth are affected sometimes, flee away in the dim distance, and sink into insignificant tributaries to the "all things" that work together for good to them that love God.—See also Eccl. ii. 26.

At this meeting a young brother related his experience, and was baptized by brother Swartout the next day. He came about one hundred miles to the meeting. Also sister Mundell joined by letter, which she had carried for twenty-eight years, coming one hundred and thirty miles to the meeting, which she was informed of by a notice in the SIGNS. She had not heard a gospel sermon for about twenty-five years, though enveloped with the "lo heres" and "lo theres" of the day. Two of her sons, young men, came with her, they never before having heard Baptist preaching, which was sweet to their taste. They gave promise that they would "get up early to the vineyard," but preferred being baptized in their own country, where gospel baptism had never been administered, and one that his dear companion and others might witness the same. I hope brother Swartout has been enabled to attend to it ere this. On Sunday I took dinner with our much esteemed and afflicted sister, Kate Swartout, whose communications to the SIGNS are not as frequent as many desire. The memories of my visit among them are still sweet, for their covenant meeting introduced them fully and individually to me, and I have some evidence that the enjoyment was mutual.

I will also notice a visit to Illinois, from which I returned lately. On my way there I met Elders Bavis and Spears, of Iowa. I staid one night with Elder J. G. Sawin, of Loxa, Illinois, who is much busied with his excellent paper, the *Youths' Home Journal*; but owing to a sudden and heavy sleet, no meeting was held. I next visited New Providence Church two days, and the grave of the late Elder J. B. Moore, whose memory still lives fresh in the hearts of all. Next with the Lincoln Church, Elder James Ring pastor, with all of whom I enjoyed myself, and with none more than with Mr. Ed. Rankin, whose wife I had not seen since childhood, about forty years. They both belong to the *dry land fraternity*, who still persist in living on "this side of Jor-

dan," not being worthy enough, they think, to keep close company, but follow afar off. There are many such. Next was our dear sister, Sallie M. Bowen, in Bloomington, whose poetical effusions are occasionally read in the SIGNS. I did not realize all the pleasure I had promised myself when in the society of herself and her dear parents on account of my own ill health; but I insisted upon her, as I will here take occasion to say to many more, do not forget to write a letter occasionally to our dear sister Mary Parker, of New Holland, Ohio, who has been an invalid for years, and is comparatively helpless now, and scarcely able to answer letters at all, being badly affected with dropsy. She thinks she is forsaken by others because she is not able to respond to their letters. One thing is noticeable among our order of people: they all speak one language, wherever found; and as that is not the language of nature, how did they learn this pure language? Not by coming together from time to time to drill, with much sound of hammer and axe, learning from the greatest down to the least; but just the reverse, from the least to the greatest—"All thy children shall be taught of the Lord;" and the lessons coming from the least in the kingdom of heaven are simple and full of humility. They are thus prepared for the house before entering into it. And as Noah was not commanded to take a salt gourd to coax the animals into the ark, nor yet to drive them in, not even to make the selection, but simply to "take to thee" by sevens and by twos (Gen. vii. 2) of such as "shall come unto thee," (Gen. vi. 20,) so the materials composing God's building are chosen of God and influenced by his spirit, one of a city and two of a family, to present themselves before the church, whose pleasure and duty is to take them in, "being," already, "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

Yours in hope,

THOMAS COLE.

MILLERS, Oregon, Feb. 17, 1881.

DEAR BRETHREN:—I feel like saying a few words relative to our loss here in Oregon of our dear old brother, Elder Michael Loveridge, but not in the way of an obituary, as I am contemplating that some one else, probably Elder A. Shanks, will attend to that matter, as he has traveled and preached with him a great deal for many years, and would be much better prepared to give a full statement of the life and services of our departed brother.

Elder Loveridge departed this life on the twenty-seventh of December last, after a protracted illness of many months, aged seventy-five or seventy-six years. He was of English extraction, and made a profession before leaving England. He came to New York somewhere about 1835 or 1836, and moved from there to Knox County, Illinois, where I first became acquainted with him

soon after, and that acquaintance ripened into mutual love, for he was a loving and warm-hearted brother. I never saw him in any other mood, and always had a smile on his countenance while preaching in deep earnestness. He commenced to speak in public relative to the gospel of Jesus Christ while a member of the Henderson Church, in Knox County, one of the churches of the Spoon River Association, but was not ordained until coming to the state of Oregon. He was a true-hearted Old School Baptist in every respect, and delighted in the doctrine of the cross, which he loved to proclaim, and also delighted very much in the company of his brethren. In October last the Bethel Church called on the sister churches for aid in council to ordain brother Silas Williams, and our dear brother, although then very much afflicted, came up some sixty miles as one of the council, believing that it would be his last visit to see any of us; and it was, for on arriving home again he was taken down to his bed. His last discourse was preached at my house on the evening of the third Sunday in October, 1880, which will be always in my memory, for I too was apprehensive that his time here was growing short. He was of a lively nature when in health, and quite so even in sickness; quite full at times of *repartee*. Being much loved by all who knew him, he was a useful member of society, and will long be remembered by all, especially the church of Christ. He leaves a dear companion, who is a sister in the church, and numerous relatives to mourn their loss. He was willing and anxious to depart and be with his loving Savior. O that I could only be so well prepared for that great change as was our dear brother. I could then say, "Come, Lord Jesus, come quickly."

Yours in the best of bonds,

JOHN T. CROOKS.

CLERMONT, Ind., Feb. 9, 1881.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—I have often felt a desire to contribute something for the columns of your paper; not that I felt in the least capable of instructing or entertaining any one, but as it were by way of mingling my voice with others in songs of praise to God for his goodness and mercy, which have followed me all the days of my life. Even when we were dead in trespasses and sins he loved us with an everlasting love, and sent his only begotten Son to suffer and die the ignominious death of the cross, that we might live and reign with him above. Was there ever love like this? O that we might have a more realizing sense of this great love, and enjoy much of the presence of our heavenly Father. Having been a reader of the SIGNS for more than thirty years, I have found a great deal of very interesting matter, both in the correspondence and editorial departments. Living, as I have been for the last fifteen years, in rather an isolated situation, as far as my church privileges are concerned, I do not

feel like doing without it. I am thirty miles distant from the church where I hold my membership, and therefore my intercourse with the members is necessarily very limited, which often causes me to feel like one alone. In reading the correspondence what a beauty and harmony can be traced throughout, coming from all points of the compass, and all giving the same sound, showing that the Lord's children are all taught by the same Spirit, and all delight in the great and glorious theme of salvation by grace. Yes, grace alone; no means nor instrumentalities are required of man's puny arm to help the Lord perform his work. He works, and none can hinder; blessed be his holy name.

May the Lord in his mercy bless you, my aged brother, and still enable you to wield "The sword of the Lord and of Gideon" in defense of his truth, and when you shall come to lay your armor by, give you a peaceful and triumphant departure from the shores of time.

Yours in gospel fellowship,

MARY G. MCCLELLAND.

LOCUST HILL, Mo., Dec. 5, 1880.

DEAR ELDER BEEBE:—My mind is so impressed to write a little, that it seems I cannot refrain from saying a few words. I feel thankful that we have such a medium of correspondence as the SIGNS, for it contains all the preaching I have. I am so old and feeble that I am not able to go to hear preaching, but it is so much satisfaction to read the communications and editorials. I have not many days to stay here, but I trust the Lord will be our strength in our weakness, and our light in darkness, and I know he will receive all his dear people into everlasting rest.

A. LOUDERBACK.

INQUIRIES AFTER TRUTH

DEAR ELDER BEEBE:—Will you please give your views on Genesis vi. 6, 7, and oblige one who desires to know the truth?

A FRIEND.

REPLY.—Such views as we have on the text referred to will be found in volume xxiii., No. 3, page 22; also in volume xli., No. 11, page 10; and also in volume xli., No. 18, page 212. As we have no new light on the subject, we will refer our unknown friend to what we have already published as expressing such views as we have.—ED.

INFORMATION WANTED.

Any one knowing the present address of the following persons will confer a favor on us by sending the same to this office.

J. S. Williams, formerly of Tuscola, Illinois, or the person taking the paper thus addressed from that office.

Susan J. Bloodgood, formerly of Matawan, N. J.

J. K. P. Settle, formerly of Lafayette, Missouri.

William T. Sugg, formerly of Bell Buckle, Tennessee.

CORRESPONDING LETTERS.

The Covenanted or Particular Baptist Church, convened at Ekfrid, Ontario, June 26th, 27th and 28th, 1880, to the churches and associations with whom she corresponds, grace, mercy and peace be multiplied.

DEAR BRETHREN:—We are again reminded of the superabounding love and goodness of God, who has safely brought us thus far on our pilgrimage, and preserved us from dangers seen and unseen by us, and has permitted us again to meet in a church capacity, where we have had the privilege of listening to the gospel preached with no uncertain sound by your messengers, who have come to us in the fullness of the gospel of Christ, and also of mingling together in songs of praise and thanksgiving to him who loved us and gave himself for us. Dear brethren, in view of these undeserved privileges on our part, it becomes us to humble ourselves under the mighty hand of God, and know no will but his, as set forth in the teachings of the apostles in the New Testament, wherein is found everything that is profitable for the church or any of its members for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

We still desire a continuance of your correspondence, and cordially invite your ministers and messengers to our Yearly Meeting, to be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continuing until Monday noon.

WM. POLLARD, Mod.

D. T. MCCOLL, Clerk.

NOTICE.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

APPOINTMENTS.

ELDER B. Bundy will be with the church at Utica, N. Y., on the second Sunday in March, and Elder S. H. Durand on the fourth Sunday of the same month, and on Tuesday following at the house of H. Wolf, in Albany, at 7.30 p. m.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1881.

MICAH V. 4, 5.

"And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

About a year ago we were requested by a correspondent from Rocky Mount, North Carolina, to give our views on this portion of the scriptures, but deferred a compliance; not because we had no views on the subject, but fearing that the particular part of the text on which our correspondent desired light was equally obscure to us. Nor are we yet prepared, after so long a delay; but we do not feel justified in withholding such views as we have because there are some expressions in the passage that we do not clearly understand.

The allusions made by inspired writers in the New Testament to this prophecy leave us no ground to doubt that the person described, who should stand and feed in the omnipotence of the Lord, is the Ruler who came out of Bethlehem Ephrathah, whose goings forth have been from of old, from everlasting. In Matthew ii. 6 and vii. 42 this prophecy is referred to in proof that Christ should come of the seed of David, and out of Bethlehem where David was. The second chapter of Luke is also very clear in applying this prediction to the birth and birthplace of Immanuel. Joseph and Mary went up from Galilee into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David. And the angel of the Lord, in announcing the birth of Jesus to the shepherds, said, "For unto you is born this day in the city of David a Savior which is Christ the Lord." "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." The distinguishing honor of making Bethlehem the birthplace of the Messiah was not in recognition of the greatness or of the piety of that place, for it was little among the thousands of Judah; and there being no room for his reception in the inn, does not speak well for their piety. But that the purpose of God and fulfillment of the scriptures should be accomplished, it was brought to pass. Thus the Son of God, the Lord from heaven, the brightness of his Father's glory, and the express image of his person, in his incarnation was made a little lower than the angels, was made flesh and dwelt among us, was made of a woman, made under the law, to redeem them that were under the law, and came to do and suffer all that

was needful to redeem his people from their sins, and to fulfill all that was written of him in the law, and in the prophets, and in the Psalms, and then to ascend up to where he was before, to be glorified with his Father's own self, with all the glory which he had with him before the world was.

In the description given of him in the second verse of this fifth chapter of Micah, is to our mind set forth the self-existent and eternal Godhead, the begotten Sonship, and the fleshly incarnation of him who is to rule Israel, and who shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and in the most perfect harmony with all the scriptures which testify of him, as God, Man, and Mediator between God and men, the man Christ Jesus, "whose goings forth have been from of old, from everlasting," or as expressed in the margin, "from the days of eternity." As comprehending in his infinity the days of eternity, an inspired apostle ascribes to him the most sacred homage, as "Unto the King Eternal, Immortal, Invisible, the only wise God." And as the man, Christ Jesus, he is set forth as the one Mediator, embodying both natures in his Mediatorial fullness. The fullness of the Godhead, and the fullness of the church, which is his body, the fullness of him that filleth all in all. "For it pleased the Father that in him should all fullness dwell."—Col. i. 19. He is the Word who in the beginning was with God, and he is the Word which in the beginning was God. And he is the Word which "was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "And of his fullness have all we received, and grace for grace."—John i. 1, 14, 16. In the Godhead he and the Father are one.—John x. 30; xiv. 7-11. And in his Mediatorial Headship of the church he and his people are one.—John xvii. 21-26. He is in the Father, and the Father is in him.—John xiv. 10. The church is in him, and he is in the church.—Eph. i. 4; John xvii. 23.

This glorious Mediator, who was born of a virgin, in the city of David, in Bethlehem Ephrathah, ordained to be the Ruler and Judge of Israel, who shall stand and feed in the strength of the Lord, did exist in the glory of his Mediatorial Sonship and Headship of the church in all the days of eternity. Not in a fleshly body, for that was not taken on him until the fullness of the time had come in which he was made flesh, and became incarnate; but as the Son of God, and Mediatorial Head of his mystical body, the church, his goings forth were of old, from everlasting. It is in his Mediatorial relation as the eternal Son of God, and Judge, Ruler and Shepherd of Israel, that he came out of Bethlehem, to stand and feed in the strength of the Lord, and in the majesty of his God. Of him all the prophets have written, identifying him as the Redeemer

who should come out of Zion, to turn away ungodliness from Jacob. The enraptured Isaiah, by the word of the Lord, proclaimed his advent thus, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. xl. 9-11. Here the supreme Godhead and Mediatorial office and work of the Shepherd of Israel are clearly expressed, in perfect unison with Micah's testimony, that he shall stand and feed in the strength of the Lord. His goings forth from everlasting, (or as in the margin, *the days of eternity*), signify action, as well as purpose and design, and are a reproof to those who deny that God *actually* chose, loved and saved his people in *Christ*, or that the church actually existed in him, or was actually blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world, or from the days of eternity. If the words have any meaning, *goings forth* signify *action*; and all that pertains to the eternal life and salvation of his body, the church, was fully provided, treasured up, and secured to all his members in him, according to the eternal purpose which God purposed in himself before the world began.

If we have a correct understanding of this profoundly grand, glorious and sublime subject, the Son of God was as truly, actually and immutably the eternal life and spiritual head of his body from everlasting, or from the days of eternity, as when he became partaker of their flesh and blood in his incarnation, or will be when he shall present them in his own image and glory in their final resurrection, clothed with his immortality and incorruptibility, when time shall be no more. But we pass on to consider the decree and promise in our text.

"And he shall stand and feed in the strength of the Lord." It is comforting to know that he shall stand, despite the wrath and opposition of wicked men and devils, unmoved by all the raging powers of darkness which he would have to encounter and subdue. His goings forth from the days of eternity should bring him to the standing position which he was ordained to fill as the Shepherd and Bishop of his people, to minister to them all the spiritual blessings which were given them in him in the days of eternity. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on

them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 15-17. But his standing shall not be in the strength of the kings or potentates of the earth, nor by the aid of earth, nor earthly devised institutions, nor in the multitude of free-willers who profess to be "working for Jesus;" but it shall be in the strength of the Lord. All power in heaven and on earth is in his hands. Power over all flesh, that he should give eternal life to as many as the Father has given him. He has upon his vesture and upon his thigh his power inscribed, "King of kings and Lord of lords;" for all the power of his eternal Godhead dwells in him. Therefore it is in the majesty of the name of his God, who is the God and Father of our Lord Jesus Christ, that he stands and feeds his flock like a shepherd. The Father being in him, and all the fullness of the Godhead dwelling in him bodily, with heaven and earth at his command, the power and majesty of the name of his God are far beyond and infinitely superior to all opposition. The majesty of that awful name belongs to him by inheritance as the Son of God, and in that majesty he is God with us, the true God and eternal life, shining in all the brightness of his Father's glory, and the express image of his person. Only so far as we are led experimentally, and taught by the Holy Spirit, can we conceive the supreme power and majesty of the name of God in which the great Shepherd of Israel fills his Mediatorial relations to his people; for only as God shines by his spirit in our hearts, we can have the light of the knowledge of the glory of God shining in the face of his dear Son. Yet, notwithstanding our dullness and insufficiency to comprehend the excellent glory of our divine Redeemer, he stands to feed, and deals to all the redeemed vessels of his love and mercy in all the refulgent glory and supreme majesty of the name of his Father and our Father, of his God and our God. And they who from his fullness are fed on the bread of life which came down from heaven, whose flesh is meat indeed, and whose blood is drink indeed, shall abide; for he has said for their comfort and assurance, "I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John x. 28-30. In this oneness and perfect identity with the Father, Jesus stands in his supreme majesty to feed and protect his people; and because he lives, they shall live also. The Lord is their Shepherd, therefore they shall not want; they must abide, for the gates of hell shall not prevail against them.

"For now shall he be great unto the ends of the earth." As this prophecy evidently related to the

gospel dispensation, the setting up of the Redeemer's kingdom among the Gentiles, and abolishment of the partition which under the old dispensation had separated the Jews from the Gentiles, it foretells the wide dominion of our King, extending from the rivers unto the ends of the earth. As Jesus himself said to his disciples, "When the Son of man shall come in his glory, [in the majesty of the name of his God,] 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, 32. Invested with power over all flesh, over all beings, all events, and all worlds, in all the majesty of his eternal power and Godhead, now shall he be great unto the ends of the earth.

"And this *man* shall be the peace, when the Assyrian shall come into our land." The word *man* in this is marked by *italics*, as supplied by the translators; but the supply does not, in our judgment, materially change the sense, as he whom it is used to identify is God and Man, and in the sacred union of the two natures he is the Mediator between God and men. All his Mediatorial work is performed in the majesty of the name of God, for "The God of the whole earth shall he be called."—Isa. liv. 5. He shall be the peace, when the Assyrian shall come into our land, and when he shall tread in our palaces. As the Assyrians were the enemies of Israel, and the lands of Israel were frequently invaded by them, and as a chastisement of Israel for their idolatry and departures from the laws and provisions of the covenant they were under, God used the Assyrians as a rod in his hand, with which to chastise them. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation."—Isa. x. 5. Indeed the whole chapter is illustrative of the manner in which the Assyrians were used as a rod in the Lord's hand for the punishment of Israel, invading their land, and spoiling them of their treasures, and polluting their palaces, and thus foreshadowing the persecutions that the people of God under the gospel dispensation should experience from the powers of darkness. Israel were never able to successfully resist the Assyrians; nor are the people of God now able to resist the enemies of the truth by any power short of that which is in the hand of their glorious Prince and Savior, who with his bow and with his crown in righteousness doth judge and make war, and seated on the white horse which John in vision saw going forth conquering and to conquer. It is written of him that "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."—Isa. ix. 6, 7. Not only is he our peace, as the propitiation for our sins, who has by his obedience and atoning sacrifice canceled all the demands of divine justice, and hushed the thunders of the holy law, and so making peace by the blood of his cross, but also in meeting and vanquishing all our enemies. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." In an experimental sense, although in the world we have tribulation, yet in him we have peace. His peace he gives unto us, and we sweetly enjoy peace with God through our Lord Jesus Christ.

And when the invading foes of Zion shall impose themselves upon our land, and attempt to usurp the right to rule in our palaces, our protection is in Christ, whose shield of power is mighty in our defense. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."—Isaiah lix. 19, 20. "Then shall we raise against him seven shepherds, and eight principal men. The number seven has frequently been used in the scriptures to signify a competent or perfect number, and we feel assured that God will not leave himself without a sufficient number of witnesses. As there were seven churches in Asia, and in each church an angel, pastor or shepherd, seven golden candlesticks, seven stars in the right hand of him who was dead, but is alive forevermore, and has the keys of hell and death, so the number seven may in this case be used to signify a sufficient supply for all the several branches of the kingdom over which this Ruler should preside. And the eight principal men may have reference to the prominent gifts, as prophets, evangelists, pastors and teachers, mentioned Eph. iv. 11, but more especially to those inspired writers in the New Testament. Whether this is the true meaning of the seven shepherds and eight principal men of our text or not, we will not presume to decide; but we are fully persuaded that on all occasions when the palaces of the church of God are invaded by aliens, the faithful servants of Christ in defending the truth do bring to bear against the invaders the testimony of those who have written by inspiration of the Holy Ghost against them. As it is written, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."—Isaiah lix. 19.

We submit what we have written on this subject to the consideration of our inquiring correspondent, and to our readers generally, only desiring that our views may be received so far as they are sustained by the word and spirit of our Lord, but no further.

THE MOTE AND THE BEAM.

(Luke vi. 41-45.)

Brother Peter Mowers, of Cobleskill, N. Y., has requested us to preach through the SIGNS from Luke vi. 41-45; and although we do not feel prepared to sermonize in what we may write upon the subject, we feel inclined to offer some remarks, which we hope may be edifying to brother Mowers, and to our readers generally.

The text as here recorded by Luke is, according to the version of Matthew vii. 3, embodied in what is called Christ's sermon on the mount, which was addressed exclusively to the disciples of our Lord.—Matt. v. 1, 2. Great multitudes, attracted by the fame of the miracles which Jesus wrought, and which was spread throughout all Syria, followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan; but the discourse was not addressed to the multitudes, for it is written, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." The instructions, exhortations, reproofs and admonitions then and there uttered were all addressed to the disciples, apart from the multitudes, and should be regarded as peculiarly applicable to his disciples throughout all time. In the instructions given, our Lord has solemnly warned his disciples against attempting to instruct others in regard to those things of which they have themselves no reliable knowledge. To assume to be teachers of things of which we are ourselves profoundly ignorant, is like the blind leading the blind, exposing both teacher and pupil to a disastrous fall into the ditch, or into difficulties which the blind cannot see until involved in them. Assuming to know that of which we have not been really taught of the Lord, or to be wise above what is written, is forbidden, and has a tendency to darken counsel by words without knowledge. If there were no such vain ambition in the fleshly nature of the children of God, no lofty aspirations to seem to be something more than we are, why are these solemn admonitions given to the disciples by the Master, and reiterated by his enthroned apostles?

A censorious and pharisaical demeanor toward our brethren, a quickness to detect the faults and infirmities of others, and slow indeed to discover or confess our own, is open to the reproof of him whose all-seeing eye looks into the dark recesses of our hearts. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" The eye is a very tender organ, and a very small mote will sometimes cause great pain and inflammation, and so there are some very tender members in the church, which is the body of Christ, and it is undoubtedly right for those who are blessed with clearer sight to carefully remove the motes and allay the pain; but an oculist with a

glaring beam in his own eye, is thereby totally unfit to operate upon the eye of another, and he is like those Pharisees who were very precise in tithing of mint and rue and all manner of herbs, and passed over judgment and the love of God.—Luke xi. 42. To make a brother an offender for a word, while we indulge in much greater departures from the law of the Lord, is pharisaical and hypocritical. To illustrate this point, permit us to suppose a case. A brother discovers a fault, or what he magnifies into a fault, in a brother, and flies into a passion, assumes to be grieved, when he is only angry, tells what he considers his brother's fault to others, and does what he can to produce a prejudice against the brother, pursues him with a vindictive, turbulent and persecuting spirit; the persecuted brother's fault must be very great indeed, if it is not a trifling mote in comparison with the beam that blurs the eye of his accuser. "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

We are not, however, to infer that, because we are bowed down under a sense of our own imperfections, we may suffer sin to rest upon a brother, without making an attempt to admonish the brother; for a sense of our own imperfections is a necessary qualification for dealing faithfully with the erring. If we see and feel our own shortcomings, it is an evidence that we can see clearly, and have not a beam in our own eye. "If a brother be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1. If we do not consider our own liability to temptation and faults, we are not in a proper frame to deal with the erring; the beam is in our own eye, and we would be more likely to put out our brother's eye than to relieve him of his mote.

We learn from this admonition the necessity of self-examination when we admonish others. See that we are meek and lowly in our own spirit, and that our desire is to restore, not to persecute, the erring. If we first cast out the beam that obscures our own sight, we shall lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, (1 Peter ii. 1); then shall we see clearly to pull the mote from our brother's eye.

"A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." The spirit of Christ that we receive in the new birth cannot commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God.—1 John iii. 9. This spirit in the saints is compared to a good tree, and such as are called "Trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 3. They cannot bring forth corrupt fruit; for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance."—Gal. v. 22, 23. With these fruits abounding in us we shall see clearly, and be able to render valuable service to our brethren; but the old corrupt tree of flesh cannot produce such golden fruit, for, "Now the works [or fruits, or productions] of the flesh [that which is born of the flesh, and is flesh, is a corrupt tree, and its fruits] are manifest, which are these: Adultery fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."—Gal. v. 19-21. Now when any of these fruits or works are manifest, it cannot be hard to discover which tree has borne them. The works of the flesh never grew on the good tree planted by the Lord, and made manifest by a heavenly birth, neither have the fruits of the Spirit grown on the fleshly tree; for the one cannot bear good fruit, nor can the other bear corrupt fruit. "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Only the fruits of the Spirit that dwelleth in those who are born from above can qualify us to labor successfully for the restoration of an erring brother, while the works of the flesh will blur as with a blinding beam our eye, and disqualify us for usefulness in the house of God. "A good man out of the good treasure of his heart bringeth forth that which is good." God has shined in and written his law in the new heart which he has given his children, and this treasure they have in their earthen vessels, from which they bring forth good things, for God worketh in them both to will and to do of his good pleasure. "And an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." The old man, our fleshly nature, we are told, is corrupt, with its affections and lusts, and this corruption is manifest, as we have shown, in all the works of the flesh. But the new man, which after God is created in righteousness and true holiness, is born of incorruptible seed, by the Word of God, which liveth and abideth forever, and cannot, therefore, bring forth corrupt fruit.

BACK NUMBERS.

After this issue we shall discontinue sending back numbers from the commencement of the volume, only when they are especially ordered. We send back numbers thus far so that our subscribers at the end of the volume may have all the articles indexed in the last number.

CHANGE OF ADDRESS.

PLEASE say through the SIGNS to those who wish to correspond with me: Direct your communications to Leonardsburg, Delaware Co., Ohio, instead of Ashley, Delaware County, Ohio, and oblige your unworthy servant,

J. H. BIGGS.

MARRIAGES.

ON Thursday evening, Feb. 24, 1881, by Eld. E. Rittenhouse, Mr. Alexander F. Meredith to Miss Anna G., daughter of Wm. and Ann Frazier, both of Kent County, Del.

ON January 5, 1881, by Eld. Wm. J. Parlington, at his residence in Hopewell, N. J., Lloyd Walker and Emma L. Yerkes, both of Warminster, Pa.

ON February 24, 1881, by the same, at the residence of ex-sheriff Hogeland, in Southampton, Pa., Abraham Hogeland and Mary Walton, both of Southampton, Pa.

OBITUARY NOTICES.

BROTHER BEEBE AND SON:—By request of the surviving husband, I send you the obituary notice of his dear companion, sister **Jerusha Messmore**, who left the shores of time Dec. 10th, 1880, aged seventy-five years, six months and six days, having been a member of the Old School Baptist Church at Waterloo, Fayette Co., Ohio, since July, 1831, when she and two other sisters were buried in the liquid grave by the late Elder J. B. Moore. She was widely and favorably known as a Baptist, being a good conversationalist at all times, clear in her views, and decided and uncompromising in the defense of them, in none of which did she take a more decided stand than in the doctrine of the eternal vital union of Christ and the church. She was a great admirer of the SIGNS, which she had read almost from their first number. Truly a mother in Israel has fallen asleep in Jesus. She was married Dec. 13, 1829, to the surviving and bereaved brother, and fifty years from that date the aged couple were kindly remembered by many of their friends, in many "golden wedding" presents. In just one year from that time she was hidden from mortal sight by the clods of the valley. She left behind her to mourn, but not without hope, besides her sorrowing husband, three children, her neighbors and the church in which she so long filled a place.

By reference to the SIGNS of Oct. 15, 1863, can be seen over her name an account of her early experience. Her house and heart were always open to the Baptists, and she was in the height of her enjoyment when waiting upon them.

On Sunday, Dec. 12, a funeral discourse was delivered by Eld. Levi Bavis, but she was not buried till the next day, as one of the sons living in Kansas could not arrive till then. In view of the evidences she has left behind her, we can truly sing,

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

Yours in hope

THOMAS COLE.

FEBRUARY 20, 1881.

I AM requested to send for publication in the SIGNS a notice of the death of our beloved brother in Christ, **Isaac Cummings**, who laid off mortality January 20, 1881. His disease was palsy, of which he was struck over one year before he died, and was in a manner helpless; so much so that he had to be lifted from his bed to his chair. He suffered more than is common with that disease, but felt that it was all right, as it was the will of his heavenly Father thus to lay the hand of affliction upon him.

He was born January 15, 1801, and was married to Sylvia Reed April 12, 1834, by whom he had two sons, Samuel and Seth, who survive him. She died a number of years ago, and he was married the second time, April 14, 1876, to Geditha Cloak. He emigrated from the state of Maine to Ohio in 1834, went back to Maine on a visit in 1825, and while there was baptized by Elder Taylor of Maine. When he returned to Ohio he united with the Bethel Church, near Galion, of which he remained a member until his death. And it may be truly said of him that he was one of the faithful in Christ Jesus, called to be a saint, always proving his faith by his works. Blest of God with a humble, quiet, peaceable disposition, he was loved and respected as a man by all who were acquainted with him. As a brother in the church, he was dearly loved by all the

church. O that I could order my walk and conversation in this world as his was. He was well settled and grounded in the truth as it is in Jesus, his mind being clear on all the fundamental principles of the gospel of the grace of God, and was pleasant and instructive in conversation. One of old has said, "Mark the perfect man, and behold the upright, for the end of that man is peace." So it could be said of him, perfect in Christ Jesus and upright in spirit. I know whereof I affirm. I have been acquainted with him for nearly thirty years, and have tried to preach for the church over twenty years, and was with him often during his late affliction and in his death. I have lost a dear brother, the church a precious member, sister Cummings a dear companion, the children a loving father, and the neighborhood a good citizen and neighbor; but our loss is his eternal gain. He requested that I should preach his funeral sermon, which I tried to do last Sunday, to an attentive congregation of friends and brethren, using as a text Rom. viii. 21.

JOHN H. BIGGS.

LEONARDSBURG, Ohio, Feb. 22, 1881.

BROTHER William Stevens died January 18, 1881, in the 70th year of his age. He emigrated from Maine about fifty years ago, and was baptized in the fellowship of the Old School Baptist Church called Bethel, about forty years ago, by Elder Jackson, the then pastor of said church, and remained a member of the same until he died, loved and respected by the church. He was a very diffident person, having no confidence in himself. He hardly ever would sit down at the communion table, and frequently absented himself from the church. When asked why he did so, his answer would be, "I have nothing against the church or any of the brethren, but I am not worthy of a place. The trouble is with my poor, miserable self." He was so fearful that he would do wrong, he did not do right. He was very honest, and labored to get along, but misfortune attended him, and it was hard for him to succeed. He had a great deal of affliction to endure, and was often very much discouraged; yet he would say it was all right. He was sound in the faith of the gospel, as held and maintained by the Predestinarian Baptists, and was interesting in his conversation. I visited him twice during his illness, and found him unshaken in his faith, but suffering in body. He was sick between three and four months, and was confined to the house. His disease was dropsy.

He left a request that I should preach his funeral sermon, which I tried to do, using as a foundation 1 Thess. iv. 15-18. He leaves a wife and three children, with numerous relatives and the church, to mourn their loss, but not without hope that our loss is his eternal gain. We feel to sympathize with the family and friends.

J. H. BIGGS.

OUR venerable and much beloved sister, **Nannia Lawten**, died on the 7th of September, 1880, at the residence of her son-in-law, No. 1610 Wood Street, Philadelphia, Pa., aged seventy-five years.

This dear sister was a native of England. She came to this country the first time about the year 1869, and after much inquiry for a people whom she loved for the truth's sake, and failing to find them in the great city of "brotherly love," she came to the conclusion that there was no gospel in America, and in an almost famished condition returned to England. While there, and speaking of her trouble in not finding a people that God had formed for himself, and of the doctrine they held, some one told her that, according to the description she gave of them, he could tell her where she could find them; that they met in a little hall in the city. On hearing this, and her children being in this country, she resolved once more to cross the Atlantic, and did so, and to the joy of her soul found the people of her choice.

Sister Lawten was one that not only knew the truth, but also loved and obeyed it. She took great delight in trying to make every body comfortable, especially the Lord's poor and afflicted ones. Whatever her hand found to do, she did with her might, and al-

so with delight. The writer of this, with many others, can testify to the benevolence of this dear sister and mother in Israel. I think it is about eleven years since I first met with her at Southampton, in company with our well known and much beloved sister Mayhew, and O what seasons of rejoicing we had together, in speaking of the glory of Christ's kingdom and talking of his power. O how lovingly she would speak of the blessed union that binds God's children together. But she is now sleeping in Jesus, who said, "That where I am, there ye may be also." So, dear friends, there is no cause for mourning.

C. MYERS.

LOCKTOWN, Hunterdon Co., N. J.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—By request I send you for publication in the SIGNS a notice of the death of **Deacon John R. Davis**, who departed this life October 11, 1879, aged eighty years lacking a few days. He was sorely afflicted for five years previous to his death, but bore it with great patience, saying it was all right, yet he desired to be absent from the body and present with the Lord.

The subject of this notice was born in the state of Maryland, Nov. 11, 1799, came to Ohio in 1877, experienced a hope in Christ, and was received into the fellowship of the Old School Baptist Church called Zion, and was baptized by Eld. Peter Sperry, in 1821. About the year 1831 he united with the Darbyville Church by letter, of which church he remained a member until God, who called him here below, called him above. Some time after uniting with the Darbyville Church he was chosen to the office of deacon, which he held to the time of his death. He was a regular attendant at the meetings of the church, his seat being seldom vacant. It was his delight to meet with the brethren. He was strong in the doctrine of salvation by grace, and often has he said to me that if he was saved it was by grace, and not by works of righteousness which he had done. He leaves a dear old companion, who has traveled with him many years in the path that leads to joys on high. But God has seen fit to separate them for a little season, when she will soon follow him. She is over four score years of age and is very feeble. Also four sons and one daughter, with many friends and the church, are left to mourn their loss, but not without hope, for we are confident that our loss is his eternal gain. Many times have I heard him repeat and sing the words,

"Yet when this lisping, stammering tongue Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

May the Lord bless all the bereaved, and lead them to the Rock that is higher than they

T. A. PETERS.

DIED—At her home in this town, Nov. 24, 1880, sister **Susan Williams**, wife of brother Dr. H. J. Williams, aged fifty-three years lacking three days.

Our sister was a firm, devoted Primitive Baptist, always ready to converse upon spiritual things, having clear views of the scriptures, and greatly desiring the prosperity of the church. The Lord greatly blessed her with a meek and quiet spirit, ready to endure and suffer in body or mind, always putting the most charitable construction on the failings of others. She made friends of all who came in contact with her, by a sweet and amiable disposition, to make all around her happy.

Aunt Susan, as she was familiarly called, acted nobly her part in life; not a station to which she was called but that she adorned and illustrated. She was one of the most tender and loving wives, and impressed her daughters with her noble bearing and true womanly virtues. She leaves five daughters to weep with almost broken hearts, for the loss to them is almost insupportable, she was such a good mother, so gentle, loving and kind. They were untiring in offices of the most tender care and watchfulness during all the time of her protracted and painful illness; nothing was left undone to minister to her every want; no abatement from first to last.

Our sister was naturally of a delicate con-

stitution, with a predisposition to pulmonary affection. Some three years ago that disease made its appearance in so alarming a character that it was thought she could live but a little time. Her sufferings were very great, but she so improved as to be able a few times more to visit her church and friends. For about one year before her death she was almost entirely confined to her bed, and her sufferings were very great indeed. Yet while she knew she could not recover, she spoke of death with the greatest calmness and composure, was ready, willing, and resigned to her lot, having in a remarkable degree the presence of her God and Savior. The writer had several very pleasant interviews with her. She had no fear nor dread of death. Some two weeks before she died, feeling that she was then able to talk, and fearing she might not be at the last, she called her husband, children, grandchildren, brothers and sisters all around her bed, talked to and admonished them all how to live and act. She sent messages of love to those not present. She often had dear ones to read and sing favorite hymns for her; the one most dear was, "Asleep in Jesus," &c.

Our sister's departure was easy and peaceful, no doubt of her abundant entrance into the world of bliss. Since her death our bereaved brother, her husband, has moved to Heampstead County, Arkansas, to live with one of his dear daughters who did not have the privilege of seeing her mother in her last illness. May the Lord in mercy sustain them there in their sad bereavement. The lovely daughters here, and the grandchildren, nineteen in number, together with her brothers and sisters, rest in hope that the dear one is now at rest forever. May they feel the strong arm of the Almighty to bear them up under this trying dispensation of the Lord.

Eld. J. G. Eubanks preached a comforting discourse before the burial, using her favorite hymn.

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Feb. 12, 1881.

DIED—At his residence in Tannersville, Green Co., N. Y., July 16, 1880, **Hiram Roe**, aged fifty-nine years, three months and twelve days. His death was very sudden, caused by a fracture of the skull on Tuesday morning, July 13th. He, with three ladies that were boarding at his house, were riding down the mountain road near the Catskill Mountain House, when the harness broke, which caused the horses to become unmanageable. The ladies saw the danger and jumped from the wagon just before the horse and wagon with the deceased went over the embankment. He was insensible for about an hour. One of the ladies remained with him while the others went after assistance, which was obtained after going a mile and a half. When help arrived, he said, "Get me home as soon as you can." He suffered greatly, and lived until Friday afternoon. The funeral services were held on Sunday following, and Elder S. More preached to a large and attentive congregation.

He leaves a wife and three daughters, and many friends and relatives to mourn. He was baptized in the winter of 1844, and has been a member of the Primitive Baptists ever since. The family are sorely afflicted, but may the God of Israel sustain and comfort them.

"Weep not for him; he's now at rest;
He's now at home among the blest;
His pains and sorrows all are o'er,
And he will suffer here no more.

Weep not for him, nor e'er complain;
Your loss is his eternal gain;
In yon bright world of bliss above,
He triumphs in the Savior's love."

MARY FRANCES LEIGHMAN.

Davis Trumbo died at his home in Franklin County, Ohio, January 30, 1881, aged seventy-seven years and fourteen days.

The deceased was born in Rockingham County, Virginia, and emigrated to Ohio in 1829. In 1836 he was married to Susan Snickard, of Ohio. They commenced life together on the place where he died, and resided there continuously until his death. The widow and five children are the survivors of the family. He was a member of the Primitive Baptists for thirty-nine years, being bap-

tized in 1839 by Eld. A. W. Taylor. He was a faithful and zealous member of the church, and bore testimony in his last hours of his hope and share in the free salvation of God's people. His disease was of a venal character, and extended through a succession of years, the last of which was at times attended with the most extreme suffering and agony. His long affliction was borne with christian submission, his only anxiety being the coming of his Savior. He was one of the pioneers of his neighborhood, and lived to see the forest transformed to the rich and productive farm, and the rude and humble log cabin to the elegant and comfortable home of the present.

Eld. George Tusing officiated at his funeral services and preached a very able discourse. As a tribute of respect, he referred to the excellent character of the deceased as a citizen and neighbor, of his upright and exemplary walk as a christian, and especially of his kindness in the relation of husband and father. His funeral was largely attended by the citizens from all parts of the country, who assembled to pay their last respects to "Uncle Davis."

FRIEND.

ELDER BEEBE—DEAR SIR:—Not having seen any account in your paper of the death of Mr. **George Slack**, I take it upon myself to send you a notice, and also a short sketch of his life.

He was born July 6, 1815. In his early life he belonged to the Methodist persuasion, but at the time of the division among the Baptists which occurred in 1831, he joined that part of the congregation ever after known as Old School Baptists. From that time until his death, which occurred June 13, 1880, he remained firm in that faith. Although circumstanced so that he could not attend divine services regularly, yet in his way he ever endeavored to live and act as a true and consistent christian. His last illness was very brief, lasting only about thirty-six hours, and his sufferings were so great that he conversed but little with those around him, and toward the end was unable to speak at all. The few words, however, spoken during the first hours of his illness, gave his friends reason to believe that his end was peaceful and that he saw clearly his way. The burial services were conducted by Elder Purington, of Hopewell, Mercer Co., N. J., in the Methodist Episcopal Meeting House, and the interment was in the cemetery of this place.

Mr. Slack left a widow, two sons, (both of whom have families) and an adopted daughter, all of whom sincerely mourn their loss.

Hoping space will permit you to publish these few remarks, I sign myself,
Respectfully yours,
C. E. P.
FRENCHTOWN, N. J., Feb. 8, 1881.

DIED—At his residence in Gilboa, Schoharie Co., N. Y., Nov. 3, 1880, **Heman B. Roe**, aged seventy-two years, five months and one day. The funeral services were held in the meeting house of the Gilboa Baptist Church, on Friday, Nov. 5th, and Eld. Isaac Hewitt preached from 1 Thess. iv. 13, 14.

He was baptized in the winter of 1874, by Eld. Isaac Hewitt, and has been a faithful member of the church till the time of his departure. He leaves a wife and one daughter, two granddaughters, with many relatives and friends, to mourn. He was a kind husband, an affectionate father and a dear grandpa, and was near to all who knew him.

"Weep not for him; no more his feet
Tread where he loved so well;
He's treading now the golden street,
With angels now he dwells.

Weep not for him; no more his eyes
Beam on you as you come;
In yonder happy world of light
He's near the great white throne.

Weep not for him; no more his voice
Charms with his words of love;
He's chanting praises now to him
Who reigns o'er all in love.

Weep not for him; 'twas God that gave,
And he has all the right
To call his loved ones through the grave,
To be with him in light."

His granddaughter,
MERCY E. MATTICE.

Abraham Alexander Higinbotham was born Dec. 14, 1850, and died Jan. 2, 1881, aged thirty years, two months and nineteen days. He was taken sick with the typhoid fever in September last, which resulted in that fatal disease, consumption. He at one time joined the New School Baptists, but seemingly got a view of his mistake and refused to be baptized by them. He gave evidence to his friends of possessing a knowledge of the truth, and manifested a love for the preaching of a whole and complete Savior and a finished salvation. He bore his affliction with patience, as is clearly seen by the answer he gave his friends. When he asked them if they thought he would get well, they told him they thought he would not; to which he replied that he was glad of it; that he did not want to get well. And when passing away he told his friends that his way was clear. He requested his friends to have me preach at his funeral. He leaves a widowed mother; may the Lord be her comfort in her sore affliction, is the prayer of your unworthy brother in Christ,

GEORGE COTTRELL.

VERSAILLES, Dark Co., Ohio.

ELDER BEEBE AND SON—DEAR BRETHREN:—By request of the sorrowing husband I send for publication a notice of the death of **Mrs. Susan C. Dill.** She died at their residence in Paulding County, Georgia, Jan. 17, 1881, aged about thirty-six years. She was a daughter of old sister Coley, of Macedonia Church, Bartow County, Georgia. She had been in bad health for the last two years. She professed a good hope in Jesus about six months before her death, and greatly desired, if it could be the will of God, to get well enough to go to meeting and talk to the church and be baptized. After she became fully satisfied that she must die, she told her sorrowing husband that she was willing to go, being perfectly reconciled to the will of God, and told him not to weep for her, for she would be better off with Jesus her Savior. She requested him to send for the writer of this notice to be at the grave and sing and pray.

The deceased leaves a husband and three little children, with a number of relatives and friends to mourn their loss. May the God of all grace sanctify it to the good of the afflicted family, and may they in the hour of distress be led to the throne of grace and there find help in time of trouble.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

Yours in hope,

ISAAC N. MOON.

POWDER SPRINGS, Cobb Co., Ga.

DEAR BROTHER BEEBE:—Please publish in the SIGNS OF THE TIMES the following obituary:

DIED—On the 25th of February, 1881, after a painful and lingering illness of five months, **Miss Ellen C. Utterback.** She was born December 30, 1861, which made her nineteen years and thirty-three days old at the time of her death. Her father, William Utterback, has been a Baptist of the Old School order for many years, and is strong in the faith.

We know that all things work together for good to them that love God, to them who are called according to his purpose. Ellen was an extraordinary child, industrious and obedient to her parents. She was their youngest child. She was submissive and reconciled all through her severe affliction. Every body in the neighborhood loved her, and her death is lamented by all who knew her. But we hope and believe that she is at rest. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

May the Lord support her aged father and mother, brothers and sisters, and the large circle of relatives, in their sore affliction and bereavement.

The writer preached a funeral discourse at her burial, from the words in Job xiv. 14:

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

Farewell, Ellen; we hope to meet again beyond the river.

Yours affectionately,

S. S. PERRY.

ANDERSON COUNTY, Ky., March 6, 1881.

INSTRUCTIONS TO SUBSCRIBERS.

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

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Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., APRIL 15, 1881.

NO. 8.

POETRY.

THE DESIRABLE TREASURE.

BY JONATHAN EVANS—1791.

Jesus is all I wish or want;
For him I pray, I thirst, I pant;
Let others after earth aspire;
Christ is the treasure I desire.

Possessed of him, I wish no more;
He is an all-sufficient store;
To praise him all my powers conspire;
Christ is the treasure I desire.

If he his smiling face but hide,
My soul no comfort has beside;
Distress'd, I after him inquire;
Christ is the treasure I desire.

And while my heart is rack'd with pain,
Jesus appears and smiles again;
Why should my Savior thus retire?
Christ is the treasure I desire.

Come, humble souls, and view his charms,
Take refuge in his saving arms,
And sing, while you his worth admire,
Christ is the treasure I desire.

ISAIAH LIV.

Do others feel as I,
So barren and so dry,
Without one spark of heavenly fire,
Or fervent, lasting good desire.

Can there be marks of grace
Where Jesus hides his face,
And weakness, wretchedness and woe
Follow my steps where'er I go?

Ah! tell me not I'm right,
When banished from his sight;
I wish no false enlightened head,
For endless banishment I dread.

Where is the place of rest?
Ah! where the loving breast
Where no deceiving spirit dare
Entrap the soul that's hidden there?

If I had gracious light,
Should I be dark as night,
Creeping and groping near despair,
Waves tossing, and no Savior there?

Ah! could I only hope,
While silent here I grope,
That props there are, unseen by me,
And love in store to set me free.

To-day, "Cast all thy care,"
When every thing's a snare,
Seems but to mock my troubled breast
And drive me further still from rest.

Like Samson without light,
Quite shorn of strength and might,
Sunk in remorse and sad in heart
To find a gracious God depart.

Ah! woe is me indeed;
With anguish must I bleed;
No Gilead balm reserved for me;
No kind physician can I see.

How rugged is my way;
I pine from day to day;
And foes and fears increasing fast;
No faith to look for grace at last.

I know that he has power
To help this very hour;
But knowledge only mocks and stings;
'Tis given faith deliverance brings.

His voice comes with a charm,
"Stretch forth thy withered arm!"
Its mighty power has reached my soul;
I'm safe, I'm free, I'm blest, I'm whole.

Gospel Standard.

CORRESPONDENCE.

SCIO, Linn Co., Oregon, Feb. 21, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Having now finished the business part of my letter, I will proceed to reply to the inquiry of brother W. B. McAdams, of Sallis, Mississippi, who requests my views on Revelation xiii. When I take into consideration the spaciousness of the subject matter contained in said chapter, and feeling my utter inability to do anything like justice to so vast, sublime, and exceedingly grand a subject, I am almost ready to give up the undertaking. Still, in consideration of the momentous character of the subject, it is highly important that some one should take upon himself the task of unfolding some of the mysteries contained in said chapter, especially as many of them are at this time being fulfilled. And as the call has been made upon me by our esteemed brother, I will try and do the best I can, which, however, brother Beebe, shall be at your disposal.

The first two verses of the chapter read thus: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Now were I to notice all the particulars contained in the chapter, it would require volumes. I will necessarily be compelled to omit mere descriptions, but notice a sufficiency to make it an unbroken chain. Suffice it here to say, that those several beasts, of which the beast that rose up out of the sea was the likeness, were all beasts of prey, that lived by killing and devouring flesh. The number seven in scripture signifies a full and complete number. "And the dragon gave him his power, and his seat," &c. This beast that rose up out of the sea was an amphibious animal, could live on land and in water, similar to the dragon; *i. e.*, he had dominion over sea and land. We read in the previous chapter, "And there appeared another wonder in heaven; and behold a great red dragon," &c. This same dragon is spoken of Psalm xci. 13, Isaiah xxvii. 1, li. 9, Jeremiah li. 34, Ezekiel xxix. 3. In those several passages the dragon represents Pharaoh, king of Egypt; but in Revelation he repre-

sents pagan Rome, or at least the Roman emperors. Pharaoh might truly be termed the prototype of the emperors; for in like manner as the Pharaohs oppressed Israel after the flesh, the pagan emperors oppressed Israel after the spirit. Ezekiel expresses it thus: "Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord God: Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself," &c. I have said that the dragon represented pagan Rome; now let us turn our attention to the beast that rose up out of the sea, and ask, What did it represent? Answer: Papal Rome, for the dragon gave the beast his power and his seat; *i. e.*, the seat of the Roman emperors was at Rome, and the seat of the Roman pontiffs was also at Rome. There was a surrender made on the part of the dragon of his power and seat to the beast, or in other words, on the part of the Roman emperors to the Roman pontiffs. This state of affairs was brought about through Constantine the Great, who erroneously was styled the first christian emperor. Constantine's father and mother were pagans, he was born a pagan, was educated a pagan, and embraced the pagan religion; but he professed to be converted to christianity by a wonderful phenomenon he professed to see in the firmament, in the form of a cross, with these words written on it, "In this overcome." He then employed a cunning workman to make something according to his description, as a standard, which was carried before his army, and he conquered the whole eastern world. He then issued an edict that no person should hold any office, place of profit or honor throughout his dominions unless he would turn christian, there being perhaps as many office-seekers in that day as there are in this day. Thus the way was opened for a host of hypocrites to enter into Constantine's church, from whence what is now called the Roman Catholic Church has its origin. Its origin was at Rome, under Constantine, emperor of Rome, and not at Jerusalem under Christ and his apostles. Thus the dragon's tail drew the third part of the stars of heaven, and did cast them to the earth. These things had so to be, in order to bring about the birth of the man of sin, the son of perdition. It was here that "Mystery, Babylon the Great, the Mother of Harlots and

Abominations of the Earth" was born and grew up to womanhood, and became the mother of harlot daughters. The sea, out of which the beast with seven heads and ten horns rose, represents multitudes of people, as I will show hereafter. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." O what a horrifying sight was here presented to the good old apostle John! "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her," &c.—Rev. xvii. 1-7. Here, for want of room, I must omit further quotation until the fifteenth verse: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations." The same waters of the sea out of which the beast with seven heads and ten horns rose up. Verse 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Constantine the Great may be said in truth to be the founder of Popery at Rome. There the whore of Rome was born, and paganism was her spiritual mother, who brought her forth under the reign of Constantine. Consequently neither she nor her numerous daughters, begotten and born of whoredoms, have any claim for an inheritance with the children of promise, born in wedlock. They are not the church of Jesus Christ, and never were. They neither ever saw nor entered into the kingdom of Jesus Christ. They are all one family, dwelling together in one city, mother

and daughters, with their father, the devil. But I cannot say that they live peaceably together, for there are often broils and contentions among them; for the city in which they dwell is called Babylon, which signifies confusion of tongues. Consequently they do not all speak the same language, and this gives rise to broils and quarrels, each one contending for her own language. All languages of the earth are spoken there. The language of the heavenly Jerusalem is not spoken there by the daughters of Babylon, but only by a few captives of Zion's sons; and even they, as a general thing, speak a kind of mongrel language, a mixture between Jerusalem and Babylonian. Now the mother has grown old, and is no longer enticing; but some of her daughters are naturally very pretty and exceedingly loving, and are very expert in captivating the sons of Zion, and bringing them over to their religion and mode of worship, in a spiritual point of view, just as many strange women of the daughters of the Canaanites did king Solomon in a natural point of view.

But enough of this. Pardon this digression. I will now try to follow my subject, and not my pen. I have been showing who the mother is, and now the question is, Who are her daughters? for she necessarily must have daughters, for the word mother implies children also, and these children must be women, for the word harlot is inapplicable to men. It is a plural noun, which expresses more than one; but I will not attempt to give the number, but will only refer to a few of the most prominent ones. But before entering upon this important subject I must write a little more concerning the mother, that I forgot in its proper place. I left her a babe newly born in Rome, which took place about A. D. 306. This event was followed by a long train of bishops, archbishops, &c., which occupied about three hundred years during the minority of the child, until A. D. 606, when the child became fully grown up to womanhood. Here she received the grand title of Mystery, Babylon the Great, *The Mother of Harlots* and Abominations of the Earth; embracing in her own body all her harlot daughters, which in subsequent time were brought forth into manifestation. "The year 606," says the historian, "marks the date of the supremacy of the Roman pontiffs." Here the bishop of Rome received the proud title of "Christ's Vicar," or "Supreme Head of Christ's church." The pagan emperors had their seat at Rome; Constantine had his seat at Rome while a pagan, and after he professed to be a christian; and all the popes, from A. D. 606 up to the present time, have had their seat at Rome. Thus the great red dragon gave to the sea monster "his power, and his seat, and great authority." Thus you see that Constantine's church was of the earth, having an earthly head, being a national church; whereas Christ's church is not of this world, being spiritual. Although in this world, it

is from heaven. This we must bear in mind in the further investigation of this subject.

We will now return to chapter xiii., and read the eleventh verse: "And I beheld another beast coming up out of the earth." Mark, it did not come down from heaven, and consequently could not be Christ's church, for it came down from God out of heaven, which I will show in the sequel. But John saw this beast coming up out of the earth, *i. e.*, out of Constantine's earthly church, out of the bowels of popery. This beast represents all the daughters of Mystery, Babylon, of that woman which is the "great city, which reigneth over the kings of the earth."—Rev. xvii. 18. "And he had two horns like a lamb." What an innocent appearance! One would suppose it to be a harmless animal, not having by any means so hideous an appearance as the beast that rose up out of the sea, out of which he came; but "he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Horns in scripture represent power; and the beast having two horns, they represent two powers, political and ecclesiastical, which doubtless the beast possessed. This beast represents Protestantism, which rose up out of Catholicism, which we may divide into three principal heads, namely, Martin Luther, John Calvin, and king Henry the Eighth of England. These are the original founders of Protestantism; but it has since been divided into hundreds of branches, representing daughters, granddaughters, great-granddaughters, &c., of the old mother of harlots. Martin Luther was born A. D. 1483, in Germany, and was brought up a rigid papist, and educated for a Romish monk. John Calvin was born at Geneva, in France. He also was educated for a monk; and they, with some assistants, came out of the bowels of popery, or in other words, they sprang from the mother of harlots, and established Protestantism in France and Germany, which are daughters of Mystery, Babylon. Luther (not Christ) was the founder of Lutherianism, and Calvin of Presbyterianism; but O, where are they now? Do the Lutherian clergy now hold and preach the doctrine of Luther? Do the Presbyterian clergy now hold and preach the doctrine of Calvin? No, by no means. Saith Christ, "Every plant which my heavenly Father hath not planted shall be rooted up."—Matt. xv. 13. The doctrine preached by Luther and Calvin is now effectually by them rooted up, which is an evidence that Protestantism is not of God, but is

of men. But I may be asked, Were not Luther and Calvin good men? To which I answer, They were in the hands of God, who judgeth righteously, and that he raised them up for a purpose of his own glory I have no doubt, and that he accomplished by them what he intended I fully believe.

We will now turn our attention to king Henry the Eighth, and I regret that for want of room I cannot give the attention to his case that I would wish, as this article is already too long. John says, in the third verse of the chapter under consideration, "And I saw one of his heads as it were wounded to death [or slain—margin]; and his deadly wound was healed," &c. I will now tell you, in as brief a manner as I can, how I believe it was brought about. King Henry the Eighth was married to Catherine of Spain, who had been the wife of his deceased brother Arthur. This he knew, but did not at that time stop and inquire, Is it lawful for me to marry my brother's wife? But after bearing him two or three children, she became sickly and lost her charms; and being enamored by the superior beauty of Anne Boleyn, he now begins to inquire, Is my marriage with Catherine lawful? and goes to the bishops for counsel. All the bishops of England except one decided that it was not lawful. But the Pope of Rome was now at the head of affairs in England, and he must present his plea to him, and from him obtain a divorce from Catherine; but the Pope decided that his marriage with Catherine was lawful, and refused to grant him a divorce. Here a protracted discussion ensued, which I must pass over. Suffice it to say that the Pope remaining inflexible, Henry became wearied, put away Catherine, and through the counsel of the bishops married Anne Boleyn, which marriage the bishops ratified. Henry then declared himself, with all England, no longer under the jurisdiction of the Pope of Rome. After a long train of contention and confusion, which I must again pass over, history says, "In the winter Parliament met again, and the first act that passed declared the king to be the supreme head on earth of the Church of England, which was ordered to be prefixed to his other titles; and it was enacted that he and his successors should have full authority to reform all heresies and abuses in the spiritual jurisdiction." In the person of Henry the Eighth we have presented to our view the fountain-head and source of the Episcopal Church of England, which was then established by law, and remains so to this day. England being one of the heads of the beast, here received its deadly wound. Here the life of one of the ten horned beast's heads was taken from him, and given for a time to the two horned beast. Although Henry himself never united with the reformation, but exercised all the power of the first beast in persecuting the saints, and practiced all the abominations of Popery as long as he lived, still it may be truly

said that he gave rise to the Protestant beast in England, inasmuch as he protested against the Pope of Rome. Thus the Church of England owes its existence to one of the basest and most outrageously wicked men that ever disgraced the world. But king Edward VI. established the Protestant religion in England. He was the youngest son of Henry VIII. But upon his demise the crown fell to his sister Mary. Under her reign Popery, with all its horrible consequences, was re-established in England. Thus his deadly wound was healed. I would like to say something in relation to the image of the beast, but for want of room must forbear.

Now the same angel that came unto John to show unto him "the judgment of the great whore that sitteth upon many waters," came unto him again, saying unto him, "Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit [not into the wilderness, as before, but] to a great and high mountain [the spiritual Mount Zion], and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal, and had a wall great and high." O what a contrast! We must remember that the scarlet colored beast upon which Mystery, Babylon, was seated, was the great red dragon, which was pagan Rome; and the woman was papal Rome, the beast which rose up out of the sea, which was the daughter of pagan Rome, (the dragon). The matter then stands thus: Protestantism, with all her branches, are so many daughters of the whore of Rome; and the whore of Rome is the daughter of the dragon, who is the prince of hell. For John says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan," &c.—Rev. xx. 1. Thus you see that the entire brood had their origin from hell. All these came from beneath: first, from the bottomless pit, secondly, up out of the sea, thirdly, up out of the earth; consequently their inheritance is in this world, seeing they attain to no higher station. But now we have under contemplation another woman, who came from above, "from God out of heaven," and she is the "bride, the Lamb's wife." And she is the mother of a great multitude of sons and daughters, "which no man could number, of all nations, and kindreds, and peoples, and tongues." And they are all begotten and born in wedlock; consequently are rightful heirs to their Father's estate. "They being joint heirs with the Lord Jesus Christ," (who is the Husband of their mother, the holy Jerusalem, she being the "bride, the Lamb's wife,") "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them," they being "kept by the

power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 4, 5.

We will now speak something concerning the security of their inheritance, and the tender care of their Father over them, and the provisions of his house. Suffice it to say that Husband, wife and children all dwell together in one holy habitation, one city, the heavenly Jerusalem with many mansions, where the apostle says they all have come. "But ye are come unto Mount Sion, 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 that of Abel."—Hebrews xii. 22-24. And as quoted above, "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." And in verses 23 and 24 we read, "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it," &c. And Malachi says, iv. 2, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings," &c. And Isaiah, speaking of the same thing, saith, lx. 1, 2, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people [paganism and idolatry]: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." And again, in verses 19-21, he saith, "The sun," meaning the created sun, "shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down." O what endearing language! "Thy God thy glory. Thy sun shall no more go down." Yes, they were given to him, and he gave himself to them, as Paul saith, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. v. 25. But how often does the poor, drooping, doubting, weary, heavy laden, tempted soul inquire, O, is this God my God? Is he my sun, and will he no more go down? Alas! I sometimes think he has set in everlasting night, never, no, never to rise upon me again. The last ray of his sunshine has vanished from my sight, and I stand amazed, and know not what to do. All I can do is to mourn my absent Lord. Well, poor mourner in Zion, I feel for you. My bowels yearn over you. I know your trials and temptations, your doubts and your fears, your griefs and your sorrows, and your dark and dismal nights of gloom. I have trav-

eled the same dark, dismal road, with but seldom a ray of light to shine upon my path, so that I can order my footsteps aright. But, poor afflicted soul, tossed with tempest, and not comforted, let me assure you that your sun has not gone down. He never sets. He is continually shedding forth his refulgent beams of sunshine in the heavens of his grace; but sometimes a dark and gloomy cloud of unbelief intervenes between you and your sun, that hides his loving countenance from you. Then you cry out, with Job, "O that I knew where I might find him, that I might come even to his seat." "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but cannot behold him; he hideth himself on the right hand, that I cannot see him." But, poor, dear soul, though you cannot see him, he still sees you; for darkness and light are both alike to him, and he watches over you, not for evil, but for good. For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. How very unlike this to Mystery, Babylon. These children of the Holy Jerusalem never bowed the knee to any of those beasts. When Constantine effected his national religion under the garb of christianity, they stood aloof from it; and when he undertook to force them into it by persecution, they fled into the valleys of Piedmont, where they flourished twelve hundred and sixty years. Here "the woman," "the bride, the Lamb's wife," "fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days," (prophetic years).—Rev. xii. 6. And the holy Jerusalem had, as already quoted, "a wall great and high." This wall is salvation. "Thou shalt call thy walls Salvation."—Isaiah lx. 18. "In that day [the gospel day, the day of the building of the holy city, New Jerusalem] shall this song be sung in the land of Judah [spiritual Judah, with whom the new covenant is made]: We have a strong city; salvation will God appoint for walls and bulwarks."—Isa. xxvi. 1. Now the strength of this city consists in God appointing salvation for walls. Then in speaking of and setting forth the strength of the city, we will show that God himself is its walls. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."—Isa. xii. 2. "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."—Zech. ii. 5. O, is not this a strong city? Who can tell its strength, or comprehend its walls? It is strong as the almighty arm of the eternal God. It is high as the eternal heights above, deep as the unfathomable abyss beneath, broad as the boundless, immeasurable

and vast expanse of eternity! So that men nor devils, angels, principalities nor powers, nor any other creature, shall be able to either undermine or scale those invincible walls.

I would like to say something concerning the gates, and the war in heaven; but paper fails, and I must stop, as this article is by far too long already.

JOHN STIPP.

CLAY VILLAGE, Ky., March 11, 1881.

MY DEAR BROTHER BEEBE:—After some solemn reflections this morning, I have concluded to pen some desultory reminiscences of my past life in connection with others near my own age, including yourself. In the obituary department of the SIGNS OF THE TIMES, what a large proportion of the notices inform us of the demise of brethren and sisters, near, and even over our ages. It reminds me that ere long, we too, "must go the way of all the earth." I think of the companions of my youth, and ask myself, Where are they? Gone, gone never to return. Then I think with Newton,

"Former friends, O how I've sought them!
Just to cheer my drooping mind;
But they're gone like leaves of autumn,
Driven before a dreary wind."

Does it not seem strange to us when we look from our eighty-first year, and consider the speedy flight of time, and yet how many stirring events are crowded into that little space? When I retrospect my former life, and remember the seeming hair-breadth escapes of that life I have witnessed, it appears to be a miracle that I yet live, and can attribute it to but one thing, and that is, it pleased the Lord to preserve me. I was reckless as to danger, although I had kind and pious parents to watch over and warn me; and although I was considered rather a moral boy, never was considered profane either in my conduct or conversation, yet I can look back and say with the poet, Watts,

"Here on my heart the burden lies,
And past offenses pain my eyes."

My first twenty-seven years were wholly spent in vanity. After that period I began to fear that all was not right with me; and then, if all the powers of my vile nature could have dethroned grace, it would have been done; but thanks be to God, grace reigns, and will and must reign, and I humbly hope did reign in my case. But before I was through with my awfully increasing distress, I was anxious enough to implore relief from any source.

Before this I had known nothing about the exceeding sinfulness of sin, nothing about grace, nothing about religion of any kind except such as I could obtain by my own works. But such a sinner as I then saw myself to be was an awful, awful sight indeed. There I lay one night after a long struggle to make myself better, a miserable, condemned sinner, and justly condemned too, when the never-to-be-forgotten words were spoken to my heart, (not to my natural ears) "The Master is come and

callesth for thee," thrilled through me, and all my trouble was gone. And afterward, when I saw plainly, (not with my natural eyes) the lovely face of my dear Redeemer, my joy, if possible, surpassed what my grief had been. The world and all its vanities were nothing to me then. I little expected then to encounter the doubts and fears, the tribulation and distress that awaited me. But those doubts and fears soon began to annoy me, and have still continued to harrass me to this day. But sorer trouble awaited me. It was when it was impressed upon my mind to preach the gospel. I thought I knew as well as I could know anything that I never could do it, and the awful thought of such a sinner attempting so sacred a work, was it not blasphemy? And the wonder was, why could I not banish it from my mind and trouble myself no more about it? But the terrible words, "Keep not silence,"—Isa. lxii. 6, harrassed me continually. But after the church called on me to exercise my gift (if I had any,) and I made some attempts to do so, these troubles gradually wore off. The next trouble was the division of the church on the subject of "three persons in the Godhead." Myself and a few others could not conscientiously indorse the sentiment. There had previously been much controversy on that subject in the churches and associations in Ohio and Indiana, and they had finally settled on an agreement that it should not be a test of fellowship. Finally a candidate presented himself to the church for reception, and the pastor of the church asked him if he indorsed that article. He replied that he could not fully indorse the idea that he understood those words to convey. He was then told that he could not be received into that church. I then arose and observed that that article had caused much contention among the Baptists, and they finally agreed that it should not be a bar of fellowship; that Lebanon church had through her pastor made it a bar; and if it must remain one, put it up against me, for I did not believe it. It raised a terrible storm over me, which continued to rage for about eighteen months. At first, I suppose three-fourths of the church were opposed to me, mostly relatives or connections of the pastor. Finally, at the time of the division, out of over eighty members, twenty-two went with them, and the others remained with us. There were then mutual exclusions on both sides; but in a few months they came back, made acknowledgements, and were received, not very cordially, however, by myself and some others. Not long afterward the means controversy came up, and the same ones, with one exception only, went off with that error. The truth of the case was, they found themselves out in the cold alone in the first instance, in the second they had company to suit them.

Since those divisions I have lived in peace with the churches where I have labored without an exception.

Have had the pastoral care of thirteen or fourteen churches in Indiana, New York and Kentucky, but have always made a rule never to accept a call from any church if I knew of one member of good standing in the church that objected to me as pastor. Of four churches which I have served for from seventeen to twenty years, if there ever has been or is now a solitary member opposed to me as the pastor I have never known it, but attribute it more to the forbearance of the brethren than to my own merits. I have always thought, too, that they placed a higher estimate upon my poor labors than they deserved.

How thankful I should be, for the sweet union and fellowship I have enjoyed with the dear saints, not only about home, but where I have so extensively traveled; for I suppose that since the beginning of my ministerial labors I have traveled a distance that would reach more than three times around our globe.

Notwithstanding the trials and tribulations I have passed through, I can say with the apostle, "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thes. ii. 14. What could I enjoy in this sin-polluted world if deprived of the companionship and social worship with the saints.

I suppose it has been forty years or more, brother Beebe, since I became first acquainted with you, and it has been truly a very pleasant, and to me, a very profitable acquaintance. I believe there is but eighteen days' difference in our ages. I very well recollect the first conversation we had together; each one of us had four sons and three daughters. Now, each of us have a son that is a preacher of the Old School Baptist order. So far as I have discovered there has been a happy oneness in our religious sentiments. I hope we have learned at the same old school and under the same Teacher. We have traveled and labored considerably together, and that has added much to the interest that I have felt in the acquaintance, for I have learned much thereby, and also have received much comfort as well as instruction. How many thousands of the dear saints have been comforted, encouraged and instructed by your editorials and through the correspondence of the SIGNS OF THE TIMES. Your paper has been of incalculable value to the Old School or Primitive Baptists. Your arduous labors have no doubt bound you to thousands. I know it has been thus with me, and the unanimity that has seemed to exist between you and me makes me hope that we are bound together with inseparable ties. What can separate us?

You have been assailed, too, by some very small fault-finders. But what has that amounted to? Simply to bind you closer to your brethren. Some of them seemed to try to make a considerable show, and raised

a fog or dust, and perhaps thought they did. I have heard of a bull that was pawing up the dust at a wonderful rate, while a fly that sat on his horn was crying out, "See what a dust I have raised." May God sustain you, my dear brother, as long as it is his will that you should feed and instruct his children; and when he bids you to lay your armor by, may he enable you to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

I wish to say a few words to the patrons of the SIGNS OF THE TIMES. Brethren, I fear we are not doing as much to sustain our family paper as we should. There are many indigent brethren and sisters to whom brother Beebe sends the paper gratis. Might not many of us do the same? When divided among many it would be but a small matter to each one. I pay for two such brethren besides my own subscription, and perhaps that is not as much as I should do. Now, dear brethren, let me entreat you to send on remittances for one or two, or more of your poor brethren if you are able to do so; it may aid brother Beebe very much, and not be perceptibly felt among so many. Remember what your Savior says: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

It has been my high privilege, too, to have had the acquaintance of my venerable and very highly esteemed brother T. P. Dudley for more than the fourth of a century. I think I can safely say that I have never discovered a fault in him, and that is saying a good deal. His ability, amiableness, brotherly kindness and christian deportment have endeared him to many, very many. It would be hard to find a more companionable brother anywhere. Many of his brethren and friends who have heard of his almost hopeless condition as to health, will be glad to learn the word I had from him last was that he was about well. I think he will be eighty-nine years old on the last of May next, and an able and faithful minister of the New Testament for more than sixty years.

I believe that the two venerable brethren that I have named, are the only gospel ministers with whom I have been so long and intimately acquainted that are now living; and when I consider the affliction through which we have been called to pass, and the tender, parental care exercised toward us, it makes them feel very near and dear to me; though it does not lessen the esteem I have for my younger brethren in the ministry, nor the appreciation of their labors. In years that are gone by I have been acquainted with many brethren in the ministry that were near my age, but where are they now?

"As the annual frosts are cropping
Leaves and tendrils from the trees,

So my friends are yearly dropping
Through old age and dire disease."

But again,

"Where are those we counted leaders?
Filled with love, and zeal, and truth?
Old professors tall as cedars,
Bright examples for our youth."

My dear aged brethren, let us patiently abide our time while the flickering taper of our mortal lamp continues faintly to glow; and when it shall have gone out, may we fall asleep in the arms of Jesus, awake in his likeness, and so ever be with the Lord.

J. F. JOHNSON.

MIDDLETOWN, N. Y., March 31, 1881.

The following record of the unknown way in which the Lord has led him, is a portion of the statement made by the writer to the Covenanted Particular Baptist Church, in Ontario, at their February meeting in Duart, on which he was received, and by request I baptized him. As will be seen by his letter he was for several years among the New School, who are known in that section by the assumed name of Regular Baptists, in whose society he was not satisfied, as their accepted doctrine was not consistent with his own experience.

For the satisfaction of those who knew that I was very hoarse at the time, I will state that I felt no unfavorable effects from going into the water, and have been continually traveling and preaching since. My physical health was never better, though I still long for release from this bondage of corruption, and have no hope of being satisfied until I awake with the likeness of my glorified Redeemer.

My post-office address will still be as above, though I expect to be traveling as a wanderer perhaps until my release from the body of this death.

WM. L. BEEBE.

TO ELDER WILLIAM L. BEEBE—
DEAR BROTHER:—I wish you, and all the Israel of God, much sweet prosperity from our covenant Jehovah. Since the time that I was baptized by you at the Duart meeting I have felt a desire to tell through the SIGNS OF THE TIMES what great things God has done for me. As you are aware, I am but a recent reader of the SIGNS, but I have rejoiced in my soul while reading the precious communications that from time to time have appeared, and often have I felt a loving union with those dear brethren and sisters whose experience of the grace of God I have been favored to read. And my earnest desire is that the SIGNS OF THE TIMES will still continue to the edification of the body of Christ.

I was born on the 28th of March, 1856, in London, England. I was by nature a child of wrath even as others, and from my earliest memory I walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Thus I lived and walked in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.

I was trained up with every attention on the part of my parents, who sought continually to direct me in the way I should go. Yet from my earliest recollections I was addicted to many open sins, and as I increased in years, so the open manifestations of my corrupt nature increased also. From my infancy to the age of fourteen I attended Sunday School; but all the moral teaching that I received in them had little or no effect upon me, for I grew in all vileness. So desperate was my enmity to God that although an eager reader of all kinds of books, I would scan the pages of all before reading lest they should contain the name of God. In the year 1870, my parents emigrated to Canada, and settled for a short time in Montreal. Here I went to work in a tobacconist store and became associated with quite a number of young men, companions of my master. If ever there was a den of iniquity it was where these young gentlemen (such no doubt many thought them to be) met in the little parlor adjoining the store. Being but a lad, and ever ready to give vent to all manner of vileness, I was most readily admitted to their fellowship and grew in vice with rapidity, could soon blaspheme as fluently as any one, and endeavored to excel all others in filthy conversation. O what awful wickedness did I conceive and practice! Yes, every member of my body was gladly yielded up to the gratification of the desires of the flesh and of the mind. I forbear to say more, "For it is a shame even to speak of those things" which have been done by me in secret. O ye people of God! ye ransomed of the Lord! I should not have written even this much of so dark a picture, but "I'm a miracle of grace." Often have I wondered if any of God's elect were at my age suffered to plunge so deeply into all vileness. O how I longed to be free from all restraint! How I wished the years to fly by, that I might attain to manhood! What revelings and banquetings and abominable vices I promised myself, and attain unto them I would, let the cost be what it might. Often do I shudder at the thought of what I might have become had not almighty and sovereign grace arrested me. I fear I should have come to the gallows, for even at the time I am now writing about I shrank from nothing to gratify my carnal appetite. "I'm a miracle of grace." Thus I continued until my sixteenth year, when the predestined time drew near in which it pleased God to call me by his grace and to reveal his Son to me.

"For thus the eternal counsel ran,
Almighty love, arrest that man;
I felt the arrows of distress,
And found I had no hiding place."

On the first Sunday in April, 1871, I went to the First Regular Baptist Church. Being somewhat early, I sat in the pew contemplating all manner of evil which I intended to delight myself in the following week. While thus occupied the preacher gave out his text, "Boast not thyself

of to-morrow, for thou knowest not what a day may bring forth." In a moment all my schemes were frustrated, all my vile anticipations blasted, and the terrors of the Almighty made me afraid. What the preacher said in his sermon I have not the slightest remembrance of. But in my inmost soul that awful voice I heard again and again, saying, "Boast not thyself of to-morrow!" How I conducted myself during the service I know not; this I do know, I felt myself to be in the very belly of hell. All the day I was in misery, and when night came on my trouble increased. I dared not sleep lest I should awaken in hell; for those wondrous words were sent repeatedly with crushing power to my poor, guilty soul, "Boast not thyself of to-morrow." Morning at length dawned, and I felt a little relief that I was yet alive on the earth. I went to my occupation and thought to banish my fears in the companionship of devils; but I could not sit with them, being afraid lest the earth would open and swallow us up. The righteous demands of the holy law of God came to me, sin revived, all my sins arose and stared me in the face, while I felt that upon me was poured forth the awful curse of God, and before to-morrow I shall be in hell. O what wrath burned within me against the Holy One of Israel! I felt he was an awful tyrant. Why could not God let me alone? O that I could tear him from his throne! O that there were no God! Though in my enmity I thought these things, yet no comfort did it give me. Of mercy I scarcely thought, I felt beyond that, I was too vile, my sins too great. God therefore had come to cut me off and damn me forever. All that week despair and wrath possessed me. Truly "the law worketh wrath."

"Law and terrors do but harden
All the while they work alone."

I could no longer run to the same excess of riot with my associates, and they thought it strange of me and judged I was sick. Indeed I was, and beyond all creature power to heal. Next Sunday I went again to the Regular Baptist church, expecting to hear again some dreadful message, for everything in the bible I felt to be against me. The preacher announced his text, "God is love." I felt, Can it be so? A little ray of hope shone in, and I wished it might be so. But in a moment all was dashed away, for I felt if it were true, it could not be God loved me, and I sank yet lower in despair. Yet again the still small voice said, "God is love," at which my enmity was slain. I could hold out no longer; my heart commenced to break, and my eyes with tears to flow. While I felt my vileness to increase ten-fold more, O how loathsome I saw and felt myself to be! I bowed my head to hide my emotions from those sitting by, and poured forth my cries to God; and for the first time in my life I prayed. I spent the remainder of the day in secret, for I was afraid to let others see

me. O what sorrow filled my soul! When night came I retired to my room and in bitter cries and tears poured forth my trouble before the Lord. I felt the Lord must come and save me, or I must quickly perish. "God be merciful to me a sinner!" was my cry. And then the thought would come, I am so vile, my life has been so corrupt that I am only adding to my sin in thus presumptuously asking for mercy. But still that sweet word, "God is love," gave me some little encouragement, and so desperate did I feel my case to be that cry I must, "Lord save me! I perish." While thus crying to the Almighty God, there came before me a vision of Jesus on the cross. "I saw one hanging on a tree in agonies and blood," and a voice seemed to say in me, "Salvation is in my dear Son." I did indeed feel my need of his salvation, and fully convinced was I that I could not save myself. O how my heart was pained for him!

I thought he looked upon me so pityingly, and said, "Look unto me!" I cried unto God in Jesus' name and for his sake to have mercy upon me; and at length the Savior looked on me and said, "I suffered for thee." Immediately my burden was gone, and sweet joy and peace flowed into my soul. I wept and cried aloud for joy. This awakened my brother, who was sleeping in the room, who told me to hold my noise. I tried to be quiet, but could not. Weep and bless the name of the Lord I must, for he had put the new song into my mouth, and sing it I must. Still the vision of the suffering Emanuel was before me. O how I loved him!

"Was it for crimes that I had done
He groaned upon the tree?"

How my soul pitied and mourned over him! O what a poor, vile sinner did I see myself to be! Never did I see such blackness, such horribleness in sin, and I felt I was the vilest of the human race; but he had said, "I suffered for thee," and I wept for joy, lost in wonder, love and praise. Thus I spent the night. While at breakfast in the morning a cloud came over me, for I dreaded the thought of going to work. My heart went up to God to go with me and keep me. I evaded all who came near me, but my former associates noticed that I was so changed, and were satisfied that I was not sick, and wondered what could have come over me that I did not enter into their filthy conversation and practices. They pressed me so hard to know the reason, that I told them, and warned them of the fearful state they were in. At this they burst out in roars of laughter, and I continued to be the laughing-stock of them all.

Temptations to indulge in my former vile practices came upon me with most awful power, so that I shuddered, for I feared lest I should fall. I cried night and day to the Lord to preserve me, for I felt I had no strength at all to stand against such floods. I found some very precious moments in reading out of the New Testament which I had taken to the store with me, for I had considerable

leisure time. Every precious thing I read I felt to be mine. What glorious things I found therein, and wonderful things which I did not understand; yet I felt it is all mine, for Jesus is mine.

In the beginning of May I moved from the city of Montreal to Ingersoll, Ontario. I was very glad to do so, for I dreaded the thought of living in Ingersoll but a few weeks, when one Sunday evening while returning from the preaching at the Baptist church with my father and mother, a certain member of the church overtook us and entered into conversation with my parents about the sermon we had just listened to. He asked my father how he enjoyed it. My father replied, there were some things that were true in what the preacher had said; but he could not enjoy it, for although there was a little free grace, it ended in free will. There and then a contention arose and I joined in with the church member against my father, for my father contended that there is an election of grace; and that Christ Jesus died to redeem the elect only; and that none but the elect were ever born again; and that not of man's free will, but of the will of God. I felt quite angry at such doctrine, and contended all I knew how against it. But on arriving home, my father opened the bible and read several portions to me. My mouth was stopped, for I could not reply against God. I was astonished and darkness enshrouded me. I went to the Lord with my trouble, and besought him to guide me into the truth, and not to suffer me to be led astray by my parents. In the morning, as soon as I dressed, I took up the bible and turned to the texts that my father had read to me, for I felt he must have read them wrong; but there was the doctrine, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ," and others of like character. I was sorely troubled. This doctrine seemed to change the face of my God; or rather, I had hard thoughts of God. Yet I could not rest; I must know if this doctrine is the truth, or no. So every night on returning home from my work I read the bible and in great anxiety cried to the Lord to teach me. My parents seeing me studying the word, said nothing to me. In a few days I was astonished but fully convinced that election of grace was the truth, and very soon I was led to see some of the beauty and glory therein; and then was I troubled indeed, for I felt unless I am one of God's elect I am lost; all that I have experienced is vain. Temptations set in, and the adversary told me that I was too vile, I had gone too far in sin. O how wretched I became! I felt indeed that I had no claim upon God, and at times I felt that my only hope was in that "election of grace," for I was so unworthy. I thought surely what I have so lately known of the mercy of God is an evidence that Je-

hovah delighteth in me. I should never have known these things had not the Lord chosen me unto salvation, and then the next moment I would sink into the depth again. I went on in this way for some time, with many cries to the Lord to assure me whether I were his or not, and the dear Lord in his own time answered my poor cry and sent his word and healed me, saying, "Yea! I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." How my heart leaped for joy and I praised my Lord with joyful lips!

"How happy are we, our election who see,
And venture, O Lord! for salvation on thee!
In Jesus approved, eternally loved,
Upheld by thy power we cannot be moved."

I soon discerned that the doctrines I heard preached at the Baptist chapel were not the doctrine of Christ; so I but very seldom entered the place. I was indulged with much sweet enjoyment in the electing love of God, and day by day I took sweet delight in studying the scriptures, looking unto the Lord continually for guidance into all truth. As I learned doctrine, I thought every one that made a profession was a child of God, and was taught of God; but I found upon speaking to them of the doctrine of Christ and of my experience thereof, that they loathed me and my doctrine. This oftentimes gave me many sorrowful seasons, and I wondered if it could be possible that I was deceived; but my dear Lord repeatedly gave assurance that I had been taught of him, and O what precious seasons of enjoyment of the truth as it is in Jesus did I have! These were sunny days; but since then I have proved the days of darkness to be many. I had always believed in believers' baptism, and felt it was my privilege to be baptized; but I looked upon baptism simply as a door into a church, and I did not want to join the Baptist church where I was then living, for I felt I could not fellowship such preaching as I heard there, and felt no fellowship for those that could. In the month of June, 1873, I was led to see the glorious spiritual truth which the ordinance sets forth, and I felt a very great longing to be baptized, but still I knew not what to do, for I thought, If I am baptized by the Baptist minister, and become a member, I shall naturally be expected to attend their meetings, and this I dreaded. But at length so great was my desire for baptism that I went to the Baptist preacher and told him my mind. While at the meeting house following Sunday two men drew me and began to question me relative to my hope in Christ. I told them I hoped I was born again, that I was first brought to a knowledge of hope while living in Montreal, and answered three or four more questions. I answered, yes or no. I was astonished in a day or two to be told that I had been received by the church upon the report of the committee and was to be baptized next Sunday. Next Sunday came, June 29th, I heard a wretched discourse in the morning.

In the evening what I heard preached was still worse; so while the preaching was going on I turned to my bible and read several portions of God's word relative to baptism, and I was indulged with some sweet moments in meditation upon the precious truth. After the usual service was over the font in the meeting house was opened, and I went down into the water. I did indeed feel the sweetness of baptism. I was immersed, and went home feeling very happy, and praised my gracious Lord for the strong consolation and the good hope through grace that he had given me in oneness with Jesus Emanuel. All the week I had much anxiety and trouble of mind, for I feared I could not live with the church. On Sunday I went to hear the preaching and was grieved and annoyed with what I heard. After the sermon the Lord's supper was to be administered; but previous thereto I was to receive the right hand of fellowship, and most wretched was I while this was being done, and darkness covered me. At night I went again, and my feelings were distracted, and I felt I can never live here.

I must not write any more in this letter, but God willing, I will try to tell something of my ministry among the Regular Baptists in Canada, and how the good Lord led me out of them into the church of Christ.

In love to all that love our Lord Jesus Christ in sincerity.

F. W. KEENE.

NEWBURY, Ontario, March 15, 1881.

LUMBERTON, Clinton Co., Ohio, Mar. 7, 1881.

ELDER BEEBE & SON:—I have for some time thought of giving a brief outline of my experience, and especially since I united with the church, as you know I said so little then.

The first circumstance that made any serious impression on my mind took place when I was about eight years old. One morning I walked out a short distance from the house to arrange my playthings. When I got there such a peculiar feeling came over me that I could take no interest in anything, and I had the presentiment that a great and sad change would soon come over our family. It troubled me much, but I could not pray that it should not be so, for I thought the Lord ruled all things with absolute sway, and that his decrees could not be set aside by the prayers of any of his creatures, and all the day I sat in solemn silence. After this I only thought of it once in a while, but I would think how strange it was that things appeared as they did that day. The following spring, one morning I went out some distance from the house to a shady place, where wild flowers grew in abundance. I stayed there for some time, admiring the beauties of nature. I started back to the house, thinking how grand every thing appeared. When I got about half way, in a moment of time every thing in the world appeared so plain to me that I desired to leave it and enter that blessed state, which I thought would be far better. And I

felt as though I had started on a journey, and that the Lord would guide me all my journey through. I felt impressed to sing the last two verses of the 817th hymn, Thompson's Collection. All day I felt that impression. After this it passed away and I became as thoughtless as ever; but I would often think of it, and wondered why it was that I felt as I did that day; for I thought the world was so beautiful and I had such a great desire to live. In November, after this, my elder sister died, and the following June my father died also. But these sad events had no more than a natural effect. About two weeks after my father's death, his funeral was preached by Eld. G. Reaves. Soon after meeting commenced, such a singular feeling came over me, every thing seemed new and strange. After preaching, he read the 68th hymn of Beebe's Collection, and that struck me with force, for its meaning appeared as plain to me as it does now. But I did not think much about such things any more, until I was about thirteen years old. One day I attended the funeral of a young lady. Soon after we went into the house the minister read the 773d hymn of Thompson's Collection. It seemed as though there was such a power and majesty in every word, I cannot fully describe the impression it made on my mind. For a while after I often sang it, and I would always have that same impression. Soon after this I attended the meeting of the Mercer Run Church. Soon after I went in I began to feel so sad and gloomy, I could not account for it. I did not pay any attention to anything that was said, till the last hymn was read, the 983d of Beebe's Collection, and that made me feel worse than ever, for every word seemed directed to me. I was so overcome with grief that I could not suppress my tears. It would often come to my mind, and I would sing it, and would have that same sad feeling. Soon after this, one night I awoke, feeling as though I had been awakened by some one speaking these words to me, "I will never leave thee nor forsake thee." I rejoiced very much over it, and the next day I thought a great deal about it, and all that winter I thought that all would be well. But the next spring, one morning I was sitting alone, reading, when these words were whispered to me, "I will be with you in six troubles." I stopped reading for a little while, and then went on. It was repeated several times, and I could read no longer, for I thought I should have trouble. I was so distressed that I went off some distance from the house and tried to get it out of my mind, but all in vain. I went back to the house, thinking that company might relieve me; but I failed in this also, for I could not keep it out of my mind any length of time that day; and for a while after, when I thought of it, I would feel as though some evil awaited me. But one day some of my mother's brothers, who were Baptists, came to visit us, and when they began to talk about christian ex-

perience, and of things being revealed to certain persons, it almost made me feel angry; for I thought I had been so troubled about those words that were repeated to me a few months before, and nothing more than usual had since taken place. I thought it was foolishness for any one to believe in such things, and it never troubled me any more. But I soon began to lose confidence in religion. Soon after this I took up the Testament and read Revelation xiii. I thought I had never read anything so unreasonable, and wondered how any one could believe it. I laid it down and thought I would never read it any more. After this I did not care much about any thing but gay company and vain amusements. In this deluded way I continued until I was about eighteen years old, when a circumstance took place that caused me to lose all my love for those things. After this I began to think I should not live long, and I began to wonder how it would be with me if I should not live. And for the first time I had a view of my sins. I thought I would do better, and never make little of religion again. But I still had an aversion to the bible, and had no desire to read it, till the 20th day of February. I was left alone, and soon after all had gone, my condemnation arose against me with renewed force, and I felt as though I could not endure it. I tried every way to get it out of my mind. I tried to read books that I had formerly read with delight, but I could take no interest in them. After I laid them aside, I looked down on the hearth and saw a little piece of the Testament. I took it up and on it was Matt. vii. 13, 14. As soon as I had read it I threw it into the fire, with anger and despair. I thought if any one should miss the strait and narrow way, it would be me, for I felt as though all things were against me. But the moment I threw it into the fire, these words were whispered to me with force, "And you will be one of the few." I thought it improbable, as wicked as I was. I felt so condemned, I went out of the house, for I felt afraid to stay there alone. I thought I would go to work in earnest and reform, or it would not be so. My knowledge of the scriptures was so limited, I thought I would have to read them, so as to know how to live up to their requirements, so I resolved to read them. I soon found that I did not advance as fast as I expected; but I did not feel much discouraged. I thought it was because I had gone farther away than most persons, and had been such an infidel. About the last of March, one day I was left alone, and a thunder storm arose. I thought I had been left alone to perish for my wickedness, for I could not see that I was any better than I was when I commenced. After the storm was over, I resolved to make greater effort than ever, and I thought I would succeed; for nothing seemed desirable besides it. But about the last of April, one morning I felt entirely discouraged. I thought I had

done all I could, and was no better. I sat down to meditate on my sad condition, when these words came to my relief, "Except the Lord build the house, they labor in vain that build it;" and many passages of scripture came into my mind, and I immediately saw that salvation is of the Lord. I felt a calm, a resignation, and thought nothing would ever trouble me any more, for I thought there had been a great change wrought in me. But before many days passed I found there had not been as great a change as I had anticipated, and I thought I had been deceived. The first sermon I heard after I received a hope was preached by Eld. J. C. Beaman. I had often heard him and other Old Baptists preach, but had never paid much attention to them, and as far as their preaching was concerned I did not think any less of them than of other denominations, for I had never cared much about any kind. I knew the Old Baptists were more unpopular, and that their meetings were small, and I cared less about going to them than to others. But the day I heard Elder Beaman, I understood him, it seemed plain, and I began to have a desire to hear him, but had no desire to unite with them. For a few years after this I often doubted my hope, and when I was in my doubting mood I would feel thankful that I had never made a profession. But after trying with all the power I possessed to lead a life that I thought would correspond with a religious profession, I was convinced that I could never be as I desired, while I should remain in this world, and I no longer desired to stay out of the church on that account. After this I had a long season of rejoicing, and I often thought nothing would ever trouble me again. But human language can never describe it. All things in nature seemed clothed with grandeur, and seemed to speak the praise of him who made them. After living in this way a few years, I began to have such a great desire to unite with the church I thought I could resist no more; but I had always thought I would not go to the church where I was so well acquainted, for I had been such a sceptic I thought they would not have much confidence in me. I thought I would go to some strange country where they knew nothing of my former life; and this, with some other things, caused me to think of going so far from home. But I thought if I should not have the courage to go so far, I would go to another one that was not far off; and at different times I verily thought I would go, but did not, and felt so discouraged that I thought it was no use for me to go to their meetings; but the first day I staid away, I never before felt such temptations, and for awhile that evening I thought I should never receive forgiveness for such doubts and wicked thoughts. Soon after this, one night in a dream I had a description of different things that I should have to pass through. I thought it was only a dream, yet I would often dream about the same things. I staid away

from their meetings for awhile, but slowly did the hours pass during those lonely days, and I concluded to attend them again. After this, for a few years I truly experienced the extremes of joy and sorrow, and what I passed through, and how I traveled about, and otherwise, it would be impossible to give an outline of in any ordinary letter. After having gone through so much, and having failed in my designs, I began to feel much discouraged, when these words were whispered to me, "Be still, and know that I am God," and came with such force that in a moment all my murmurings passed away. Soon after this, one day I was at meeting, and began to feel so sad, I felt sorry I had gone, and thought I should never enjoy their meetings. I felt sorry that I had ever said anything to any one about my experience, when these words were whispered to me, "Cast thy bread upon the waters, for thou shalt find it after many days." I thought a great deal about it, but felt depressed for several days. A few months after this, I began to regret my long delay, when these lines were repeated to me:

"Not a single shaft can hit,
Till the God of love sees fit."

I never felt the force of words more in my life. But a few days after this, I began to dread some things I was expecting to have to pass through, when this verse was repeated to me:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessing on your head."

I was much encouraged, and thought a great deal about it for some time. In the spring, one day I was thinking over my failures, and wondered if I should always continue in that way, when these words were whispered to me, "I will be with you in six troubles, and in seven." I thought a great deal about it, for it appeared to have a special meaning. One day, about the last of July, all at once it came into my mind to go back to Hopewell. I did not think I would go, but I could not keep it out of my mind any length of time. Soon after this, one morning about daylight I dreamed that I should have an abundant entrance into the church, and began to sing the 1234th hymn, Beebe's Collection. While I was singing the last words of the second verse, I awoke, and thought the time was not far off. After this I did not make up my mind to go back to Hopewell, but it often came into my mind. My mother died in September, and after that I felt so sad and lonely that I thought it would be an advantage for me to travel, and about the last of October I went back. While I was there, I received encouragement that I did not feel worthy of, and I came home, expecting to return. But after I came home, I gave up going back. I then concluded to go another way; but I did not accomplish anything by going there, and came home half sick, and thought I would never travel about any more, but would stay at home and do my duty. For the first time, I resolved to unite

with the Mercer's Run Church, and I tried for several months; but when I would go, I would feel as silent as ever.

One day, about the last of April, I was sitting alone, looking over the landscape, and all at once it came into my mind to go back to Middletown, N. Y., and in a moment these words were whispered to me, "Hail the rising glory of the great Emanuel's reign." In a moment all things appeared new, and I desired to go, but did not go till the first of August. The second week I was there, I took up the hymn-book and opened it, my eyes meeting the 1148th hymn, Beebe's Collection. I read it, and it appeared to have a particular meaning; and twice after that I opened it with my eyes on the same hymn. I felt much encouraged, but I did not attend meeting there till the last Saturday in August. One night, about the middle of October, soon after I had retired, I had a view of the little lake and the scenery around it where I was soon after baptized. About a week after this, one night as soon as I had retired, a magnificent scene was presented to my view. As far as I could see, in every direction, was one vast scene of silvery flowers and plants of every description. On the last Saturday in October I united with the church. After this, for about two months, I felt a great complacency; but since then, a portion of the time I have been in a lukewarm state, and sometimes have been so cold that I have been afraid I did not fully appreciate my privilege; and I would think over former days, when I rejoiced so much in my hope, and wondered if the Lord would ever permit me to enjoy it so much again. But when I would feel inclined to murmur, these verses would often come to my mind:

"Be still, my heart, these anxious cares
To thee are burdens, thorns and snares;
They cast dishonor on thy Lord,
And contradict his gracious word.

"Brought safely by his hand thus far,
Why wilt thou now give place to fear?
How canst thou want, if he provide,
Or lose thy way with such a Guide?"

And whether those joyous days ever appear to me again or not, I hope I shall be satisfied; for I know that the cloudy days are just as essential as those of sunshine. And when I think over my strange life, and of my many trials and disappointments, I can but exclaim,

"Temptations, trials, doubts and fears,
Wants, losses, crosses, groans and tears,
Will, through the grace of God our Friend,
In everlasting triumph end."

For we are led; we cannot direct; and I desire to be submissive to his all-wise decrees: for,

"My spirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

LUCINDA MCKAY.

"Now it came to pass as they went, that he entered into a certain village. And a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath

left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 38-42.

In response to a request made by Mrs. Anna Hammerly, of Martinsville, Illinois, a few weeks since, I wish to present a few thoughts through the SIGNS OF THE TIMES upon the above scripture, and especially *Mary's good choice*.

This portion of scripture, like all others, furnishes much food for reflection, and in it are important lessons which we will do well to notice. Much has been said and written upon it which has been profitable, and much more may be said without exhausting the lessons which it contains.

1st. Mary and Martha, and their brother Lazarus, occupy prominent positions in the gospel narration. They were closely connected with many portions of our Savior's life. Their house served as a resting place, a home to him. Of them it is said that "Jesus loved Mary and Martha and their brother Lazarus." It was Mary of whom it is recorded three times that she anointed the Savior with ointment, and who washed his feet with her tears and wiped them with the hairs of her head, and to whom he said, "Thy sins are forgiven thee." It was true of Mary that she had had a deep experience of the burden of sin, and having then received forgiveness, she loved much. Martha and Mary were the devoted followers of our Lord all his life upon earth, and partakers of the hope of salvation in him.

2d. Yet we are called to notice a difference between the two sisters in natural temperament, and in the course of conduct growing out of this difference. We see Martha restless, active, busy, stirring, by disposition. It was not in her to quietly bear sorrow, or to be quiet when work had to be done. When her brother died, she went out to meet Jesus, while Mary sat still in the house. And in the narrative under consideration, she was careful and restless, while Mary thought only of sitting at the feet of her Lord. Mary would learn of Jesus, while Martha must attend to household matters. Mary would anoint his feet with ointment, while Martha would see that a feast was provided. We learn from this that grace does not change the natural disposition into its opposite, but only controls it, and brings it into subjection, and gives it a new direction. Paul remains an earnest, zealous man still, but he is zealous to preach the gospel now, instead of persecuting the church. Peter remains impulsive as ever, but now he warmly defends the Master's cause. John is that gentle, loving man yet, but now he loves God and his cause supremely, and he is bold to condemn error. So now we see christians, like other men, impulsive or cautious; open and frank in manner, or reserved; anxious about the needful work of the

church, or only anxious to sit at the feet of the Lord.

3d. Both Martha and Mary were devoted lovers of the Lord. In this one thing there was no difference. Every reference to the sisters in the gospel testifies to this. Jesus loved both, and in the declaration that he loved them, Martha is named first. When Lazarus died, and Jesus came, it was Martha who went out to meet him, and expressed her love and confidence by saying, "Lord, if thou hadst been here, my brother had not died." It is certain that both were children of grace, and that both were equally intent upon doing him honor.

4th. Coming more especially to the narrative under consideration, we notice that Martha had received Jesus into her house, no doubt accompanied by his disciples, and most probably by others also, so that Martha was cumbered about much serving. She wished to provide suitable entertainment for her Lord and those with him. This she did freely and willingly; but she felt herself tasked too heavily, and so wished her sister to help her. And she seemed a little impatient, not only with her sister, but with the Master as well. "Dost thou not care that my sister hath left me to serve alone?" How many have echoed this fretful appeal since then. Many who loved the cause of God, and wished to see it prosper, and have put every energy into what they esteemed good and needful service, have felt that their burden was too heavy, and have felt like accusing the Lord of not caring for them, and have said, "Speak to my brother and sister that they help me." Let us not accuse Martha harshly till our own garments are clean. There are many Marthas to-day. They love the truth, the cause is dear to their hearts, they want to see it advancing, but they labor without sitting at the feet of the Lord enough. That which is outward in the kingdom of Christ engages their attention more than that which is inward. They will care for the poor and afflicted, and will look out for the financial matters of the church in every way. Now all this is needful. We could not get along without the Marthas; but they are liable to expect every one else to be like themselves, and to fret when others do not seem to care for such matters so much. They are liable to forget that the first and most important thing of all is to sit at Jesus' feet and learn of him. This was Martha's fault, and so the Savior gently rebukes her.

5th. Mary, on the other hand, sat still at his feet. She wished to be in his presence, to hear him to watch his dear face, and to share in his smiles of love, or to share in communion with his Father. She would sit at one's feet, implying a learner, a disciple of one who is recognized as possessing superior wisdom and merit. Paul was brought up at the feet of Gamaliel. In Mary therefore, we see deep humility, and an earnest desire to testify her love to, and confidence in the Lord. To her the privilege of hearing his gra-

scious words seemed unspeakably precious. He had the words of eternal life, and her soul hung in rapt devotion on every syllable. There is great force in the expression, she *sat* at his feet, and heard his word. It implies the utmost quiet and attention. It is not to be supposed that Mary had no care about her sister's serving, or that she desired that all the burden should fall upon her sister; but now, paramount to every other consideration, embracing all the powers of her being, was the desire to be in his presence and to hear his words. And the Savior said that this was that *good part* which should not be taken away from her. And it is true yet that we can get along without so much serving of our temporal interests in the things of the kingdom; but we CANNOT get along without much sitting at Jesus' feet and hearing his word. By all means provide for temporal necessities in the church; but above all this, it is of first importance to sit at Jesus' feet and learn of him. We may have the form of service without the spirit, but we cannot have the spirit of the Lord and his truth in our hearts, without having the form of good works as the fruit. Martha's service was right, but it was of all importance to sit at Jesus' feet. That Martha had forgotten, in her care and anxiety about many things.

6th. Following from what has just been said, I make the following suggestions: At our meetings and associational gatherings, let us try to be more like Mary. Good and wholesome food is needful, but it is not needful to have luxurious living at such times. Let us remember that the chief object at such meetings should be to hear and profit by the word of God, to enjoy communion together, and to be built up in hope and love through our Lord Jesus Christ. This is the *chief thing, the one desirable object to be kept in view*. Martha's work must be done, but let us make it as little as possible, that we may have more time for profitable converse upon heavenly things. And we will all do well to examine ourselves, to see whether Martha's work or Mary's hearing is engrossing most of our attention.

7th. Jesus said "that good part" which Mary had chosen should not be taken away from her. This implied that all else, sooner or later, shall vanish away. Paul elaborates his same thought in the thirteenth chapter of 1st Corinthians. He says, "All things shall pass away, but the charity never faileth. But whether there be prophecies, they shall vanish away; whether there be gifts of prophecy; whether there be tongues, they shall vanish away; whether there be knowledge, they shall vanish away;" &c. But charity is the love of God, springing up in the heart, begotten by him and fed by communion with him, never shall it pass away. So Mary had chosen that good part, (that is, good by pre-eminence.) That Martha was doing would soon pass away, and vanish away; but the lessons Mary was learning at his feet would abide forever. Though we

have great gifts and understanding, a time of failure will come. If we do great things, even to giving all our time, our money and our energy, to the service of the Lord, still this, without love, is all hollow and false; and even if prompted by love, it shall be only for a time; but love abides forever. If I may speak of myself, I would say that I feel myself too much like Martha, much of my time. Very often, when I have spent days and weeks busily engaged in trying to serve the churches, and have felt annoyed, like Martha, that so much of it came upon me, and have found fault in my heart with the Lord that he did not speak to my brethren that they might be equally careful and energetic, I have been checked by the sense which I have felt of absence of communion with God. I have not been sitting at the feet of the Lord, but have been running on in much of my own strength, and have felt reproved and humbled, and made ready to sit at the feet of some old brother whom I had found fault with in my heart before, because I accused him of not helping me bear the cares and burden of serving. He has shamed me by his deep spirituality.

8th. These two different dispositions have been in the church at all times, and are still here. How good it would be if the Marthas would be less careful and troubled about the many things, and would sit at the feet of the Lord a little more, while the Marys, after sitting at the feet of the Lord, should not forget to do their share of the serving, or to bear their share of all church expenses. It is not right that a few members should have all the burdens to carry. If we are as anxious to serve the Lord as we were once to serve the devil, we shall not be found backward in helping bear church expenses.

9th. I trust the friend at whose request this is written has discovered by this time that Mary's choice was not choosing to be a christian rather than a sinner, but that, being already a believer, she chose or desired to sit at Jesus' feet, esteeming it the greatest good she could conceive of. She was in substance fulfilling the words of the Savior to the weary and heavy laden who had come to him for pardon, when he said, "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." As I showed, in my private letter to Mrs. Hammerly, published in the SIGNS for March 15th, the choice was the result of desire, and the desire was for that which seemed best to her. And to desire the Lord, it is needful to know him, and this knowledge is the result of revelation.

Thus I have sketched a few thoughts upon this matter, which I trust may prove of interest to those who read them. May the Lord bless and apply them with power.

As ever, your brother in hope of life eternal,

F. A. CHICK.

REISTERSTOWN, Md., March 8, 1881.

ROSWELL, Ga., Dec. 17, 1880.

ELDER BEEBE AND SON—DEAR BRETHREN:—I have had an impression on my mind for some time to write a word of comfort, if it were possible, but realized my inability to do anything good, together with my limited education. But for the love I have for you and the corresponding brethren and sisters, I cannot be satisfied to excuse myself longer. If I am a child of grace, I must be the least of all, and of the least use. I often feel to wonder with astonishment at myself, knowing the profession I have made, for I live so little to its honor. My wicked heart appears to be my worst enemy. Even my office as head or representative of my dear family has given me a great deal of trouble, for I regard it as a great responsibility, and more than I have ever felt able to perform; and instead of teaching and instructing, I feel very sensibly that I need both. Morality is the nicest thing this world affords, and will pass away with it; but every good and perfect gift must come down from the Father of lights. I very often feel to get on my knees and ask God's blessings upon us; but when I make the attempt it appears my sinful voice defiles every good desire and thought. I have to take a view of my sinfulness, and a retrospective view of my life, misgivings and shortcomings; and yet I am a helpless worm in the dust before a just and all-wise God, and feel unworthy of the least of his favors, and could not ask them but through our blessed Savior. I oftener feel like returning with ten thousand renewed obligations and thanks for the blessings we have already received.

Father Beebe, the article you wrote on Predestination filled me up to the brim; I think it is the best I ever saw. Also the article from brother Redd on Vital Union, and your article on Flesh and Spirits, I am much pleased with. You have been accused of advocating quite different doctrine from what that article contained, and I knew and told them they were mistaken. I feel to join brother William S. Montgomery in advocating our own paper, which is one of the predestined means for bestowing comfort one to another. I fully believe in the absolute predestination of everything or nothing; let us be consistent. I believe every track I make on this globe was painted out in the all-seeing wisdom of God, and for the very purpose he intended; not one more nor one less, nor one misplaced. There is not power enough in lightning and thunder to kill me before the last track is made; and then, when that is accomplished, he will not leave me to get killed by some great accident. When God ceases to preserve my life, I am dead.

I would take a great pleasure in writing if I could write to edification, as do so many of your correspondents; but when I look over my wasted nothingness, it looks so much like myself that I am as ashamed of it (this article) as I am of my past life. But I cannot change it, and propose

to offer it as it is. I have no good nor perfection in myself to boast of, but have some reason to feel thankful, for I believe I know the truth when I hear it. I was born an Arminian, of the do and live advocates, a Pharisee; but I hope I have seen its death, or the death of such principles in myself. I feel at times like giving some of the outlines of my travels, but will withhold at present, fearing I have wearied your patience already. When I commenced this letter I wanted to say something by way of bidding you and your correspondents God speed, but my desire is so much ahead of my expression that I know not what to say. I want you all to write on. I feel to love every one of you, and hope you will not forget your gifts. You may put my name in your agents' list, if you choose. Several have promised me that they will send in their subscriptions soon, who I think are sound Baptists.

Now, father Beebe, I beg to be excused for such a long intrusion as this upon your precious time. If you see anything in it worth copying, you are at liberty to do so, after correcting mistakes. May the Lord bless you, dear brethren, with all the Israel of God, and long spare you to wield "The sword of the Lord and of Gideon," is the prayer of your humble servant, and if a brother, the least of all.

H. H. BENTLEY.

CARMEL, N. Y., March 27, 1881.

MY DEAREST FATHER:—I have been thinking of you, and my half promise to write something for the SIGNS. I do often want to write, when I read it, and feel that I want to tell some of those dear ones, who seem to think what they write is not as edifying as some others, how they have helped me, and encouraged me when I have felt that I am the only one who felt so left to myself. But when I compare my walk with what it ought to be, as professing to be a follower of the Savior, I shrink from writing, and, dear father, if you will not think I neglect to do so from a worldly consideration, I will wait until I can write without feeling so unable to express what I mean.

God has seen fit to call me to walk "through deep waters" this winter, and I have so much to contend with within and without myself, I often think if it were not that I never lose that secure feeling, which is ever present in my heart, I should be in utter despair. The more unworthy I am, and the oftener "I do the things I would not," the more I am bowed down with grief at my ingratitude. I do not know why, but I will not seem to understand certain promises until they seem to apply to me. I know it is selfish, but so it is. One for instance, I have heard, and thought of, the promise that "In the world ye shall have tribulation, but in me ye shall have peace." I always thought it meant, in this world trouble would come, but when we reached the end of time should find peace in his eternal presence. But I

know even now, when the world, its cares and anxieties engross my heart, I have tribulation indeed. But when my spirit sickens of it all, and with a broken and contrite heart I leave it all, in horror at my stumbling, and disgusted with human reasoning, and cry to him, my precious elder Brother, and he graciously sends me faith to wait, I am at peace. Such peace as will bear me through my darkest hours. I often long to be nearer the church. I have thought if I could have been I would not so often stumble. But of course it is right as it is, or God would not have placed it out of my power. I wish I could be with you Saturday afternoon. Remember me kindly, and in love to those I would so like to see in the church.

Dear father, I have written hastily to you, and fearing I cannot better it, though dissatisfied with my excuse for not writing yet for the SIGNS, I hope you will forgive and correct me for anything wrong, and always love your loving daughter,
VIRGINIA B. LITTLE.

SOUTHAMPTON, Pa., Jan. 4, 1881.

DEAR BROTHER BEEBE:—Again we have been brought to see the close of another year, and it reminds me that it is again time for me to renew my subscription to our family paper, the SIGNS OF THE TIMES, which I have taken about six years, and do not feel willing to give it up, for in it I read of many brethren and sisters who, like myself, are often pressed down with darkness, doubts and fears, and with a heart that is deceitful above all things. But if I am not deceived, I have had many tokens of God's love and manifestations of his mercy, though so vile; and when he opens my eyes to behold him as my Savior, it stops all my murmurings, and makes me to cry out, with the psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." What a sweet truth it is, that God is everywhere present, and that nothing can take place contrary to his will. How safe God's children are. He will be with them even unto the end of the world.

As a church we have been sorely afflicted. One by one our dearest brethren and sisters have been called away from our number to another and a better world, where sickness nor sorrow can ever enter, and where death can never come. I can never forget our dear brother, Deacon E. Vanartsdalen. He always had a kind word and a sweet smile for every one, and his death was a crushing blow to us all. But his voice is stilled, and we know that he is basking in the sunshine of his dear Savior. We cannot see why these dispensations of providence are visited upon us; but we must be still, and know that it is of God, who only afflicts for our good and his own glory, and doeth all things well. It is his good pleasure to remove whom he sees fit, and I sincerely hope and trust it will be his good pleasure to raise up others to fill the places of those dear ones that are gone. We read that God's

people are chosen in the furnace of affliction; but the question often arises, Am I one of those who were chosen? I think, Can it be possible? But when I look back and see the things I once enjoyed, but now despise, and the things I once despised, but now enjoy, it seems that I cannot doubt he is my Savior, that he died for my sins, and arose for my justification. But let it be as it may. I feel to leave it with him who knows all things. I often think, if I am a child of grace, why I am so dull and lifeless? but John says, "We know that we have passed from death unto life because we love the brethren." I feel to say that I do love them with that love that is unspeakable and full of glory.

Dear brethren and sisters at Southampton and elsewhere, when I commenced this it was only to renew my subscription, but before I was aware I had almost filled my sheet of paper, and if it should be published I hope all will forgive me for taking this privilege. I will leave it for Elder Beebe to do with as he thinks best.

Your unworthy sister, if one at all,
RACHEL M. OPDYKE.

PORT DEPOSIT, Md., Dec. 22, 1880.

MY DEAR BRETHREN:—As the old year draws near to its close, I am forcibly reminded of the near approach of the end of my earthly pilgrimage. My meditations for some time past have been in that direction, and I often have a sweet view of how the blessed Lord has kept me in his own way and has not left me to myself, for if it had not been that the Lord was on my side I should have been taken by the enemy at his will. I am very lonely here, and my opportunity for attending meetings of our order is very bad, and for several years my health has failed me so rapidly that I cannot ride so far on our meeting days. But I have my bible and other books, with the SIGNS, from which I get much comfort. When I look upon my past life, I am ready with the preacher to say, All is vanity, for there is nothing real but the works of the Lord. As each number of the SIGNS come to us I receive a feast of fat things; the many able editorials which you write for the comfort and edification of the brethren scattered over the earth are characterized with that humiliating spirit which only God can give. I am fully impressed with the belief that your pen is entirely guided by the Lord to write out such answers as the brethren have seen fit to so lovingly ask of one who is so highly esteemed among us as the excellent of the earth. My dear brother, I am here alone, having no brethren near me that I can spend a few hours of social intercourse with, surrounded with many whose preaching and doctrine I cannot hear, so that I am like a sparrow on the house-top, or a dove in the wilderness, putting forth my plaintive moans. For some time past I have been away down in the low-grounds of sorrow, and it is only when I can feel the presence of our blessed Jesus that I am lifted above

the things of the earth; but for all this I must tell you that my faith in Jesus remains unshaken, and as each day passes by it is more strengthened by him who has said, "I will never leave thee nor forsake thee." But when the thought comes back to me how disobedient I am in all my ways, I am ready to exclaim, "O wretched man that I am!" I have just read your annual address for the end of volume forty-eight, and every word seemed to be in its place; and as my eyes looked upon each sentence my heart was filled with love for you. When I remembered how soon you must, according to the order of our nature, leave us, my mind was directed to that good old-time hymn,

"How firm a foundation ye saints of the Lord,
Is laid for your faith on his excellent word.
What more can he say, than to you he hath said,
You who unto Jesus for refuge have fled?"

With christian love for you and all the brethren everywhere, I subscribe my worthless name in hope of a better life by and by,

JESSE T. FOX.

MINUTES
OF
ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

INFORMATION WANTED.

Any one knowing the present address of the following persons will confer a favor on us by sending the same to this office.

J. C. Austin, formerly of Emory, Texas.

D. A. Monk, formerly of Emory, Texas.

John Simmons, formerly of Hamilton, Texas.

APPOINTMENTS.

If the Lord will, Elder B. Bundy will preach for the church at Utica, N. Y., on the second Sunday in April, and Elder Durand on the fourth Sunday in May.

If the Lord will, Eld. Wm. L. Beebe will preach for Ebenezer Church in their Meeting House, 154 West 36th Street, New York, on Sunday, April 17, and 24, morning and afternoon.

CHANGE OF ADDRESS.

PLEASE give notice to my correspondents through the SIGNS of my removal to Newark, Delaware. I hope they will all remember to address me accordingly.

JOSEPH L. STATON.
NEWARK, Del., March 21, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1881.

REVELATION XXII. 18, 19.

ELDER BEEBE AND SON:—Please give your views on Revelation xxii. 19, and oblige a reader of the SIGNS, who is a friend to the Old School Baptist cause.

G. R. WAGGONER.

FANCY HILL, Ark., July 31, 1880.

REPLY.

On this text, and the preceding verse, we have published our views in volume xxvii., No. 12, page 93, for June 15, 1859; but as our friend may not have access to that paper, we will endeavor to reply to his request.

The two verses referred to should be considered together, and in connection with their context. They read thus: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This is a most solemn admonition, in which the fearful and inevitable consequence of tampering with the inspired record which God has given, either by adding to or taking from it, is clearly stated, and should be duly observed and reverently regarded by all unto whom it is addressed. Let us consider the admonition in the order in which it is presented.

First, the witness: "For I testify." In the sixteenth verse it is written, "I Jesus have sent mine angel to testify unto you these things in the churches." The testimony of the book of this prophecy, which is to be thus sacredly regarded, is given by no less authority than that of him who as the Son of God is David's root, and as the Son of man is David's offspring. The eternal Word that was with God, and the Word which was and is God, and whose name is and shall be called "Wonderful, Counselor, 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."

—Isa. ix. 6, 7. Into his hands, as the only and blessed Potentate and sole Arbiter, all judgment is committed, and from his decisions there is no appeal. He has sent his angel to testify these things in the churches. His angel we understand to be his spirit, which was in all his prophets, "who sought diligently what manner of time the spirit of Christ which was in them did signify when it testified beforehand of his sufferings, and of the glory that should follow;" the same angel by whom Jesus sent and signified the Revelation of God unto his servant John.—Rev. i. 1. This angel or spirit is unquestionably the same which he promised to send to

his disciples after his resurrection from the dead and ascension to glory. "Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But when the Comforter is come, whom I will send from the Father, he shall testify of me."—John xv. 26. In verification of this promise the angel of his presence was sent down in the outpouring of his spirit upon the disciples on the day of pentecost. This is the Holy Spirit and Comforter that shall abide with the saints forever, bearing witness with their spirit that they are the children and heirs of God. This we understand is the angel or spirit which the risen, exalted and glorified Jesus has sent to testify in his name, by his authority, these things in the churches, and to every man that heareth the words of the prophecy of this book.

Three questions of importance are suggested: the book, the prophecy which it contains, and the men unto whom the words of the prophecy of the book are addressed. John was "in the spirit on the Lord's day, and heard a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia."—Chapter i. 10, 11. John, "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Chapter i. 2, 3. As the record of this book was the revelation of Jesus Christ, committed to him to show unto his servants, and contained the testimony of Jesus Christ, and of things signified by the vision which John saw, may it not be the same book which is held in the right hand of him that sat upon the throne, which was written within and on the back side, sealed with seven seals, of which it is said, "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon?" Of this wonderful book we are told that "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—Chapter v. 1-5. The book, does not necessarily mean the parchment or paper on which earthly records are written; for this being the record and testimony of Jesus, and revelation of all things which are summed up in him, is and must be the record of eternity, for he inhabits eternity, and his name is holy. This is the book in the volume of which it is written, "Lo! I come to do thy will, O God." It being a perfect testimony and revelation of the Son of God, is the book in which all his members are written, and so perfectly sealed that none in heaven or earth can open the seals or make known its mystical records but the Lion of the tribe of Judah, the Son of God, and only medium through whom the revelation of the secrets of eternity is by his angel or spirit made

known to any of the children of men. What John wrote and sent as he was commanded to the seven churches of Asia was in significant metaphors, which Jesus by his angel sent and signified to him, of the revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. As this revelation related to things which were to come to pass, it was a prophecy of those things. God, who gave the words of the book of this prophecy, speaks of the things which are not yet accomplished with the same unerring certainty that he speaks of things which in the order of time are past.

We have noticed somewhat lengthily the book, and the prophecy or revelation of Jesus Christ which it contains, and from what we have written we may well infer the sacredness and inviolability with which it should be regarded. The solemn warning against adding to or taking from the testimony which God himself has given, and unto which the Root and Offspring of David has set his signature, in the words, "I Jesus have sent mine angel to testify these things in the churches," gives warning of the fearful consequence of any mutilation, addition or diminution of what God has spoken. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 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."—Heb. xii. 25-27. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"—Heb. ii. 1-3. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 26-31.

The admonition of our text is testified "unto every man that heareth the words of the prophecy of this book;" and as none hear the voice of the Shepherd but the sheep, and "they that hear shall live," so we conclude that the living people of God are those who hear these words. They are forbidden to add to or take from the words which are spoken unto them. If they transgress, a sorer punishment than Moses could inflict on those that despised his law will surely be visited on them. Moses, as the minister of the law of a carnal commandment, could exclude the transgressors of his precepts from the congregation of the Hebrews, and for capital offenses could inflict on them the death penalty, but all of his inflictions were temporal; but, as we have shown, "It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire;" and temporal death is far less to be dreaded by the children of God than the sorer punishment which the wayward children of God feel when he "visits their transgressions with the rod, and their iniquity with stripes." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. The discipline of the children of God under the gospel dispensation was foreshadowed by the ministration of Moses to the carnal Israelites under the law, which is but as a shadow to a substance, to the discipline of the saints in the true tabernacle, which the Lord pitched, and not man.

The plagues which are written in the words of the book of this prophecy are fearfully sore and painful to the children of God when they rebel against him, and truly they shall be beaten with many stripes; but still he has assured them that they shall never perish, neither shall any be able to pluck them out of his hands. No plague written in the prophecy of this book can annul their vital relation to him as sons and heirs of God, or as joint heirs with our Lord Jesus Christ. He has written nowhere in this prophecy that he will in any case disinherit them, and plunge them into the perdition of the ungodly. "Once has he sworn by his holiness" unto David, that his seed shall endure forever. And with the inspired Paul, we "are 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." Yet, if they add to the words of the prophecy of this book, plagues such as are written in this book are in store for them, and such plagues as they cannot escape. This has been known and sorely felt when we have been lured or tempted to add any of our own plausible traditions, or the doctrines or commandments of men, to the words which he has given. If we sow to the flesh, we shall of the flesh reap corruption. The churches of Galatia were induced by Judaizing teachers to add circum-

perfect rule which Christ by his apostles had given them, and the plagues of disorder and witchcraft were added to them. The plagues which shall be added to those who add to the words of the prophecy of this book are all plainly written in the book, but among them there is no such plague as perdition. For their transgressions God's children shall be beaten with many stripes; but his loving-kindness God will not utterly take away, nor suffer his faithfulness to fail.

The fearful consequences resulting from any departure from the perfect rule which God has given to his people as a standard for their faith and practice in the scriptures, either by adding to or taking from its perfect instructions, provisions, admonitions or decisions, have been terribly realized by the Baptists of the present century. About seventeen hundred years from the setting up of the gospel kingdom had elapsed before any such thing had appeared, or been taught or practiced religiously, as Sunday Schools, Missionary Societies, and their kindred institutions, as religious organizations, or any other organization distinct from and yet patronized by the Baptist church; but since these popular idols, which have come newly up, have been added, and the words of the book of this prophecy, which require a strict conformity to what is written in the scriptures, have been ignored by those who still claim to be the church of God, yet, like some of old, 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," (Isa. iv. 1,) all the plagues written in the book as the certain consequence of their presumptuous apostasy have been visited upon them.

And those who have wantonly taken from the words of the prophecy, and made void the law of God by their traditions, and by teaching for doctrines the commandments of men, have been expelled from the communion and fellowship of the holy city, so that their names are no longer enrolled among the living in Jerusalem. The book of life, from which the disorderly are taken out, is the record of the church of those who are held in fellowship. In the thirteenth and fourteenth verses of this chapter the Alpha and Omega says, "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." This is the holy city of our text, from which those who add to or diminish from the divine rule shall be expelled. They who do the commandments of Jesus have right to enter her gates and partake of the peculiar privileges of citizenship; and it follows of course that they who add to or take from his commandments have no such right. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he com-

eth shall find so doing," &c. "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 [or OFF, in the margin], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Matt. xxiv. 45-52. As the entrance into the holy city to which the text alludes is restricted exclusively to those who keep the commandments, so those who are admitted to fellowship and communion in the church, or holy city, if they depart from the faith, giving heed to seducing spirits and doctrines of devils, they are likened to salt that has lost its savor, and is cast out and trodden under foot of men. While walking orderly in obedience to our Lord, they have part in the holy city, the church, and have right to the tree of life which is in the midst of the street of the city, and on either side of the river of water of life, which proceeds out of the throne, the place of the power and government of God and the Lamb; but "if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Peter ii. 20, 21. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."—Luke xii. 47, 48. We cannot more appropriately close this lengthy article than by copying the words of the apostle: "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter i. 5-11.

MARRIAGES.

March 23, 1881, by Eld. G. Beebe, at his residence in Middletown, Mr. Winfield S. Hoyt and Miss Mary A. Selleck, both of Goshen, Orange Co., N. Y.

April 5, 1881, by Eld. G. Beebe, at his residence in Middletown, Mr. James Wickham, of Jersey City Heights, N. J., and Miss Abby H. Hoyt, of Howells, Orange Co., N. Y.

August 14, 1880, by Eld. Wm. Morphew, General Lafayette Keller and Miss Mary M. Allumbaugh, all of Warren County, Iowa.

OBITUARY NOTICES.

The following was sketched by brother Rice B. Green, some time in the year 1874, and left among his papers, to be filled up by brother A. Tomlin or myself after his death.

"I was born in Louisa County, Virginia, near Foster's Creek Church, on the 15th day of April, 1791, and there lived with my parents till I was ten or eleven years old. My father then emigrated to Jackson County, Georgia, and settled near an Old Baptist Church-house called the Academy. In my seventeenth year it pleased God in his abundant mercy to manifest his love to me in the pardon of my sins. The joy produced by this manifestation was of short duration. A day or two afterwards doubts came. I thought that surely I was mistaken. I thought if I could call back my old troubles or sense of sin I could do better. But it was gone; and I could neither bring it back nor wholly give up the little hope inspired by the sense of the love of God shed abroad in my heart. In this way I traveled for a considerable time, sometimes up and sometimes down, till at length I determined to lay my case before the church. Accordingly I went to Walnut Creek Church, of Jackson County, Ga., at her conference meeting, which was on Saturday before the fourth Sunday in May, 1812, and related my case to the church, and was received for baptism, and was baptized on the following day by Eld. Isaac Benson. The next year I moved from Jackson County to Putnam County. I moved several times, but settled finally in Walton County, where I remained till I removed to Arkansas, which was in the fall of the year 1854. I was ordained to the office of deacon in Mt. Paran Church, Walton Co., Ga. I do not recollect the date. How I have discharged the duties of that office, as well as other christian duties, I leave my brethren and sisters whom I love in the truth to decide."

Brother Green enjoyed mental and physical vigor in his last years more than is common. Up to the death of his wife, sister Green, he kept house, visiting the churches around as circumstances admitted, attended occasionally by sister Green when her health permitted. Brother Green was strictly an Old or Primitive Baptist. As he had learned Christ so did he walk in him. He possessed the gift of exhortation, that precious relic of olden time, now so nearly gone. His presence was ever hailed with delight by the churches and brethren among whom he traveled. Religion was his subject, and salvation by grace his theme. The sin-sick and mourning soul found in him a pathetic instructor, and the trembling, fearing, doubting soul, encouragement. The careless, the negligent and the wayward professor received from him the reproofs of the gospel, and the veterans of the cross found in him a tried and faithful brother, with whom they might take sweet counsel as they journeyed along the pilgrim road.

Brother Green has gone to his rest, and left many children and near relatives to mourn; but they should be comforted with the reflection that as salvation by grace was his theme and his delight while here, so now, free from the shackles of mortality, and in company with his beloved Rebecca and all the blood-washed throng, he can sweetly praise the riches of that grace that can save sinners.

Brother Green died suddenly of apoplexy, December 26, 1876.

C. B. LANDERS.

MONTECELLO, Ark.

OUR dear brother, Eld. Michael Loveridge, departed this life at the residence of his daughter, in Clackamas County, Oregon, De-

ember 27, 1880. His native country was England. He was born in 1803, and lived to the ripe old age of seventy-seven years. He received a hope while in his native country, and was received into a church calling themselves Baptists; but on account of the doctrine preached by them, he left without a letter, and came to America some forty years ago. After some time he found a people in the state of New York called Baptists, with whom he could live. He afterwards emigrated to Illinois and settled in Knox County, putting his letter in the Henderson Church of Regular Baptists. There he was liberated to speak in public, and in 1865 came to Oregon, and found a Baptist Church called Providence, with which he united, and remained there until his death. In 1860 he was ordained to the full functions of the gospel ministry, and continued to preach a crucified and risen Jesus until he became too feeble to preach. On the 17th of April last, his birthday, he visited the Siloam Church, riding through rain, hail and mud, when he took a severe cold, from which he never recovered, but was about until a short time before his death. I visited him and found him very low, but in his right mind. His whole theme seemed to be Jesus and eternal salvation by grace alone. He said he was willing to go, when the good Lord should say, Come. He appeared to bear his affliction with christian meekness. Just before he closed his eyes in death he called his dear old companion to his bedside, kissed her, shook hands, and bid her farewell, saying, "I cannot stay here any longer." I am informed that his last words were, "Though I walk through the valley of the shadow of death, I will fear no evil." The good Lord said, "Child, come home," and he had to obey the heavenly call. He leaves a dear companion and six children with grandchildren and great-grandchildren to mourn their loss. The church where his membership was, and all the churches of our association, will miss him. A dear brother is taken from our midst, and we feel to bow in humble submission to the will of God and say, The Lord gave, and the Lord hath taken away.

Brother J. C. L. Miller made a few remarks at the grave, which, I am told, were very appropriate. The writer is requested by sister Loveridge to preach what is termed a funeral discourse on the fourth Sunday in May next.

Yours in much weakness,

A. SHANKS.

HOWELL PRAIRIE, Oregon, March 13, 1881.

DEAR ELDER BEEBE AND SON:—By request of the deceased, and also the bereaved family, I send you the following obituary notice.

DIED—Very suddenly, Nov. 14th, 1878, of heart disease, Mr. John Chipman, in the 59th year of his age. Mr. Chipman was not a member of any church, but always attended our meetings, and until his wife was afflicted their seats were seldom vacant; and when she could not attend, she said if she could not be there herself she wanted her family to go.

He seemed to have a presentiment for a year that he would not live long, and said his death would be sudden, and arranged his business accordingly. He would often talk to his youngest son that was home with him, telling him what to do when he was gone. He did not seem to dread death, and seemed to think it was all right. On the morning he died he seemed as well as usual. He got up early, and sat talking to his son about the business of the day, when he fell backward. His son caught him in his arms, and he was gone. In the midst of life we are in death. He was a kind husband, an indulgent father and a good neighbor and friend, beloved by all who knew him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. The stroke fell heavily on his afflicted wife and bereaved children; but she said, "I shall not be here long;" and it proved to be so. May the Lord comfort all who mourn.

ALSO,

DIED—On the 15th of April, 1880, Margaret A. Chipman, wife of John Chipman, aged fifty-two years, three months and seventeen days. Mrs Chipman had never made a public profession of religion, but gave evidence

that she had been with Jesus. Her disease was a nervous and spinal affection. She was afflicted for fifteen years, having lost the use of her left arm entirely. She was confined to the house and bed for fourteen years, and was a great sufferer. She said she never knew the time when she had no pain; but she said it was all right. Her kind husband tried all the means in his power, in the city and country, but all in vain. Finally she gave up trying anything, saying the Lord had afflicted her and she was willing to bear it. She told me twenty years ago she experienced a change, and felt it her duty to follow her Lord and Master in the ordinance of baptism; but from some cause she did not, and after she became so afflicted she regretted that she had not, but said, "It is too late now, I am so afflicted." I have been at their house more than at any other place, except my own home, and I can truly say that I never saw either of them the least out of humor, nor heard a cross or sharp word escape their lips. Truly they were an exception, and were kind to all around them.

Her youngest son, who took care of her, said to her the day before she died, "Mother, let me send for a doctor." She said, "O no; he can do me no good. It is the Lord's will, and I must bear it." She seemed ready and willing to go, and longed for the time to come when she would be released from the fetters of sin. She leaves two sons and one daughter, an aged mother, a brother and sister, and many friends to mourn their loss; but they sorrow not as those without hope. May the good Lord comfort the bereaved family, bind up the wounds he has made, and cause each to say, Thy will be done.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast they lean their head,
And breathe their life out sweetly there."

Yours in hope,

MARTHA TAYLOR.

NEAR LAUREL, Sussex Co., Del.

DIED—On the 13th day of November, 1880, Mrs. Azelma Parrish, wife of Noah Parrish, aged thirty-eight years, two months and fifteen days. In her death Mr. Parrish has lost a tender hearted and affectionate wife, and her children have lost a kind hearted mother, while her mother, who was living with her, has lost her stay and nurse. May the Lord bless and console them all.

The writer tried to preach on the occasion to a large congregation of friends and relatives, after which her remains were deposited in the tomb.

The subject of this notice was not a member of the Old School Baptist Church, but she was loved by all who knew her.

Yours to serve in love,

WM. MORPHEW.

WOODBURN, Clark Co., Iowa.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Another old soldier of the cross has been called from the walks of men to join the heavenly host, where sorrow, sighing, pain and death are no more felt or feared.

Brother Jonathan Weaver was born in Nash County, North Carolina, Feb. 7, 1800, and remained there until he was eighteen years old, when he emigrated to Morgan Co., Ala., and married Miss Fereby Jones, at the age of twenty-three years, and soon after they both joined the Primitive Baptist Church. Some years later they moved to Coosa County, Ala., and remained there four years. From there they emigrated to the state of Texas about the year 1846, stopping one year in Nacogdoches County, and then moved to Smith County. From there they moved to Anderson County, remained there about two years, and then moved to Vanzandt County in 1872. His wife died soon after his arrival in Vanzandt County, and was buried near his residence, where he remained with his son Stephen until his decease, July 5, 1880, and he was laid by the side of his wife. His funeral is to be preached at Cool Springs Church, Vanzandt County, Texas, on the fourth Sunday in July next, of which church he was a zealous and orderly member to the time of his death, always filling his seat at the meetings when able to attend. He was remarkably strong and ac-

tive for one of his age, until a short time before his death. He received a fall from his horse which injured his back very seriously, and from which he never recovered. He got a little better, and went to his church meeting, but was taken worse, and his son Stephen went and brought him back home. He continued to fail rapidly until death came to his relief.

He left several children and grandchildren with many warm friends and brethren to lament their loss, but for him to die was gain. He was fully resigned to go whenever his heavenly Master should call him away. He had arranged all his earthly business, and was patiently awaiting the summons. May God comfort the bereaved ones and sanctify this dispensation of his providence to their good, is my earnest desire.

E. J. PARSONS.
CANTON, Vanzandt Co., Texas.

DIED—At the residence of her daughter, Mrs. L. T. Gray, in Moundville, W. Va., on March 9th, 1881, Mrs. Maria McClean, in the 77th year of her age.

Mrs. McClean's maiden name was Humphrey. From Chester County, Pa., she emigrated to this country when a young lady, and was married here. She leaves two children, (a daughter and a son) two having died before her. Her husband, Joseph McClean, died some eighteen years ago. Her disease was dropsy, and her sufferings toward the last were very great, yet she bore them without a murmur. In her religious belief she was an Old School Baptist, and has been a constant reader of the SIGNS OF THE TIMES for twenty-five or thirty years. In her death she gave every evidence of a hope of a glorious immortality. She was followed to her last resting place by a large concourse of relatives and friends.

L. T. G.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It has become my painful duty to announce the death of old sister Margaret Sergeant, which occurred on the 28th of February, 1881. She was a constant reader of the SIGNS OF THE TIMES, and seemed to be more delighted with them than any thing on the earth. I knew nothing about the paper until she came to my house, and since I have become acquainted with it I do not feel that I can without it.

Yours to serve in gospel bonds,
R. H. JOHNSON.
CHESTNUT RIDGE, Lincoln Co., Tenn.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church in the city of Baltimore, Md., to commence on Wednesday before the fourth Sunday in May, (18th) 1881, and continue three days.

THE Delaware Old School Baptist Association will convene with the London Tract Church, Chester Co., Pa., on Wednesday before the fifth Sunday in May, (25th) 1881, and continue in session the two following days.

THE Delaware River Old School Baptist Association will be held with the church at Southampton, Bucks Co., Pa., on Wednesday before the first Sunday in June, (June 1st) 1881, and two succeeding days.

THE Warwick Old School Baptist Association is appointed to be held with the church in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, (8th) 1881, and continue until Friday evening following.

THE Chemung Old School Baptist Association have appointed to convene with the Asylum Church, at Vaughan Hill, Bradford Co., Pa., on Wednesday before the third Sunday in June, (15th) 1881, and two following days.

THE Conference of Western N. Y. will be held, the Lord willing, with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and Monday following, (June 19th & 20th.)

YEARLY MEETINGS.

THE Yearly Meeting of the Covenanted or Particular Baptist Church of Ontario will be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continue until Monday noon.

WM. POLLARD, Mod.
D. T. McCOLL, Clerk.

INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

THE SUBSCRIPTION RECEIPTS

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

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

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

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

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

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

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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AGENTS

FOR THE
"SIGNS OF THE TIMES."

ALABAMA—G W Norris, T J Norris, Wm E Freeman, Wm M Mitchell, H J Redd
ARKANSAS—A W Bacchus, G M Hartfield, Geo Killam, A Tomlin, S P Burrell

GEORGIA—Mrs F C Hitchcock, I N Moon, Wm S Montgomery, D W Patman, D Collins, Wm R Daniel, F M McLeroy, G W Morris, J B Buntyn, E Woolly, M C Awtrey
LOUISIANA—J A Walker, M Patterson, Wm Perkins, David Richey

MISSISSIPPI—J H Freeman, L W Leach, G S Pace, E A Meaders, J W Fewell, A B Morris, J C Wilkinson, Ann N Brown, W B McAdams, W M Goodwin, T L Morton

NORTH CAROLINA—Wm Woodward, J S Woodward, F J Stone

SOUTH CAROLINA—J W Matthews
TENNESSEE—C H Witt, Peter Culp, Wm P Young, T J Ruffin, Robt G Marbury, Isaac Dennis

TEXAS—R T Webb, W B Springer, J H Weeks, John B Trott, N T Freeman, John R Martin, Benj Parker, J G Lindsey, W H Jennings Jr, Francis Odum, Uriah Humphreys, L D Scarborough, D Odum

NEW YORK—J V Winchel, I B Whitcomb, Peter Mowers, I Hewitt, J T Bouton, Balas Bundy, J D Hubbell, L P Cole, Wm L Benedict, A B Dickerman, Marvin Vail, Walter Reed, Jas T Streeter, C Hogaboom, Jas Prior.

MASSACHUSETTS—B F Flagg, A B Macomber
MAINE—Wm Quint, Wilson Moody, H Campbell, Dr Isaac Curtis

NEW JERSEY—Wm J Purington, Cyrus Risler, Elijah Leigh, Wilson Housel, A V Chamberlin, A B Francis, Wm C Tindall, Geo M Holcomb, C Myers

PENNSYLVANIA—S H Dnrand, I P Helling, J P Shitz, James Cudworth, Jas Thomas, A Winnett, B Greenland, J Beaman
DELAWARE—E Rittenhouse, B C Cubbage, G W Lindsey

MARYLAND—Dr John Thorne Geo Harryman, Joseph L Staton, W M Campbell, Wm Grafton, Milton Dance, Geo Lowe, F A Chick, Miss Susie Woolford, Tho H Scott, Thos M Poulson

VIRGINIA—Wm M Smoot, T M Poulson, E V White, M P Lee, Joseph Broders, P M Wright, J S Corder, J N Badger, Thos E Hutton, S Rixey, Joseph Furr, J R Martin, Jas S Dameron, J G Woodfin, H C Steers, E C Trustell

WASHINGTON, D. C.—John T Campbell, John Bell
CALIFORNIA—I N Newkirk, J W Rickman, Wm Kendall

OHIO—Thos Cole, M B Smith, M Brown Jr, Allen Haines, J H Biggs, John Overman, L B Hanover, Lewis Seitz, David Seitz, Benj Martin, A W Taylor, Mrs M L Keever, E M Reaves, A B Brees, G N Tussing, Samuel Danks, H A Blue, Wm Smith, Zeb Hollowday, Sarah Covert, Dr F G Taylor

MICHIGAN—Thos Swartout, J Whithall, Geo Livesay, Jacob Gander, Thos J Wynan, Benj Eldred
MINNESOTA—Oliver Patterson

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KANSAS—Wm F Jones, John A Peters, M B Weedon
NEBRASKA—Isaiah Stratton, W Taylor

WASH. TER.—I A Bullock, A Gregg, J P Allison, Thos G Flanary, J M Anderson, A H Hagan
NEW MEXICO—Mrs C Miller

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OREGON—John Stipp, Henry Watkins, T S Woodfin, John T Crooks, M Loveridge, John Darnall, W M Morrow, H T Nave, H J Hale, Joel Sanford, A Shanks, W M Townsend

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., MAY 1, 1881.

NO. 9.

POETRY.

LOOKING UNTO JESUS.

A WORD OF ENCOURAGEMENT TO THE SINCERE SEEKER.

Jesus! the most endearing name,
His loving-kindness we proclaim,
So faithful and so true.
Looking to Jesus, you will find
True happiness, sweet peace of mind,
Support and comfort too.

Look unto Jesus Christ on high;
Look unto him, he'll hear thy cry,
Who always looks at thee
With eyes of tenderness and love,
Calls thee his jewel, bride and dove,
In whom no spot he'll see.

Look unto Jesus; at his feet
He's brought you as a child to sit,
To hear his heavenly word;
Taught thee thy sins and self to hate,
Shown thee thy ruined, wretched state,
That he might help afford.

Look unto Jesus' precious blood,
A living stream, a pardoning flood,
To bear thy sins away;
Thy Priest, thy glorious Sacrifice,
Thy Substitute, who for thee died;
Look unto him alway.

Look unto Jesus as thy King,
His victories and his triumphs sing;
He lives, he reigns for thee;
Reigns over all thy mighty foes,
Who constantly thy way oppose—
Almighty Conqueror he.

Look unto Jesus as thy Shield,
Who will not suffer thee to yield,
Though thou may'st faint and fear;
He'll ward off every fiery dart
Which Satan aims at thy weak heart,
And will thy spirit cheer.

Look unto Jesus as thy Friend,
Who doth to thee his love commend,
Eternal, full and free;
A tried, almighty Friend, and true,
As such he undertakes for you,
Whate'er your troubles be.

Look unto Jesus as thy Sun,
Whose glorious light will shine upon
Thy dark and dangerous way;
His beams will warmth and comfort bring,
In him you shall rejoice and sing,
His presence be your stay.

Look unto Jesus, see him stand
To plead thy cause at God's right hand,
Thy Advocate divine;
His blood and righteousness speak well
In thy behalf, though earth and hell
Against thee all combine.

Look unto Jesus as thy Head,
(Who quicken'd thee when thou wast dead
In trespasses and sin)
Flesh of his flesh, bone of his bone,
With him thou art forever one,
With him you'll live and reign.

Look unto Jesus; he appears
Thy Husband, wipes away thy tears,
Reveals his thoughts of love.
Make known to him your secret grief;
Fear not, he'll hear, and send relief,
And take you home above.

Look unto Jesus; he will heal
Whate'er disease or pain you feel;
A kind Physician he.
He cures the maim'd, the blind, the lame;
Jehovah-Rophi is his name—
The Lord that healeth thee.

Look unto him, your Rock and Tower,
Your Refuge, whose almighty power
Shall well thy soul secure.
In every storm and tempest he
Thy Hiding-place will ever be;
Thus thy defense is sure.

Look unto him, your All-in-all;
Upon him daily, hourly call;
And when you come to die,
He'll sweetly smile away your fear,
And wipe away the latest tear,
Then take you up on high.

Then with delight he'll look on thee;
With rapture you his face will see,
And look, and look again;
And through eternity you'll sing
The glories of your Savior King,
The Lamb that once was slain.

J. CASSE.

CHATHAM, KENT, ENGLAND.

CORRESPONDENCE.

OCOQUAN, Va., March 25, 1881.

DEAR BROTHERN BEEBE.—I notice a request in the SIGNS of Feb. 15th from brother E. A. Norton, of Hampton, Iowa, for my views of the parable of the ten virgins, recorded in Matt. xxv. 1-13. I fear that I have but little light upon the parable, yet I have no objection to present what views I have upon the subject in accordance with brother Norton's request. In the connection of the parable the Savior refers to the destruction of Jerusalem, informing his disciples of the awful signs that should precede that event and of the terrible judgments that were to be visited upon the guilty Jewish nation. I think that reference is also made to the close of the legal dispensation and the ushering in of the gospel day. The Savior had just informed his disciples, referring to the temple, that there should not be left in that building one stone upon another that should not be thrown down. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Whether the disciples comprehended fully the meaning of the expression or not, I understand the phrase, end of the world, as used here, to refer to the end of the legal world. The Savior came as a day-spring from on high to scatter forever the dark way of the long legal night. He came as the end of the legal world, its types and figures pointed forward to and were fulfilled in him, and in his death and resurrection from the dead the first covenant was removed and the second established. All of this was to be done before the destruction of Jerusalem. Jerusalem was to stand until after the resurrection of our Lord, until after the setting up of the

gospel church on the day of pentecost, and then in awful judgment the Lord would stretch forth his hand upon that guilty city and nation. "And the stars," says he, "shall fall from heaven, and the powers of the heavens shall be shaken." This, I suppose, refers to the bright lights set in the legal heavens and the powers thereof. They should be removed by the omnipotent hand, and, in the unfolding of the eternal counsel of God, give place for the heavenly splendor of the gospel day. "This generation," said the Savior, "shall not pass, till all these things be fulfilled." But the dear Master would impress upon the minds of his disciples the need of constant watchfulness in order that no man should deceive them, and that they should be ready and waiting for the coming of their Lord in the "clouds of heaven with power and great glory." "Take heed," he says unto them, "that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." "For false Christ and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things." Now, to impress this solemn lesson upon their minds he used the parable of the virgins. "Then," at the time when the startling events foretold by him should transpire, and the Lord should appear in his glory to set up the gospel kingdom, and visit his just and righteous indignation upon the guilty Jews, "shall the kingdom of heaven be likened unto ten virgins." I do not feel like referring particularly to the different clauses of the parable, but to write of it in connection with the solemn lesson that it was designed to enforce. I believe, as stated, that, in its primary application, the parable has been fulfilled, but the important gospel lesson that shines through it is applicable to the saints in all ages and in every clime. It exhorts us to watchfulness and diligence in the things of the gospel kingdom, and that we should not be carried away by every wind or wave of doctrine from the truth as it is in Jesus. It exhorts us to carefulness in waiting upon our Lord in the holy ordinances of his sanctuary, and that we be not slothful, "but followers of them who through faith and patience inherit the promises." It is in this sense of special importance to the gospel subject. The parable, I suppose, is based upon a custom in the marriage ceremony of the Jews in which a party of young friends would escort the

bride from the house of her parents to the house of her husband. In the figure, five of this party were wise and five were foolish. They had all *professedly* "went forth to meet the bridegroom," but the foolish lacked that which would make their journey successful. "They took their lamps, and took no oil with them." This was the essential difference between the foolish and the wise virgins. Apparently there was no difference between them, they were all virgins, each had her lamp, and they were *professedly* seeking the same object. "All aiming for the same place," as the world would have it to-day. But when the cry, "Behold, the bridegroom cometh; go ye out and meet him," was heard, when the test was applied the difference between the two classes was easily discerned. It would seem that the foolish virgins had not the oil of grace in their hearts to kindle at the dear Savior's approach, consequently they were left in midnight darkness notwithstanding their pretended zeal and outward profession. There is no lack of this class of religionists to-day. They make loud professions of love to the dear Redeemer and of zeal in his cause. They are very careful of "outward piety." "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi," ("Rev.," "D. D.") But they make manifest that they are in midnight darkness by their bitter opposition to divine truth. There is no light of life within them to send back a heavenly echo to gospel truth, and to kindle a sacred flame of immortal joy as the Savior comes in his holy commandments, in the preaching of his word, and in the revelation of his divine power unto his people. There is no gospel light in all of that system of religion that springs from the heart. "Give us of your oil, for our lamps are gone out," must ever be the cry of the quickened sinner who trusts to its dark, delusive ways. A mere nominal profession of christianity will not do. It must go deeper than this. The way of truth must "take root downward, and bear fruit upward," to the honor and glory of the Lord's great name. The trembling sinner is much troubled here. He fears that his religion goes no further than an obedience to the outward forms of gospel truth. Yet when a Savior's love is shed abroad in his heart, when he meets in the solemn assemblies of Zion, and the

Lord grants his gracious presence, this same doubting, fearing one can say, "Did not our heart burn within us, while he talked with us by the way?" A sacred flame of heavenly peace and holy joy was kindled in the dear Savior's presence, chasing away, for a moment, the dark clouds of sorrow, the melancholy fears and gloomy forebodings that hung so heavily about his earthly pathway. He goes from the solemn service of the sanctuary strengthened and refreshed to struggle anew with life's unceasing conflict, and to press onward, by grace divine, through its keen temptations, bitter sorrows and sore bereavements. This sacred love for divine things, this bursting forth of the enraptured heart with heavenly joy in the holy presence of the King of kings is an unmistakable evidence of life from the dead. It was this light shed abroad upon the pathway of the wise virgins that led them to the festive door and admitted them to the sacred joys of the feast. There was nothing about them naturally to call for such distinction. It was certainly not their natural ability to watch, for in this respect all were alike; "while the bridegroom tarried, they all slumbered and slept." But the bridegroom's approach kindled the light within the lamps of the wise. So with the approach of the blessed Savior to-day, it kindles within a gracious heart the sacred light of holy peace. The rich river of his love shed abroad in our heart melts us in humble contrition, and causes our hearts to "burn within us," to warm with holy love as we contemplate the heavenly glory. There is that within the trembling child of gospel grace that ever turns to the warming influence of the Savior's love. It is the Savior's love shed abroad in his heart. "We love him," says John, "because he first loved us." The little needle in the mariner's compass points ever to the poles of the earth. In the dark storm it betrays not its trust. So with this holy principle of gospel faith and light shed abroad in the christian's heart. It turns ever to its heavenly source. In the darkness or in the light it is ever the same. When the heavens are curtained with the frowns of his countenance it points the trembling child to the floods of living light that roll above his dark surroundings. It leaps with joy as the Savior comes o'er the dark waters of trial at the break of day, to calm the storm's tumult, and spread light where darkness reigned. It is always morning when he comes. He brings the day with him. "From the end of the earth," says the psalmist, "will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." The poet has paraphrased this point of truth in the beautiful lines:

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights.
In darkest shades if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun."

I have sometimes thought that there was a sense in which the character of the foolish virgin also found an application among believers, in the negligent and slothful follower in the way of truth. Especially have I felt so when I remember the introductory clause of the parable, "*the kingdom of heaven*" shall "be likened unto ten virgins." But when we follow those virgins through the parable and to the door of the feast and see them turned away from the closed door with the withering sentence from the bridegroom's lips, "Verily I say unto you, I know you not," it does not seem possible that, in its primary application, this could refer to the believer. When we remember the condition of Israel at the time of the fulfillment of this parable, and the numbers who were *professedly* looking forward to the coming of a Messiah, I think that we will not find difficulty in applying the phrase, "kingdom of heaven," in the text to those who were *professedly* looking for the coming of the Lord and claiming an identity in the membership of his kingdom. A somewhat similar application is found in Matt. viii. 12, "*The children of the kingdom* shall be cast out into outer darkness." This refers to the unbelieving Jews under the former dispensation, the foolish virgins of the text. But let the application of the wise and foolish virgins of the parable be in either sense, the solemn admonition to watchfulness and diligent attention to the things of the kingdom is the important lesson of the parable to which I desire to call special attention. Leaving the early days of the gospel morning, when the Son of man had come in the gospel heavens "with power and great glory" to spread the holy banquet of love for his hungry and thirsty ones, and tracing the years of time through the long, shadowy way of the past, we ever find an urgent need of constant watchfulness and careful attention in the way of truth. There is the same urgent, and, it may be, *special* need for this to-day. There is need that we should watch lest the glittering toys of earth, its houses and lands, its wealth and honors, should engage our attention more than the things of the kingdom. Long enjoyment of religious liberty and opportunity to accumulate the things of earth, I fear, has chilled the zeal of many in gospel things. It is certainly a matter of but little moment how many thousands of dollars beyond a comfortable living a brother or sister may possess, but it is a matter of the greatest importance regarding his or her interest in the cause of truth. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Look at the bright galaxy of holy men who, in radiant glory, encircle the gospel church. See them in the person of an Elijah, a Jeremiah, a Paul, lonely and unpopular wanderers over the earth, esteeming the things of the kingdom above the things of earth, and "of whom the world was not worthy." May their blessed example encourage us to fol-

low in the holy ways of gospel truth, though it might be to the loss of our earthly possessions, and lead us to prison, or to death. There is from another cause need of constant watchfulness. Our country is full of false men who profess great piety and knowledge of divine things, but whose preaching and actions give evidence that they know not the Lord. The saints need watchfulness that they should not be carried away by the "cunning craftiness" of those men who "lie in wait to deceive." The Savior solemnly warned his disciples against this class. He declared concerning the days of which he spake that false Christs and false prophets should arise. Their name is legion to-day. An individual in Indiana whose "prophecies" gives us liberty to place him upon this list, has informed us that the gospel dispensation will expire at midnight the 12th of next November. "A city made of pure gold is" then, according to this prophecy, "to descend out of heaven from God." It seems impossible for this class to have a religious theory without gold in it. "If thou return to the Almighty," said Eliphaz to Job, "then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks." What a powerful reward this would be for one of our *fashionable* religionists. The individual who makes a profession in order to enter society or that it may assist him in his business. The modern preacher who is making such great sacrifices to save sinners, but who can barely live on a few thousands a year. But the Indiana prophet anticipates the need of this class: the city is to be four-square, and fifteen hundred miles in circumference, consequently there will be an ample sufficiency of gold to gratify the desire of the most sanguine. I ask candid attention to this "prophet's" idea of heaven, *a square block of pure gold fifteen hundred miles in circumference*. But the enemies without are not all that the child of grace have to contend with, his own evil nature is one of the most formidable of his foes. His heart is "deceitful above all things," therefore, he is in constant danger of being led astray by it. But it is well to remember that it is only as the Lord gives strength that we can perform any of these things. It is only as we have the oil of grace and faith in our hearts that we can obey the heavenly summons in the pathway of obedience to the Redeemer's commands. It is comforting to know that the Lord presides over the revelation of truth unto a quickened sinner, and guides him in the narrow way of life. Without our God we can do nothing, and having him we possess all things. How fearful and solemn is this warning voice and how important that we take heed to what he says. How necessary for our comfort and instruction is every word that proceedeth out of his mouth. Terrible dangers and keen temptations darken the pathway of time, but Jesus guides us through them all. "The christian's hope can never fail." Import-

ant events are transpiring in the present age of the world. The "thunder of his power" is heard in our own and other lands. The political powers of the earth are shaken, governments melt under the withering touch of his hand, and kings tremble upon their thrones. The unfolding of his eternal purpose is written in certain lines upon the wing of time.

"With feeble light, and half obscure,
Poor mortals his arrangements view;
Not knowing that the least are sure,
And the mysterious just and true.

His flock, his own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide."

May we ever be found waiting upon him with our lamps trimmed and burning. Soon we shall be forever done with the scenes of earth. "The end of all things," says Peter, "is at hand; be ye therefore sober, and watch unto prayer." Frequently at an unexpected moment the Master cometh and calleth for us. Dissolution and decay are everywhere written upon the scenes of time. The proudest monuments of earth's greatness must crumble under the weight of years. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

The above remarks upon an important subject are submitted to brother Norton and the brethren. May the Lord guide us in the way of truth. I realize constantly my unworthiness of the least of his mercies. We are dependent upon him for all life and light, and all temporal as well as spiritual good, and it is utterly impossible for us to have the slightest knowledge of divine things only as he is pleased to reveal them to us. With an earnest desire for his guidance and mercy, we bow in reverence before him who is the friend of the friendless, and the only hope of the guilty.

Yours in gospel fellowship,

WM. M. SMOOT.

WINCHESTER, Ill., Jan. 20, 1831.

DEAR BRETHREN BEEBE:—I desire to pen a few thoughts to the saints of God, subject to your consideration. Often the expression of Peter occurs to my mind, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Peter here, I think, has reference to the end of all things, or the end of time; but whether so or not, the question is applicable to the children of God now as then. "What manner of persons ought ye to be in all holy conversation and godliness?" Conversation here means walk or deportment as well as talk.

Seeing these things shall soon come to pass, that all things temporal must have an end, that we must finally throw off this mortal coil and return to the dust from whence we were taken, seeing that we have been redeemed from the dominion and power of sin and made partakers of the goodness and mercy of God, been translated from darkness to light, what manner of persons ought we to be? "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 owe to this Giver an infinite depth of gratitude that we can never repay in time and which nothing short of a never-ending eternity will ever enable us to repay. Just think, we the offspring of the earthly Adam, made partakers of the heavenly calling; we, who all ever have been, are now and ever will be, as Adam's seed, in opposition to God's just, holy and merciful law. Paul says, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "Shall be," not yet, but in the future; but until that day shall come it is sealed by the holy spirit of promise unto the day of redemption.

This spirit of promise is all that distinguishes the child of God from the child of wrath, or constitutes the only difference between them. This spirit, then, which is from the Father, constitutes the guiding principle of all God's chosen vessels of mercy while on the shores of time. Now, since such is the fact, how earnest we ought to be in giving heed to its admonitions; not only in church or in direct contact with our brethren, but in all the acts of our everyday life; at home and abroad; in our dealings with the world at large as well as with our brethren. Alas! I fear it is too often the case that people have to go to our meetings in order to note the difference between the children of God and the children of the world. We should take our profession with us wherever we go, and especially into our families. Sometimes we are prone to show our best qualities to strangers and reserve our morose, peevish or fretful dispositions for our wives, children, brothers, sisters or parents. In my readings a few days ago I came across a paragraph which attracted my attention and which I think pertinent to the subject just here. Whether the persons knew anything about the grace of God or not I do not know, and it does not matter, so far as the appropriateness of the application is concerned. A minister, one morning, was preparing to visit his parishioners, when he found a button off the collar of his shirt. He said some hard things about it to his wife, who left the room in tears. He made his round of visits, and among those visited were the aged, the infirm, those on sick-beds of affliction, tortured by all sorts of pains. He was struck by the fortitude some of them exhibited under the most excruciating suf-

ferings and in the evening, when seated by his own fireside, he remarked to his wife what a great gift was grace, how it enabled those suffering people to endure such trials, &c. To which his wife answered, "There seems to be one thing grace cannot do." He wished to know what. She answered, "To control a minister's temper when he finds a shirt button off." We are too often liable to forget the minor graces when absorbed in contemplation of the greater, or in other words, we are too often liable to forget the practical when looking and searching into the mysteries of godliness. Love is the mainspring, or ought to be, of the actions of all God's children. "God is love," John says, and "he that loveth not knoweth not God." Consequently the reverse of this is true, "Every one that loveth is born of God." John says, "My little children, let us not love in word, neither in tongue; but in deed and in truth." Love should shine forth in all our lives, in all our actions, great or small, so that all men, whether friends or enemies, whether brethren in the church or the people of the world, all should be able to see by our actions that we love. Then they can say of us, in the language of David, "This man was born there." They can say that man is a christian, because he shows it by every action. Yes, says one, but you must remember that the flesh is in opposition to God and is continually trying to lead the saints away from duty, and Paul says we cannot do the things that we would. Well, that is all true, but the fleshly nature of all God's children is under the influence of a higher power, viz., the spiritual life which is given them, and they should seek to crucify the flesh at all times and under all circumstances. I do not say that we can always do this, for the spirit is willing, but the flesh indeed is weak. But do we not as often as otherwise give way to carnal influences willfully? if not with direct intent, yet knowingly, suffering ourselves to be enticed or led away from the true path? I think there are different kinds of sins; sins of omission and commission; willful sins and sins through ignorance. O, those willful sins! I do not know what limit others may put to willful sins, but it seems to me that when any one does what he knows at the time to be contrary to the will of God, whether he does it with direct intention or merely through sufferance or under the weight of circumstances, he is sinning willfully. I do not know that any of God's children ever do sin with a direct intention to break God's laws or not, but sin, in whatever form it may come, is but the outgrowth of the depravity of the human heart, and is to be deplored. For myself I can say I have suffered a great deal in my short spiritual life by willful acts of disobedience. I have grieved over the natural sinfulness of my heart, and have suffered often the consequences of my open acts of disobedience, and have never failed of that "fearful looking for of judgment

and fiery indignation which shall devour the adversary." Now, dear brethren, it behooves us to watch our own action and motives, not only at certain times, but all the time, every day, hour and minute. The path of the christian is beset on all sides with snares and traps to catch the unwary, and we often need the assistance of some great heart to pilot us over safely; but when such is the case we generally find him at hand. By the way Christian met with many different kinds of characters in his journey to the celestial city. There was Hopeful and Faithful, who overcame many difficulties and endured many afflictions, but always came off victorious in the end. We have many Hopefuls and Faithfuls in this day, too; but we have also many Littlefaiths, another character whom Christian met. He was always getting into some difficulty through doubts, fears and misgivings. We hear these Littlefaiths saying, I fear I have no hope, it seems so small; I fear it is all imagination. If I only knew, &c. Again, they say, I am in the dark so much of the time and I am so sinful. Bless your heart! how did you know you were so sinful? How did you know that you were in the dark? Would a person ever know it was dark if he never saw or heard tell of the light? Such thoughts never trouble the worldly mind. Look back on your former life and see if you can remember a time when they never troubled you. The very fact that you have such thoughts is a glorious evidence that your hope is genuine and is based upon a sure foundation. I do not suppose that there are any of God's children but what are troubled at times with doubts as to the genuineness of their calling, and fears of their acceptance finally with God. But such thoughts are of the flesh, and not of the spirit, for it is only in the spirit that we can say, Abba, Father. We are subject, through the flesh, to many temptations, allurements by the world through pride and desire for gain, by our own indwelling carnal propensities. But Paul says, "There has no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it." All the temptations that the child of God has to endure are such as all the world of mankind are subject to, viz., worldly enticements, desire of gain, &c., or as the apostle puts it, "the lust of flesh, the lust of the eyes, and the pride of life." But there is this difference between them, the children of the world consider them no temptation, but give way to them willingly and often eagerly, often considering them as blessings, while the saints are continually praying and striving to be delivered from them, knowing that they work death. Sometimes temptations become so strong it seems it is impossible to resist them. The apostle says God tempts no man, but we are tempted when we are led

away of our own lusts. All the temptations then that we are called on to bear are to the flesh and not to the spirit; consequently when we are walking in the spirit we are enabled to resist them. But sometimes we get into darkness so that it seems we have been forsaken of the strengthening influences of the Spirit, that God has cast us off and we are left to mourn and cry out in our distress. Then it is when we are most harassed by temptations; they seem to beset our path on all sides. Then it is we should remember that God is faithful and will not suffer us to be tempted above that we are able to bear, which is as much as to say we are able to bear all that we are now suffering, not in our own strength, but in the strength of him who giveth grace to the humble. Now, remember the words of the apostle, "Blessed is he that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath prepared for them that love him." "Count it all joy when ye fall into divers temptations," James says, "knowing this, that the trying of your faith worketh patience." Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Brethren, I thought when I commenced I would write only a few lines, but my thoughts kept running and my pen following. I am ashamed of taking up so much space, but I leave it to your better judgment whether to print or not. There are none of God's children that need to heed the sacred admonitions more than myself, for I am so weak and sinful, and so rebellious against God's holy law. I desire an interest in the prayers of all God's children, that like Paul, lest when I have spoken to others myself should become a castaway.

With love to all the household of faith, I remain the least of saints, if a saint at all,

GILES REEDER.

TECUMSEH, Mich., April 1, 1881.

ELDER GILBERT BEEBE AND SON
—DEAR BRETHREN:—As I have to write you to change my address, I feel as though I would like to write you a few lines to let you know how highly I prize our precious medium of correspondence, THE SIGNS OF THE TIMES; but I am such a poor, weak, helpless sinner that I cannot do as I would, for sin is mixed with all I do; for I find a law in members that when I would do good evil is present with me. But there is one thing that raises me up at times above the cares of this world, that is salvation by grace. It makes my poor soul cry out in the language of the poet,

"O to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter
Bind my wandering heart to thee."

But when I try to contemplate the goodness of the Lord, my mind wanders to the uttermost part of the earth, and I am made to feel that without him I can do nothing. But,

dear brother, though I am a stranger in the flesh, I hope not in spirit; and when I read in the SIGNS of the questions that are sent to you, and of the false reports that were against you and brethren Dudley and Johnson, how in meekness and Christlike spirit you have answered the charges against you, and how nobly you have defended the doctrine and cause of Christ, my soul has run out in love to you for the truth's sake, and how you have not shunned to declare the whole counsel of God, and my desire is that God may bless you and spare you yet awhile, if it is blessed will, to stand in defense of the truth. I often think what a grand and sublime subject is the eternal, vital union of Christ and his people. If there was none my hope would be small, and since I read your articles on predestination and election, I have wanted to let you know how fully it accorded with my belief and experience; it was so plain and yet so grand I could not see how God could predestinate a part of his will and not the whole, for he says his counsel shall stand and he will do all his pleasures, and he will do what he pleases, both in the armies of heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, What dost thou? And that is a comfort to his poor, despised people that he has all power in his hands; and what a comfort it is that he is a whole and complete Savior; he needs no puny arm of flesh to help him, as the advocates of a conditional salvation believe. What should I do if I had to work myself into the favor of God? I could do nothing, for I am perfect weakness, and sometimes my hope is so small that I am ready to give up. But John says, "We know that we have passed from death unto life, because we love the brother," and if I am not a poor, mistaken mortal, I do esteem them as the excellence of the earth, though I know they are called the offscouring of all things, and are not counted among the nations. But the dear Savior says, "Ye are not of the world, even as I am not of the world; if ye were of the world, the world would love his own;" and, "it hated me before it hated you." He says, "In the world ye shall have tribulation;" but, bless his dear name, he says, "In me ye shall have peace;" and we know there is no peace outside of him. I believe the wills and shalls of God will stand forever. In the providence of God I have moved back near Tecumseh. It was a cross to the flesh, and one day I was thinking of the little comfort there is in this world when these words very sweetly came to my mind, "Communion with my God." I want that. My poor heart was lifted above this earth, and I had such a sweet manifestation of his love, that Jesus had indeed put away my sins by the sacrifice of himself. I felt thankful that God had all power in his own hands, and I felt willing to go, if it was his will. I felt like a new being for two or three days; it revived my hope; but when the sweetness was gone,

"I to my own sad place return,
My wretched state to feel,
I tire and faint, and mope and mourn,
And am but barren still."

I have written more than I intended to when I commenced, but hope you will bear with my weakness. Do with this as you think best and all will be right.

From your unworthy sister,
MARTHA OLIVER.

HICKMAN, Ky., Dec. 12, 1880.

DEAR BRETHREN BEEBE:—I often feel, when reading the experiences of the brethren and sisters in the SIGNS OF THE TIMES, my soul filled with joy, as they testify to my heart that we have all been taught in the same school and by the same divine Teacher, and I have felt like writing some of my exercises in my translation from darkness to light, as I trust.

My parents were Old School Baptists from my earliest recollection, and I thought when I should become old enough I would also be one; but I had no settled idea as to how I should become one. I often felt greatly distressed in my early life on account of my sins, and of being finally banished from heaven and heavenly characters; but I never could bring myself to think enough about hell to be afraid of it. That caused me much trouble, and I often tried to pray, and then the impression would leave me for a time. But at last I could not get clear of the thought that my situation was entirely different from all others. I felt that it was a sin for one so vile as I to kneel in the attitude of prayer to a holy God. And at one time, while on my knees, my condemnation seemed so plain that I was afraid to attempt to rise, lest I should be crushed at once for prostrating my body, with such a cold, unfeeling heart as I had, and I tried to ask God to forgive me, and I would not sin against him again in that way. But my cry was, "God, be merciful to me, a sinner." "Lord, if thou wilt, thou canst make me clean." About this time we had a relative (a Baptist preacher) visiting at my father's, and I often heard him preach, but felt no relief. One night, never to be forgotten, he took the hymn-book and asked me to help him sing a hymn, which, I felt, suited my condition. I thought I would sing it through without manifesting any feeling; but I found that to be an impossibility. I was now convinced there was no hope for me. All was dark and rayless. My prayers were but a chattering noise, and my heart was as a cage of unclean and hateful birds. Had I ever been addicted to any outbreaks in sins, I felt there would have been more hope of a change; but now all hope was gone. With such feelings as these I went to my sleeping apartment, when these beautiful and comforting words were presented to my mind, "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." How glorious the plan for such helpless, guilty sinners as I! My trouble was all gone, and my soul rejoiced in the God of grace, mercy and truth. About

four years after this I was in Lexington, Kentucky, visiting some relatives and friends, and being in company with my dear old brother, T. P. Dudley, whom I have known from my early childhood, he talked with me, and without being hardly conscious of what I did, he drew from me the acknowledgement of a small hope. The many precious promises he repeated, for the obedient children, and his loving, fatherly admonition to a path of duty, made me feel anxious that I might know what was my duty. I esteemed it the greatest privilege I could ask, to be worthy to follow in the footsteps of my dear Redeemer and be numbered with his little flock.

I must say in this place, how beautiful and impressive is the advice of brother W. L. Beebe to those that are living in disobedience. I trust it may cause such to go forward in the path of duty.

One week from the time of this conversation with brother Dudley, was the meeting at Bryans, and I believe it was a week of prayer to my heavenly Father to guide me, that I might do nothing to bring a reproach upon his cause. I went to meeting on Saturday, determined in my own mind not to talk to the church, for I felt that God had shown me so plainly my corrupt, sinful heart, that the church was no place for me. After preaching, when the door was opened for the reception of members, my aunt told me she would go with me if I wished it. I told her I could not go. They sang a hymn, and I felt that I wanted to talk; and as old brother James Dudley was there, I knew he would not hesitate to tell me if he thought I was deceived. I went forward, and after giving a relation of some of my exercises brother Dudley asked if any one present wanted to ask any questions. There was not one asked, and I was received, to be baptized the next morning—Dec. 20. I felt distressed; I had unwillingly deceived the church, but the Searcher of all hearts was not deceived. The next morning, as the carriage I was in went to the water, I looked at those who were walking a near way, and I felt as I think a criminal would in looking at a crowd going to witness his execution. But after reaching the place, as I got out of the carriage, dear old father Dudley gave out these words:

"Dear Lord, and has thy pardoning love
Embraced a wretch so vile?
Then kindly bid each cloud remove,
And bless me with thy smile."

My heart responded to the words of the poet, and I believe my heavenly Father answered my prayer, for every cloud of doubt was dispelled, and I could then sing,

"Hinder me not, ye much loved saints,
For I must go with you."

But it was not long before I was again in doubt, fearing I had caught the shadow and missed the substance. And I yet feel if it were not that the experience of all God's children from the days of the apostles to the present time suited me so exactly, I would utterly despair of ever reaching the climes of unfading bliss. If there is anything in my old nature changed,

I cannot perceive it; for I am yet all unholy and unclean, a poor, sinful worm. I try to pray that the words of my mouth and the meditation of my heart may be acceptable in God's sight. O that he would remember me with the favor that he beareth to his children.

I look into every number of the SIGNS, expecting to learn that my dear old brother Dudley has gone to receive his reward, where bitter persecution can never reach him. If the wrongs done to him and others were only done by carnal professors, I would not mind it so much; but I am convinced that many, very many who are now denouncing him will ere long join him in anthems of praise around the throne of the great I Am.

You will please find inclosed two dollars for the SIGNS the ensuing year. I could not do without them. I am entirely cut off during the winter from hearing preaching or enjoying the society and religious intercourse of my brethren and sisters, which is a great cross to me. But when I get the SIGNS, so richly laden with communications, such as "Light in darkness," "The bow in the cloud," and many others too numerous to mention, I feel that I can bow in meek submission to my Father's will and say, it is enough. My dear old brother, you have been a faithful watchman on the walls of Zion for many long years, being scoffed at and reviled by the enemies of truth, and though you have never faltered in the path of duty, yet now, when you are about to lay your armor by, to dwell with Christ at home, your worst enemies are those that (I believe) only differ for want of clearer understanding of the views of each other, although you have labored faithfully and lovingly to make everything plain. I do hope the brethren will sustain you during the few remaining days you will have to struggle here.

Brother Beebe, will you, or some other brother, give your views on the subject of Fasting and Prayer? When I was a child I often heard of days being set apart by the churches for that purpose. I never hear of it now, except by unbelievers. I would also like to have your opinion as to how often a church should commune. It seems to me that once or twice a year is not enough.

I am, I hope, your little sister in the precious Redeemer,

REBEKAH P. HELM.

(Editorial reply on page 106.)

PALUXY, Hood Co., Texas, April 1, 1881.

DEAR ELDER BEEBE AND SON:—It is with a trembling hand that I seat myself to try to write you a few lines, in weakness to render unto you my heartfelt thanks for so great a favor as I have been receiving up to number seven of the present volume of the SIGNS OF THE TIMES, which has been coming to my address, through the instrumentality of some unknown friend. O what delightful food for the hungry, drink for the thirsty, and rest for the weary, dealt out as such by the dear writers, and

wafted on the wings of the SIGNS to such poor, wandering and worthless wretches as the writer of this poor scribble. O that I could see them, and talk with them face to face, and tell them of my wanderings, doubts and fears, and ask them if a true christian, a truly regenerated and new-born soul, a true follower of our blessed Jesus, ever walked in such by and forbidden paths. But I know that this is impossible, neither can I, with my poor talent, ask a place in that precious medium; but I ask you, brother Beebe, if I can make you understand me, to answer the above questions through your paper.

It was in the month of June, in the year 1866, while lying on my bed, one dark and dreary night, and all hope of mercy for such a worm as I had fled. I was rolling, as it were, in my own blood, feeling that I must ever suffer the frown of a just and holy God; for I thought it could not be that so just and holy a God as I then saw him to be could be the justifier of such a wretch as I. While in this condition, there arose a terrific storm. The rain pattered on the roof of the little old hut in which I lay, the wind began to blow fearfully, the loud pealing thunder jarring, as it were, the very foundation of the ponderous earth, while the sharp flashes of lightning seemed to pierce my very soul. O, brother Beebe, could you go with me to that doleful spot, could you there see my very soul writhing in pain,

That neither golden pen can paint,
Nor mortal tongue can tell,
Nor none but those whose souls have felt,
Do know the pains of hell,

you surely would have pitied me. But then no mortal eye could see me, nor mortal arm save me. But then, O blessed thought! there is one whose eye can see, and whose arm can save to the uttermost. For just at that moment, swifter than a roe, in the twinkling of an eye, there was a manifestation to me of the mercy of God, when all pain was gone, all fear had fled, and O that I could tell you of that delightful sleep, that blissful peace, which I that moment enjoyed.

And thus my soul was filled with love
No mortal tongue can tell;
A holy peace the world can't give,
Nor in the world can dwell.

But I see that I am going to be very tedious, and must begin to draw to a close.

During all this time there was no word spoken, and when the storm had passed away, my soul almost bursting with love, I thought I would arise and tell my father and wife, who were in the house with me; but before I could do so the thought came rushing into my mind, Yes, and you will deceive them. So I held my tongue and kept this to myself for nearly twelve years.

This occurred in Greene County, Indiana, on a little stream known as Beech Creek. Twelve years soon passed away, with sometimes a glimmering ray of that blissful light shining along my pathway, renewing my little hope; but most of the time I groped my way in darkness, until providence cast my lot in this far off

country of the west. Two years ago I found a little band of brethren known as Primitive Baptists, to whom I related a part of what I have here told you. I was heartily received and kindly treated, and have been ever since. But what is troubling me so much is this: of late when I read my bible it is a sealed book to me. It is only at times that I see any light or beauty therein; and when I do, if it has been a light at all, it has come and gone almost before I could think of it. O that I could tell you the condition it leaves me in, with a quivering lip, a throbbing heart, a trembling frame, from head to foot, sufficient at times to almost bring me to the earth. It is so much like the old fear that I am almost ready to give up my little hope. Yet I would not give it up for all the world.

But my space is full, and I must close. When it is well with you, remember me.

JESSE L. COLLINGS.

THE TRUTH.

Jesus says, "I am the way, the truth and the life." He also says, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth: and every one that is of the truth heareth my voice." "Behold, I have given him for a witness to the people." A truth must exist before a witness can testify to it. A witness cannot make a truth. "John was not that Light, but was sent to bear witness of that Light. Ye sent unto John, and he bare witness unto the truth. But I have greater witness than that of John. The works that I do bear witness of me: and the Father hath borne witness of me, and this witness is true." The truth as it is in Jesus differs from other truth. There are many things that are true, which nevertheless are not gospel; and as Jesus is the truth, when he is preached it is the gospel, which the apostle defines as being the power of God unto salvation to every one that believeth. And every one that is of the truth heareth his voice. To hear, signifies also to understand and obey. If we receive the witness of men, the witness of God is greater. For this is the witness of God which he hath testified of his Son: he that believeth on the Son of God hath the witness in himself. The apostle, in 1st Thessalonians, says, "Ye are witnesses, and God also." "We preached unto you the gospel of God"—the truth. I remember reading in the SIGNS a communication written by an Englishman, in which he speaks of having found a "place of truth," in a place where the gospel is proclaimed. Jesus says, "No man cometh unto the Father but by me"—by the truth. And it is the Spirit that beareth witness, because the Spirit is truth. And Jerusalem shall be called a city of truth. "And the Word was made flesh, and dwelt among us," "full of grace and truth." "The law was given by Moses," but grace and truth came by Jesus Christ. "All the paths of the Lord are mercy

and truth, unto such as keep his covenant and his testimonies." "My little children, let us not love in word, neither in tongue, but in deed and in truth." The last quotation implies that there is a pretended love, that is not in deed and in truth, and the preceding verse is an example: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?"—1st John iii. 17.

Finally, brethren, I wish to say that we can do nothing against the truth, but for the truth. For God is a Spirit, and they that worship him must worship him in spirit and in truth.

J. P. CONAWAY.

ARCADIA, Hancock Co., Ohio, January, 1881.

BLANCHESTER, Ohio, Feb. 18, 1881.

DEAR BRETHREN:—Having to write you on business, in order to fill my sheet I have written the following brief discourse for your consideration.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. Ye fearful ones of the scattered flock, who dwell alone and are not reckoned among the nations, and are lightly esteemed by the wise and fashionable professors of the world, and who find in your flesh nothing good; who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh; to you this text is appropriate, and to you it belongs. A people that shall be counted to the Lord for a generation. Chosen in Christ, who is Head over all things to the church, which is his body, the fullness of him that filleth all in all. For it is written, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." Thus chosen in Christ, the Head, and in him blessed with all spiritual blessings, according to that choice. Though poor in spirit and in the treasures of time, yet rich in faith, join with the poet and sing,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

Your election in Christ secures the redemption of your soul, body and spirit from the curse of sin. For it is again written, "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." This saved, this chosen generation, is also called "a royal priesthood." Why? Because the Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ, of whom it is said, "Thou art a Priest forever, after the order of Melchisedec." "A holy nation." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Who-soever is born of God doth not com-

mit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." Thus, this nation is holy; for Jerusalem which is above is holy and free, which is the mother of us all. "A peculiar people," differing from all religious organizations of the world, holding no religious communion with the mixed multitude that preach a yea and nay gospel; adhering to the command, "Come out from among them," and believing that salvation is a finished work.

"Twas all of grace from first to last;
The deed was done, the pardon past."

Yours in gospel affliction,
J. C. BEEMAN.

WILLISTON, Potter Co., Pa., Feb. 21, 1881.

DEAR BROTHER BEEBE:—Inclosed please find five dollars for the continuation of the SIGNS. I think I am a year behind in payment. The Lord has blessed me most wonderfully in the past year. I have often been led to exclaim, Lord, why art thou so mindful of this wretched being? It seems I am one alone, yet I am held by his power. I have not one to go to that loves the doctrine I do, salvation by grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." I am in the midst of professors that preach the "do and live" system, that it all depends on ourselves whether we are saved or lost. This is no food for me, for I can do nothing towards saving myself. I read that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." It is over thirty years since I heard a gospel sermon preached by the word of mouth. If it were not for the SIGNS I would not know there was such a people as the Old School Baptists. The SIGNS are to me like cold water to a thirsty soul. Many have been the times I have read then when the tears ran down my cheeks. Was it weakness, or was it childishness? The truth is, I cannot tell. I have often wondered if there was one like me. It was something that came home to me, that seemed like unto myself, that caused the tears to flow. O the precious truth! I have read of some poor sister's experience which has been so much like my own that it would give me hope and encouragement that I had been born again. It has been one of my greatest troubles, fearing that I am not a child of God. At times I am so dull and lifeless, it seems hardly possible that one who has never known his name could be worse. Then, again, I feel as though it is none other than God that has kept me where I am, not falling into the delusions of the day. All praise I give to God, and no credit to myself; for I am in much weakness. I am laughed at and scoffed at for believing in God's foreordination, such abominable doctrine, they say. I have told them that I hope I am classed with that sect everywhere spoken against. I belong to no church here on earth, yet I trust I am one of the redeemed, through the atonement of the blessed Savior. I have none to

comfort and cheer me in this lonely part of the earth. But if God be for me, who can be against me?

Brother Beebe, if you think best you can publish this, or throw it aside. It will not hinder me from thinking I am one of the least of all, and not afraid to be called an Old School Baptist.

LAURA WEIMER.

ATHENS, Pa., March 5, 1881.

TO WM. L. BEEBE—DEAR BROTHER:—I fear that you will consider me very troublesome in again addressing you, but I hope that you will forgive me for again encroaching on your time and patience; but I have a great desire to see your views on a portion of scripture which you will find in 1 Corinthians xii. 31: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." There are many things which we are told not to covet. Please explain what the best gifts are, and the more excellent way.

I have felt very reluctant to trouble you again so soon, but there are others who wish it, and would be very glad to see your views in the SIGNS. May the Lord grant you much of his manifest presence to comfort you in all your trials and afflictions, believing that they are among the all things that work for good to them who love God.

From your unworthy little sister,
MARY A. WATKINS.

MIDDLETOWN, N. Y., April 2, 1881.

IN endeavoring to comply with the request of sister Watkins, I feel to wish that the views presented may be regarded as strictly in accordance with the wish expressed, and no more importance attached to them than the thoughts of a fallible mortal should receive.

In the inspired record the *truth* is that which demands reverence and implicit confidence, while the *words* recorded are in the language of human intelligence, and must always be understood in such a sense as will not conflict with that same truth as presented in any other portion of the same record. Thus, the injunction in this text is not to be understood to conflict with the law which forbids to covet. While the avaricious desire for that which is not our own is strictly prohibited by the law of love in the kingdom of Christ, as it was by the typical law of a carnal commandment, as written on tables of stone, this does not prohibit the saints from earnestly desiring every good and perfect gift from God, which is for them treasured in Christ Jesus, the embodiment of the new covenant. These gifts our Lord received for men when he ascended up on high and led captivity captive; so that in coveting these gifts the saints do not violate the law of love, nor yet the letter of that law which was given by Moses. As all the blessings of the new covenant were given to the saints in Christ, in whom it pleased the Father that all fullness should dwell, in coveting earnestly those gifts they are clearly only manifesting the same

spirit which is expressed in the manner of prayer taught the disciples in the sermon on the mount, "*Thy will be done.*"

It should be remembered that the inspired word is not given to the saints as a law over and afar from them, but that they have the spirit of Christ dwelling in them, and working in them the will to be conformed to all which is required of them. So that is fulfilled in them which was written by David in the 110th Psalm, "Thy people shall be willing in the day of thy power." They have all the "best gifts" provided for them in the covenant of grace, and this injunction in the text bears the like relation to those gifts, as the natural appetite of the babe to the provision in nature for its supply. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."—1 Peter ii. 1-3. And as "love is the fulfilling of the law," (Rom. xiii. 10,) that desire for the best gifts, which is the result of love to the truth, cannot be at variance with the law.

In the organized body, or church, the same principle prevails, as in the individual experience of the saints. It is not that any gift from the Father of lights is to be accounted as undesirable; but the best gifts include all the gifts which Jesus Christ, when he ascended on high, received for men, including apostles, prophets, evangelists, pastors and teachers, with all the diversity of qualifications provided "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."

Coveting the best gifts does not imply an invidious comparison between the saints, such as was re-proved in the Corinthian church.—1 Cor. iii. 3-5; 2 Cor. x. 12. The most able ministers, and even the apostles themselves, are not to be regarded as having any superiority in themselves over others. With all their eminent ability, none of the ministers of Christ can ever attain to such strength as to have any sufficiency of themselves; but the strongest must confess that his sufficiency is of God, who alone can make able ministers of the New Testament.—2 Cor. iii. 5, 6. Hence it is manifest that the injunction under consideration cannot authorize that preference of men which is expressly condemned as carnal; but the gifts which are profitable to the church are spiritual endowments, such as are referred to and described throughout the chapter closing with the direction of which sister W. asks my views. There is no one of the gifts enumerated which the saints are forbidden to covet or desire; and in pursuance of that desire it is their privilege to ask in faith and in submission to the will of God, and *as he*

will they shall receive according to the promise of the Lord.—Matt. vii. 7, 8. Whenever we ask and receive not, the evidence is that we have asked amiss.—James iv. 3. Carnal minds imagine they can by persistent importunity prevail upon the Lord to obey their will; but the spirit which is of God always asks that the will of God be done. And this prayer is always granted; though, as in the case of Elijah, it may involve in our view the loss of all sustenance for our natural life; or, as with Abraham, we may be called to surrender our only prospect for the fulfillment of our most cherished hope.—1 Kings xvii; Genesis xxii. There is a vast difference between coveting or asking such spiritual gifts as in the wisdom of God are best for us, and assuming to dictate to the Lord what our carnal mind may choose. His choice of Jacob is in the furnace of affliction, and to his saints it is given to suffer for his sake. As they come down from him, these are good and perfect gifts; but the natural mind could never covet them. Yet they are needful for the good of those to whom they are given. So that none of the griefs under which they groan could be withheld from the saints without loss to themselves.

The "more excellent way" is presented in the immediately following chapter, wherein that heavenly love which is of God is presented under the name of charity.

"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."

This is not presented as something different from the preceding expression in the text, but as a more full embodiment or expression of the injunction. As "perfect love casteth out fear," which hath torment, so this most excellent fruit of the Spirit is the motive which actuates all true obedience. There is no evidence of the indwelling of the Spirit where this principle is not found; and where it dwells it will not fail to produce an earnest desire to walk in obedience to every injunction of the law of the Lord, of which the inspired directions of the apostles are only a transcript. Whatever we may think a duty from impressions in our own minds, must be without divine authority unless it is recorded in the record God has given; and any understanding of the scriptures inconsistent with the testimony of the spirit of Christ in our own experience may well be regarded as a misapprehension of the meaning of the written word. As the spirit of Christ abides with those who are his, they have the two witnesses of the truth to guide them in every step of their pilgrimage, the revelation of truth as given by inspiration of God, and the Spirit bearing witness with our spirit within, and taking of the things of Jesus, and showing unto us the exceeding great and precious promises, and the plain commandments which he has given for our guidance, encouragement and comfort. As the testimony of these witnesses is the truth as it is in Jesus, there is no discord between

the record rightly understood and the experience of those who are led by the spirit of God, who shall lead us into all truth.

That the Lord may give us understanding in all things, and enable us to walk as children of the light, is my earnest desire for all who love his precious name, for Jesus' sake. Amen.

WM. L. BEEBE.

NORTH BERWICK, Maine, Jan. 26, 1881.

BROTHER BEEBE:—The following letter was written by a young sister, a member of our church, who has not the confidence and gift to tell in words the travail of her mind; but she has the gift to do it with the pen, and as the SIGNS is our family paper to hear from each other by the pen, I send it to you.

WM. QUINT.

DEAR ELDER QUINT:—I will now try to write a few lines, hoping that the Lord will take the lead of my thoughts, and enable me to write with a free mind some of the troubles, trials and joys I have passed through; but feeling so unworthy, and unlike (as it seems to me) a child of God, I almost fear to make the attempt, lest I should bring a stain on the church.

It has of late come up before me what a great sinner I am, and what a sinful and wicked life I have been living; not one good thing can I see that I have ever done or ever can do to merit the least favor of God, for all I do is mixed with sin. Sometimes it seems to me that I am the greatest sinner in the world. When I see others that I believe are the children of God, they look so much better than I am, and I wish I could live and feel like them. No one can tell my feelings but those who have passed through the same. I think the unhappiest day that I ever passed through was the first day of June, 1878, the day of church meeting. My mind was there, but circumstances were such that I could not be there. The ordinance of baptism was before me, and it seemed that I had not a friend in the world. I was like one all alone, for I could not tell any one how I felt, nor did I then want any one to know how I was troubled. It has always seemed a mystery to me how it came about that I passed through such troubles. Dear Elder, the first time you spoke to me in regard to these troubles, how sudden it came upon me, for I did not think any one mistrusted that I was troubled as I was. How sorry I felt then that you did; but I feel now to thank you for it, and for giving me such words of comfort, for it seems I should not have had courage to have told any one my feelings if you had not. But God only knows all my feelings. How many times I have asked the Lord to have mercy on me, and to show up to me the right way, and to deliver me from darkness and trouble; and although I am so great a sinner, I hope the Lord heard my cry, for deliverance did come at last. What a joyful day when I felt that Jesus had washed away all my sins,

and how beautiful everything looked. On the second day of June, 1878, when I came up out of the water, it seemed that my troubles were all gone; but how soon did they return. It seems now, I am so sinful, that every day I am adding sin to sin. Sometimes now, when I am in company with my friends and associates, I cannot enjoy myself with them, for my mind is not there; it is not on what they are talking about. How I wish at times that I could hear as quick as others; but I cannot, and that causes me many unpleasant hours. But the Lord gave us all our portion, and we have got to bear just what he sees fit to send upon us, and we cannot have it otherwise if we would. I am glad that he is an all-wise and ever present God, and knows all our thoughts and feelings, and just what is best for us all.

I have written more than I intended to when I commenced. I do not want to deceive any one, and that is why I have written this to you. I wanted you to know just what a sinful creature I am. But I will draw this to a close, imperfect as it is. May the Lord have mercy on this poor, sinful creature, who feels herself to be less than the least of God's children, if one at all.

A. M. FORD.

BOURBON, Ill., April 6, 1881.

DEAR BROTHER BEEBE:—Having read your valuable paper of late, being with my mother (K. Cooper), I have been impressed to write to you one more letter, as I know you are nearing the grave, and perhaps it is the last time I shall address you.

Your labors will soon be over, but you can look to heaven as a place of rest, without a billow of disturbance. O how sweet it will be for us to sing his praises there, and never have our throat get dry. Evermore to circle around the throne in heaven, and never have to lay our heads upon a pillow; never to feel the throbbings of fatigue, that admonish us we need to cease. This is the battle-field; that is the land of the trumpet's joyful sound. O what a thrill of joy must be in the hearts of all the blessed when death itself, the last of foes, shall be slain. We can but guess what the ultimate victory will be. But we know we shall have peace with God, and nothing to mar it there. Here below we enjoy a sense of acceptance, blotted and blurred by many doubts and fears; yet we have had bright days, when we could "set to our seal" that God is true, and have had such a view of Christ's righteousness and perfections that we felt we were accepted, and such a view of the efficacy of the blood of Christ that we felt sure our sins were all pardoned. O, to feel that we were lost prodigals, but now feasting at his table with delight, and that our real feeling of unworthiness did call forth the "best robe," and the ring, which was an emblem of his everlasting love. How many I have heard say that they are so unworthy, and therefore must not go in and sit down with the rest of the children.

Can they not see that it is just this feeling of unworthiness that calls forth the welcome so heartily given by the Father?

Dear brethren and sisters who read these pages, "The communion of the Holy Ghost be with you all." Communion! what a sweet word this is to me. I would take this for my constant text. And it is not for us to choose what kind of communion we shall have. It may be with him in suffering, or enjoyment. What a relationship exists among all of God's children. When we approach him in prayer we say "Our Father," and we are his children. Have we not a portion in his heart here, and in his house above? What a prospect this opens before us. "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." The world talks of presidents, kings and potentates. Their inheritance is but a land across which the bird's wing can soon direct its flight; but the broad acres of the christian cannot be measured by all eternity. Our Father is rich, without a limit to his wealth; blessed, without a boundary to his bliss. O the sweet spirit of adoption, whereby we cry, Abba, Father. I cannot explain it, but those who have felt it know all about it, and fear to disobey because he is "Our Father." They have a confident affection and trustfulness that relies on him, casts itself wholly upon him, because it knows by the infallible witness of the Holy Spirit that the God of heaven and earth is the Father of our spirits. When the wind of trouble is blowing, and the waves of adversity are rising, and the ship is reeling to and fro, how sweet then to say, My Father, and to believe his strong arm is at the helm. When our heads are aching, and we are racked with pain, and the cup seems brimming, yet we say, My Father holds the cup, and to the dregs we must go; "not my will, but thine, be done." Sometimes we feel that we cannot pray, cannot put the words together; but we can say, with David, "Lo, all my desires are before thee," and God can read them if we are speechless. Hail to sovereign grace! We can sometimes talk the language and sing the songs of Zion. Grace, omnipotent grace, will have its way with us. We shall be taught to pray, and our voices tuned to sing the praises of sovereign grace.

Your sister in hope,

MARY E. VICKERS.

GEORGETOWN, Ky., Feb. 20, 1881.

DEAR BROTHER BEEBE:—With gratefulness to the all-wise and merciful God, I gladly inform you of the recovery of Eugene Moore. It seemed good in the sight of his Lord and Savior to spare his precious life, and restore him again to his loved ones. It is very comforting to us all to witness his submission to the divine will of providence, and to hear him say that he does not desire to murmur, and to see him so cheerful and resigned. Truly, "The Lord commands, and it is done; he speaks,

and it stands fast." When I last visited brother J. Taylor Moore and family, both he and his wife were ill, but I trust that ere this they have entirely recovered. They have been greatly afflicted during the past year or two with sickness in their family; but they are not left without the Comforter, knowing that the Lord works everything after the counsel of his own will, and that all things work together for good to them that love and fear God, to them who are the called according to his purpose.

Dear aged father, we rejoice that you are still spared as a watchman on the walls of Zion, yet we know it is far better to depart and be with Christ. The news of the partial recovery of our aged and beloved brother, T. P. Dudley, was gladly received, and we hope we may yet a little while be blessed with his pastoral care and instruction. Brother J. T. Moore has been faithful in the discharge of his duties with the church at Georgetown, and during the illness of their pastor they have been able to hold their regular meetings. On the fifth Saturday and Sunday in January brother Theobald favored us with a visit and three excellent discourses.

My parents, husband and self unite in love to you and all the rest of the household of faith.

Your little sister,

FENTIE B. MOORE.

PALOMA, Ill., March 25, 1881.

ELDER G. BEEBE—DEAR BROTHER:—I have been a reader of the SIGNS for about twenty years. In the spring of 1870 I joined the Old School Baptist Church (Little Flock) at Coatsburg, Adams County, Illinois, and was baptized by Elder J. G. Williams. That day will long be remembered in obeying my Savior. Since that time I have been a subscriber to the SIGNS, and I also have the first and second volumes of the Editorials. I have been made to wonder why some of our brethren could not understand your views of the gospel of Christ and his kingdom. If you have ever departed from your Prospectus of 1832, I for one confess that I am dull of understanding. I am also a reader of other Baptist papers. I find that some of their correspondents, who profess to be Old School Baptists, advocate a sort of means doctrine, such as "workers together with the Lord." Some call on sinners to come forward and be prayed for. Some even are so bold as to say, if they could have carried on the meeting longer, that others would have been converted; and others are advocates for mourners' benches. All this is for helping the Lord to carry on his work in the conversion of sinners who are dead in trespasses and sins.

I am thirty-nine years old next birthday, and have heard a great many sermons by our brethren from the pulpit and the press. I am made to believe that the Lord has never delegated or given to puny man any power to help him convert sinners, or to communicate divine life. See John

iii. 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." 1 Cor. ii. 11: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God."

May God's divine grace sustain you in your old age, is my prayer. Yours in hope of eternal life,

C. G. SAMUEL.

BURDETT, N. Y., Jan. 6, 1881.

DEAR BROTHER BEEBE & SON:—Please excuse me for not sending the money for the SIGNS before. I see by reading it that there are many who are delinquent. I think that none who are Old School Baptists at heart would so long neglect to pay their debts. But I have had my faith tried so by some who claim to be Old School Baptists, that I almost think sometimes that they have not in reality the faith once delivered to the saints. Please pardon me for thus writing. I feel in my heart the workings of the Spirit, and am persuaded that neither life nor death shall separate me from the love of God. I have read with interest the editorials and many communications in the SIGNS for over thirty years, and they have been very comforting to me, and I have felt that it was good to suffer affliction with the people of God. Though the Old School Baptists are few in number compared with other denominations, yet I believe there are as many as God designed there should be. God's ways are not as our ways. What the world calls good and great, is an abomination in the sight of God. It is not worth while for me to tell you of divine things, for I know you are so far ahead of me. I feel that it is good to write and converse with those of like precious faith, and for brethren to dwell together in unity, though our bodies are miles apart. I feel an interest in your paper, and would be glad if all who love the truth took it and paid for it.

Please excuse me for writing so much, but I do feel to express in my weak way the love I feel for the truth and for the people of God. I know, according to the course of nature, that you are but a few steps from the portals of glory. What a glorious thought, to be freed from these vile bodies, and go and dwell with Jesus.

"My soul anticipates the day;
I would joyfully the call obey
That summons my soul away
To seats prepared above."

I will close by asking you to remember me at the throne of grace. Truly your brother in the love of the gospel of Christ,

HIRAM B. ELLIOTT.

DECEMBER 15, 1880.

DEAR BRETHREN:—I see that my subscription has expired. I would have written sooner, but thought that by waiting awhile I would get a few more subscribers to your valuable paper, the SIGNS, but so far I hav

failed. The productions of many of the brethren are very consoling and comforting to me, and especially the editorials. It is comforting to my poor soul, when I read the scriptures of divine truth, and there find that all God's people shall be taught of the Lord, and great shall be their peace. King Jesus is their peace. He is their Alpha and Omega, the beginning and the ending; yet we cannot find any beginning to that eternal life which was treasured up in Christ before the world began. He is from everlasting to everlasting. That spiritual seed that brings forth an heir of God is the planting of God. Every likeness begets its own likeness. Paul says that if we have not the spirit of Christ we are none of his. Then those earthen vessels or tabernacles of clay are only dwelling places for the new man, or Jesus formed in the soul the hope of glory. This is all the work of God alone; for Paul says that we are God's workmanship, created in Christ Jesus unto good works. Not the outer man, but the inner man. All the worldly-wise that ever lived or ever will live never have nor ever will make an heir of God; for whom God did foreknow, he also did predestinate to be conformed to the image of his Son. Here is the character that is taught of God. They all see alike and believe alike, though some of us are very ignorant and illiterate, and poor me among the number. Not many wise men after the flesh, not many noble are called; but God hath chosen the weak of the world to confound the mighty. This we understand to have reference to the scribe and pharisee. Our Master says, speaking to the disciples, Except your righteousness exceed that of the pharisee, ye cannot enter into the kingdom of heaven. The prophet says, referring to Jesus, that he shall be called, The Lord our righteousness. Then we have no righteousness to plead but that of King Jesus, who teaches all his people alike.

Brethren, excuse me, if you please, pass my imperfections by, and receive my remittance for 1881. Yours in the love of the truth,

ROBERT G. MARBURY SR.

SODAVILLE, Oregon, March 15, 1881.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Through the kind mercies of God I am here yet and in good health, for which I feel thankful. I have lived long on this earth; the beating pulse has not stopped since 1798. But of course it must soon cease and the great change take place from time to eternity. I often think of that dreadful time, the hour of death. Who can help but dread it. The Lamb, the Son of God, was sorrowful even unto death when his last hour had come. Death has passed upon all flesh and blood; and nothing short of the power of God can give a good hope of eternal life beyond the grave. O for stronger faith and warmer love, and a closer walk with God, is my daily desire. But still there is a constant warfare between the flesh and the spirit; the

old and new man cannot agree; and sometimes it seems the old man gets the best of the fight. "O wretched man that I am, who shall deliver me from the body of this death? Why these doubts and fears? Do not we know that God is love, and his promises are immutable, and salvation eternal? Was there ever a time when the omniscient, allwise, omnipotent God first thought of the plan of salvation? If so, who was his counsellor? I believe the vital union of Christ and his body, the church, is of everlasting duration; I cannot see it in any other way. Myself and son are the only ones of our denomination in this neighborhood, and it is more than thirty miles to our church. My neighbors are friendly, some of whom are professors of different denominations, but they seem to have no taste for THE SIGNS OF THE TIMES, nor the "Everlasting Task for Arminians." I distributed some of the pamphlets among them, and it is said some of them were burned, and I suppose they hated them just as the Pharisees did Christ. I find it don't do well to cast pearls before swine. Their views of the scriptures remind me of Simon the sorcerer, and the generation of vipers, in the days of John the Baptist. It seems the whole world lieth in wickedness. The religionists are lured with fashion and deafened by sounding brass and tinkling cymbals, and all manner of delusion.

Dear brethren editors, if you should judge what I have written worth a place in the SIGNS, publish it; if not, all will be right. Your unworthy brother,

MEDDERS VANDERPOOL.

NORTHPORT, Ala., April 11, 1881.

DEAR BRETHREN BEEBE:—I am now anxiously awaiting the arrival of the SIGNS. I was thinking about it to-day, and wishing it would come. It is always a welcome messenger to me, and I never read a copy of it without feeling that I have been instructed and edified, and have in some measure grown in "grace and the knowledge of the truth." I assure you I do not mean to flatter you when I say that I would not give it for all the papers that are published, notwithstanding there are other good papers. The SIGNS has a large circulation, and a corps of able correspondents, which tend to make it an instructing and edifying medium of correspondence. I do not often write for the SIGNS, from the fact that I do not feel at all competent; besides, it always comes to hand heavy laden with the good things of the kingdom, and I see no room for my scribbling.

Wishing you success in all your undertakings, and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, I subscribe myself a poor unworthy worm of the dust, saved alone by grace, if saved at all.

Yours in love and affection,

H. J. REDD.

STAUNTON, Clay Co., Ind., Dec. 27, 1880.

DEAR BROTHER BEEBE:—I have abundant reason to bless God for his mercy in raising you up as a trumpeter on the walls of Zion, and leading, instructing, upholding and defending you, while proclaiming through our precious family medium the unsearchable riches of God. Who can appreciate the use of such a medium but those who are ever dying, and yet live? These all find their feelings and exercises so completely set forth, and the word of God upon which he has made them to hope, so sweetly opened to their understanding, and applied with a little light, as they have humbly hoped. But after awhile we are afraid to utter it, lest we may be mistaken, although it burns like a fire in our bones. But when we hear the very same things opened by scripture authority by those whose experience has proved the truth of them, what power is made manifest in unstopping the deaf ears, making the dumb to sing, and the legs of the lame to leap for joy. What strength, what holy boldness and confidence of hope inspire the hearts of his poor, afflicted and tempted children, who had been supposing they were alone in their feelings and exercises; but now they find it to be the work and operation of the Holy Ghost in the hearts of the children of God, and O what abounding love and sweet fellowship are now felt, and goings out of soul after the welfare and prosperity of those whom they have not seen, and may never see, in the flesh.

Brother Beebe, it is for this and many other reasons that I love the SIGNS, although some brethren speak lightly of it, (but I believe without cause). May it please the Lord to prosper you, and when he shall come may you be accepted of him, and hear his glorious voice saying, "Well done, good and faithful servant; enter thou into the joys of thy Lord." May he raise up in thy stead another to defend his truth as a father in Israel, and make your correspondents ready writers, rightly dividing the word of truth, giving to each a portion in due season.

I remain yours in love,
JOSEPH VARLEY.

BOOK BINDERY.

Having connected a book bindery with our printing office, we are prepared to execute all kinds of work in that line, and any of our friends having files of the SIGNS, sheet music, or anything they wish bound, are requested to mail the same to us, which can be done at the cost of eight cents a pound postage, and we will execute all orders promptly, in excellent style, and at satisfactory prices.

G. BEEBE & SON,
MIDDLETOWN, N. Y.

INFORMATION WANTED.

Any one knowing the present address of the following persons will confer a favor on us by sending the same to this office.

Joseph Dunlap, formerly of Corpus Cristi, Texas.

MINUTES

OF ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

APPOINTMENTS.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—I have for some months felt a strong desire to come east this spring, and confer and mingle with the brethren and sisters at the Baltimore Association and three others; and, if the Lord will, I expect to stop in the Tygart's Valley, in West Virginia, May 4th to 12th, and in Washington and Alexandria 14th to 16th, and thence north. You may make this public if you see proper.

Your brother and humble servant,
I. N. VANMETER.

MACOMB, Ill., April 13, 1881.

ELDERS Charles and J. K. Holcomb, George Wyatt and N. T. Freeman will endeavor to preach (God willing) in the Presbyterian meeting-house, in the city of Henderson, Rusk County, Texas, on Saturday and Sunday, the 28th and 29th of May next.

CORRECTIONS.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please correct a mistake in my communication in the SIGNS of April first, on first page. Where you have the date 1855, it should be 1858. Perhaps the mistake has come through my own imperfections. I am sorry to trouble you, but it makes me three years longer under conviction than what I was. For this reason I would like to have it rectified.

S. C. BOYD.

NOTICE.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.
WILSON, N. C., Jan. 8, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1881.

TWO WINGS OF A GREAT EAGLE.

BROTHER BEEBE:—Will you please give your views on Revelation xii. 14: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," and oblige one who desires to know the truth?

W. W. MARRAH.

LAKE CREEK, Ill., Feb. 14, 1881.

REPLY.

Although we feel very incompetent to explain or enter into the hidden depths of the things signified in this portion of the vision which the apostle John saw and recorded when in exile on the isle of Patmos, we will express a few thoughts which have occurred to our mind, and leave our readers to accept them only so far as they feel satisfied that they are sustained by the word and spirit of our God.

This chapter follows the sounding of the seventh angel, at the sounding of which great voices were heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. At the period indicated the four and twenty elders fell upon their faces worshipping God, and saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." And when "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

It seems to us that the sounding of the trumpet of this seventh angel proclaimed the end of the Old Testament dispensation, the passing away of the old heavens, the rending of the vail which had concealed the ark of the testament, and the causing to be seen in heaven the great wonder which is described in the commencement of this twelfth chapter, of "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." "The law and the prophets were until John," and like a vail concealed the ark of the testament, none but the high priest being permitted to enter within the vail. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect."—Heb. ix. 8, 9.

And then another wonder appeared in heaven, (in the old Jewish heaven, which was now about to be rolled together like a scroll and pass away). In this wonderful development the dragon, which is the devil and Satan, that deceived the whole world, is discomfited and cast out into the earth and the sea, and in his fall drew the third part of the stars of heaven and cast them to the earth. In this san-

guinary conflict Christ, who is called Michael, (which name signifies, Who is perfect, like unto God,) the Archangel, (and the only Archangel of whom the scriptures speak,) fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. "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. Therefore rejoice, ye heavens, and ye that dwell in them. Woe 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." Then began a new presentation of the woman, the church, as clothed with the sun, and on her head, which is Christ, is seen the crown of twelve stars. This crown and these stars may represent to us the regal glory of our triumphant King, as set forth in the doctrine, order and ordinances in the gospel kingdom by the twelve apostles of the Lamb.

"And to the woman [the gospel church] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." On this last quotation our brother desired us to give our views, and such views as we have we freely give; but it is with much hesitation, lest we should misapprehend the true design and application of the figures employed by the Spirit.

From the birth of our Redeemer until his triumph over the powers of darkness by his blood, which was fully demonstrated by his resurrection from the dead, we are told there were lightnings, and voices, and thunderings, and an earthquake, and great hail, in which the elements of the old heavens passed away with a great noise; and the discomfited serpent, finding himself and his legions cast out into the earth and the sea, being wroth with the woman and the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. This abortive effort of the devil to inundate the church of God with the delusions and doctrines of devils, if we rightly understand, points to the conflicts between truth and error which marked the history of the early centuries of the christian era; and the giving to the church two wings of a great eagle, shows the gracious providential watchful care of God in preserving his church from the pernicious errors and bloody persecutions which were then about to deluge the earth by reason of the flood which was to be poured out of the mouth of the serpent.

Neither the great eagle nor her two wings were any part of the woman or church; but they were given to her that she might fly into the wilderness, to her place, which God had prepared for her as a place of security from the violence of the serpent, and where she should be nourished for a specific period of time, signified as a time, and times, and half a time.

The great eagle may represent the Roman Empire, the national *insignia* of which is an eagle. The two wings of this great eagle, we have thought, may represent the two opposing parties, at the close of the second and beginning of the third centuries, for imperial power; as it was in connection with this contest that Constantine the Great, for political reasons, and to aid him in his aspirations, and to draw christians to his support, professed a wonderful conversion from Paganism to Christianity, and by this strategy succeeded; and having thus secured the imperial power, published the memorable edict of Toleration, by which every one was allowed the religion most agreeable to his own mode of thinking. Thus resulting from the two parties or wings of Rome, the church had a respite from persecution for a limited period, allowing opportunity to fly into obscurity from the face of the serpent or dragon, until the earth should open her mouth and drink up the flood of persecution which Satan designed to carry away or exterminate the church.

It appears to have been at about this time the true church of Christ went into obscurity, and the papal hierarchy clandestinely assumed her name, and under the imperial patronage of Rome rose up out of the sea with her seven heads and ten horns, as described in chapter xiii. At about this time, we believe, the Lord's two witnesses began their one thousand two hundred and three score days, or forty and two months, prophecy, clothed in sackcloth; which period seems to us to be the same which is signified in our text, as a time, and times, and half a time, and by the prophet as "a time, and times, and the dividing of time."—Dan. vii. 25. This metaphorical limitation of time seems to us to be definite, and to signify the protecting care and providence of God in providing a place and security for his church out of the sight and observation of her enemies, where she is nourished and kept by divine power and wisdom, until the storm and tempest of persecution which has deluged the earth with blood should verify all the predictions of the scriptures, and Babylon sink like a mill-stone, and all her merchantmen be filled with consternation and confusion.

Without claiming any special light upon the mystical terms which are used in our text and its connections, we give only as our imperfect views what we have written, without any desire that they shall be received any further than they shall be found sustained by the infallible inspiration of the Holy Spirit.

EZEKIEL XXXIII. 11.

ELDER G. BEEBE AND SON—DEAR SIR:—Please give your views on this passage of scripture, and oblige a reader of the SIGNS: "God wills not the death of any, but would rather all would turn unto him and live." I have been searching for this passage, but failed to find it, and consequently cannot tell where to find it; but I have heard it quoted frequently by revivalists. Yours truly,

A WELL WISHER.

CEDAR GROVE, Ohio, Feb. 15, 1881.

REPLY.

A "Well Wisher" will search the sacred volume of the inspired scriptures long and vainly before he will find the passage as he has stated it, or as it is generally stated by modern revivalists and other sensational preachers, who handle the words of God deceitfully in order to excite the carnal passions of their deluded victims, and draw them into their nets and snares. The words spoken by God to his ancient people Israel, who were held in a peculiar relation to him, as chosen and separated from all the Gentile nations of the earth in a covenant of works, which pertained exclusively to them, requiring of them strict obedience to the provisions of that covenant, and for disobedience to what it required of them, denounced temporal judgments, such as sword, famine and pestilence, and temporal death in extreme cases; and for strict obedience they were to be blessed with corn, wine and oil, and shielded from the sword, famine and pestilence, and enjoy security from invasions and disaster. To them God spake by the mouth of Ezekiel the prophet, saying, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezek. xxxiii. 11. This message was addressed to the house of Israel, and to no other people under heaven, and had no reference to eternal life, which is alone through the redemption which is in Christ Jesus; nor to the endless perdition of the ungodly, which is called the second death. The connection of this text in the same chapter shows that the life spoken of was secured to the house of Israel by turning from their transgressions against the covenant which they were under, and doing the things required of them as the covenant people of the Lord; but the salvation from perdition is not attainable by any works of righteousness which they have done or can do. The salvation which is in Christ Jesus is not by works, lest any man should boast. Neither good nor bad works can save us from that death to which the ungodly world is already condemned; for the gift of God is eternal life through Jesus Christ our Lord, "Who hath saved us [his saved people], 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. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16.

The house of Israel were under the law of a carnal commandment, and from the temporal judgments of that covenant they could save themselves by works of obedience to its requisitions; but they were also held under a law from the judgments of which they could not release themselves, for "as many as are of the works of the law are under the curse." By the deeds of the law no flesh shall be justified in the sight of God. If a law had been given that could have given life (eternal life), verily righteousness should have been by the law; but we are told that the law was given that every month might be stopped, and all the world become guilty before God. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. iii. 19, 20.

The house or family of Israel, in the flesh and under the law of Moses, as chosen of God from all the families of the earth to be a peculiar people, and as redeemed from the house of bondage, is a type of the spiritual Israel redeemed from sin and death by the precious blood of Christ; and the ceremonial law which the carnal Israel was under is typical of the laws which are given under the gospel dispensation for the discipline of the spiritual Israel under the new covenant; and as the willing and obedient under the old legal covenant ate the good of the land, so Christians in obedience under the new and better covenant enjoy the approving smiles of the Redeemer and fellowship of the church of Christ. And as under the typical covenant the disobedient and disorderly were subjected to sword, famine and pestilence for their transgressions, and even to death, when they turned not away from their evil ways; so the children of the new covenant, who walk disorderly, are beaten with many stripes, and if they persist in their disorderly course, are excluded from the fellowship of the church. If they live after the flesh, they shall die; but if they through the Spirit do mortify the deeds of the body, they shall live.—Rom. viii. 13.

This application of the types to their legitimate antitypes is in perfect harmony with all the scriptures of truth; but the application made by will-worshippers and carnal revivalists would turn the truth of God into a lie, and represent the holy scriptures as a confused paradoxical mass of contradictions.

PRAYER AND FASTING.

Reply to sister R. P. Helm, on page 100.

Jesus, in answering some who asked him why his disciples fasted not, informed them that while the bridegroom is with the children of the bridechamber they cannot fast; but in the days when the bridegroom shall be taken away, they shall fast.—Mark ii. 19, 20. There are seasons with the saints when they enjoy the sensible presence of their heavenly Bridegroom, when they cannot refrain from feasting on heavenly food.

He brings them to the banqueting house, and his banner over them is love. But when his sensible presence is withheld from them, and they in darkness mourn, then they find cause for humiliation, prayer and fasting. But even then they are forbidden to fast or pray as the hypocrites do, with ostentatious parade, appearing unto men to fast. Jesus said to his disciples, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."—Matt. vi. 16-18. The Lord charged upon the carnal house of Jacob, saying, "Behold ye fast for strife and debate, and to smite with the fist of wickedness," and to make their voice to be heard on high. And he demands of them, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"—Isa. lviii. 4-7.

These instructions are too plain to need a labored explanation from us. The disciples of Jesus are forbidden to let others know of their fastings, or to even appear unto men that they fast at all. Their fastings are not to consist in afflicting their souls, by going without food which is given for the support of our natural bodies; but while in humiliation before our God, who seeth in secret, we are to feed the hungry, clothe the naked, unbind and set free the oppressed, break every yoke, and see that we make no vain display, or let our neighbors know that we are fasting.

In regard to the proper seasons for celebrating the Supper, in which we are to show forth the Lord's death, we are not instructed how frequently it shall be observed; it seems to be left discretionary with the church. And her appointments for the ordinance we believe to be binding on all her members who are not unavoidably prevented from being present. The command to wait one for another seems to indicate the suitable time for the ordinance to be when the church members can be generally together for that purpose; and the command, "Take and eat ye all of it," and "Drink ye all of it," leaves no one at liberty to be absent at the time, or, being present, to decline to eat of the bread and to drink of the cup. It is a command of Jesus, that all his disciples shall participate in this holy ordinance, and none of

them are to interpose their feelings, doubts or fears as a reason for disobeying the command of our Lord.

OUR RELATION TO ADAM.

DEAR BROTHER BEEBE:—As I have never asked the favor of you before, I now ask, Do we now stand in the same relation to Adam as we did before the flood? As God destroyed all of Adam's posterity save one righteous man and his family, it seems to me that we sprang from a righteous stock, as every tree bears fruit of its kind. Please answer, and oblige. Yours with the best of feelings,
J. BARKER.

Moscow, Texas, March, 1881.

REPLY.

The destruction of all others of mankind did not change the natural relation of Noah to Adam, for it is in Adam all die; and Noah, though a righteous man, and although saved from the destruction of the deluge, still retained the mortality of all the human family; and the antediluvians generally lived to a greater age than any of the descendants of Noah since the flood. We are told by the apostle that death reigned from Adam to Moses, and that death reigned by one man's offense. From the time of the flood to the days of Moses was about eight hundred years, and from the days of Moses until this day death, unabated mortality, continues to reign over all the children of men; and as all who die, die in Adam, the relation to him in our earthly nature continues the same as it was before the deluge.

Whatever may have been set forth figuratively by the flood, and the salvation of Noah and those that were with him in the ark, as Noah himself was a descendant of Adam, the lineage connecting Adam with all the postdiluvians of mankind is unbroken by the flood. Although Noah, Abraham and David, as chosen patriarchs, figuratively represented the chosen generation and royal priesthood of our Lord Jesus Christ, it was not in their fleshly descendants; for Noah's fleshly seed developed the same depravity and mortality as all others of mankind. And Abraham's seed was not reckoned in the flesh; "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 6-8. And of the seed of David he said, "Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things, and sure."—2 Sam. xxiii. 5. It is true that every tree bears fruit of its own peculiar kind. Adam, the earthly tree, bears the fruits of sin, depravity, rebellion and death. But Christ is the Root and Offspring of the tree of life, and the fruit of that tree is of its own peculiar kind, and all who eat of its fruit shall live forever; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 22, 23.

MARRIAGES.

Dec. 21, 1880, by Eld. Wm. M. Smoot, in Washington, D. C., Mr. Eli T. Kidwell, of Fairfax County, Virginia, and Miss Sallie E. Thomas, of Washington, D. C.

At Baltimore City, on Thursday, March 3, 1881, by Elder F. A. Chick, Mr. Benjamin Campbell and Estella G. Bryan, both of Cecil County, Md.

OBITUARY NOTICES.

DEAR BROTHER BEEBE AND SON:—I see a notice in No. 6, present volume of the SIGNS OF THE TIMES, of the death of my father, **Elias Newkirk**, with a request from brother F. W. Bryan, of Paris, Texas, for me to prepare an obituary for publication, which request I will cheerfully comply with, believing it would be interesting to those brethren in Texas who knew him but for a brief period in his last days.

My father and mother were members of Providence Church, Orange Co., Ind., previous to my recollection. My mother died in 1845, leaving seven children. Father labored hard to provide for us, and in 1849 was married to Mrs. Mary Rice, who was one of those women possessing rare qualities of industry and economy, which makes home teem with plenty. She, too, was a member of the Providence Church, and I can recommend her to the full confidence of the brethren in Texas. She was the best stepmother I ever knew.

My father was a close bible reader, and he practiced what he learned. If there was no one else to talk to, he would talk to his family on the scriptures, and when he retired he would often moan most piteously, "Lord, be merciful to me, a sinner." When meeting-day came he would appear restless, and engaged in deep meditation, as though some important event was about to transpire; but when he met the members a lustre appeared on his countenance as he greeted them and inquired after their welfare. Although his voice was not smooth, he sang with rapture, as though he sang to God and not to be heard of men. He watched the preacher cautiously, his lips moving through a whole discourse, using his fingers to take notes. When the gospel was preached in its purity, his face glowed with delight and tears of joy would pour down his cheeks, and sometimes a burst of joy would escape his lips. He was consulted on all matters of discipline, and I never knew the church to get into difficulty by following his advice. When Elder Sands introduced his war resolutions, declaring non-fellowship for all Southerners and Southern sympathizers, and had martial music and array on the church premises on meeting days, which resolutions were carried by a small majority, my father prepared a protest, and fifteen old veterans signed it. The sixteen, out of over one hundred members, transacted their business under the shade of the trees, and prepared a letter to the Blue River Association, and was recognized as Providence Church. Elder Hume, of Salem Association, hearing of the proceedings, came and informed them that he was deputized by the Holy Ghost to come and settle their difficulties; but his commission met with serious opposition, and not until he had protracted his stay for three weeks, laboring day and night, until he wore them out, tired and sleepy, they agreed to a compromise that appeared reasonable. Elder Strickland now gave up his churches in Salem to Sands, and made a rush for Blue River. I sent father the SIGNS OF THE TIMES, and he said that was all the gospel preaching he got, and he intended to take it as long as he lived. The compromise gave to each the privilege to have their names erased or recorded, as they became dissatisfied or reconciled, without any minute being made of it. Now, as protracted meetings and anxious-benches became the order of the day, my father having no means of redress, and believing he was dishonoring God, asked for his name to be erased, as they had departed from the faith; but instead of granting his request, Elder Strickland moved for his exclusion, which was received. A year or more later, my father came to Kentucky to attend the Licking Association and pay me a visit, hoping to

see brother Beebe; but he was not there, and he laid his case before brethren Dudley, Johnson and Durand, who gave him so much encouragement that he spoke of his exclusion as an act of mercy. That was the last time I ever saw my father, and when I saw the notice of his death my tears were not tears of sorrow, but of joy; not because my dear old father is dead, but because he slept his last in the arms of Jesus and rejoiced in the view of sweet home, where he knew he was going to drink forever of the river of joy and peace.

JAMES E. NEWKIRK.
GRAPHENSBURG, Ky., March 16, 1881.

DEAR BRETHREN BEEBE:—By request of the friends I send for publication in the SIGNS OF THE TIMES the obituary of Mr. **George C. Ensor**, a son of brother John B. and sister Delilah Ensor, of Black Rock, Baltimore Co., Md. I send you, unaltered, a sketch written by his daughter, sister Lila Ensor.

"Dear Brother:—By your request I will try to give you a brief account of the last illness and death of my dear father, who quietly ceased his sufferings, closed his weary eyes in death, and passed, we confidently believe, from the trials of life to the joys of heaven, on Tuesday a. m., Feb. 14, 1881, aged about sixty-three years.

"Pa had been troubled with a cough for about four years, and suffered much at times, but endured it all with patience and felt conscious of his approaching end. Although he had never made a public profession, he was a believer in the doctrine of election, and has often told us that he believed it was by grace and not by works that we are saved. He enjoyed reading the SIGNS OF THE TIMES, and often spoke of the good letters they contained. My dear father was not confined to his bed until Christmas. I was with him the last ten days of his illness. His sufferings were so great and his voice so weak he could not talk very much, yet he enjoyed the presence of his Savior, and when asked if the Savior was precious, he answered, 'Yes,' but said his evidence was not so good as he would like to have. He told my dear mother that he felt sorry for the life he had lived, and if he could go over it again he would want to live more devoted to the things above, and less to the vanities of life. At one time he said, if it was the Lord's will, 'I should like to see my children all grown, but the Lord knows best.' He was perfectly conscious to the last, and in whispering tones would say, 'I know you all.' The last night of his illness he praised the Lord the night through, but we could not understand all he said. Several times we heard him say, 'Bless the Lord, O my soul! Hallelujah to the Lamb!' O how can we but rejoice, when we have the assurance that he has entered into that rest that remains to the people of God? But O, dear brother, how can we go on our weary pilgrimage without his sweet sympathy and words of advice? My dear mother is very desolate without her dear companion of thirty years. He was the father of twelve children, of whom eight are left to mourn the loss of a tender and affectionate parent, who loved to have his children around him. But now he is gone, and unto whom shall we go? The vacancy can never be filled. But O the sweet thought, God is our refuge and defense. The words of the poet seem to tell my feelings:

"Though stern, unpitying death with fearful frown,

Cuts all my rising expectations down;
Though thrice my sinful heart has bled,
To see my dear ones numbered with the dead;
Yet still I'll bow to my Creator's will,
And, though he slay me, trust his goodness still."

I will only add to the above by saying that the dear writer has lost since last June a grandfather, brother J. B. Ensor, with whom she lived for years, a dear sister, Fannie Ensor, and now her father.

I will also add that Mr. Ensor was a man respected in all the circle of his acquaintance, as a man of probity and integrity in all his business transactions, and leaves behind him a good name, which is better than great riches. I spoke at the funeral from the

words he so often repeated the last night of his life, "Bless the Lord, O my soul." May God in his great mercy comfort the widow and the orphan, for Jesus' sake.

As ever, your brother,

F. A. CHICK.
REISTERSTOWN, Baltimore Co., Md.

"TURN thou unto me and have mercy upon me, for I am desolate and afflicted. The troubles of my heart are enlarged; O bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sins."—Psa. xxv. 16-18.

DIED—March 9, 1881, after a two days illness, of a congestive chill, my dear nephew, **James Walker Smith**, son of John W. and Sarah Smith, of Platte County, Missouri, and grandson of Eld. John Walker Thomas, formerly well known to many of the readers of the SIGNS OF THE TIMES. My nephew had never made a profession of religion, but was a youth of good moral character, and well respected by all who knew him. When it became evident that he could not recover from the attack, his parents tried to talk with him, being desirous to ascertain the state of his mind in regard to his condition. His replies showed perfect consciousness and serenity. He bade his grief-stricken parents not to weep, telling them he was not afraid to die. He called for every member of the family and bade them an affectionate farewell, even kissing tenderly the infant children of his married sisters. I was summoned by telegraph and hastened to the scene, but arrived too late to see him in this life, and could only mingle my tears with those of the bereaved family and participate in the solemn occasion of consigning his body to the tomb.

His teacher, I was informed, paid a touching tribute to his merits, to his schoolmates, many of whom followed him to his burial. Thus has James passed away in the bloom of youth, aged twenty years, eleven months and nine days, leaving his father, mother, six sisters, two younger brothers and quite a circle of kindred and friends to mourn their loss; but blessed be the Lord, we mourn not as those who have no hope. May the Lord minister grace and consolation to the bereaved mourners.

"Teach us, O Lord, how frail is man;
How short and hasty is our span;
And may thy grace, by wise decree,
Fit us to die and dwell with thee."

"Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken,
Blessed Lord, thy will be done."

R. M. THOMAS.
WAKENDA, Carroll Co., Mo., March, 1881.

DEAR BRETHREN BEEBE:—It becomes my duty to inform you of the death, on the 10th instant, of pleuro-pneumonia, after a brief illness, of our dear brother **Samuel Owings**, in the 73d year of his age.

Brother Owings was born in the vicinity of Lexington, Kentucky, Sept. 3, 1807, and if the writer remembers correctly, he obtained a hope in Christ and was baptized by Elder T. P. Dudley and received into the fellowship of the church at Bryant's Station nearly fifty years ago. For many years past, however, he has resided in Coles County, Ill., having his membership with Little Bethel Church. In the faith of the blessed gospel he was firm and unflinching. For nearly twenty years the writer was personally acquainted with him, and as an Old School Baptist he earnestly contended for the doctrine and faith once delivered to the saints. Though others turned aside, he wavered not; neither did unbelief cause him to stagger, or become indifferent to the things that make for peace. The theme of salvation by grace—grace to the exclusion of every human contingency—was the delight of his soul. The last time he ever met with our little church he seemed to be filled with the spirit of rejoicing. His cup was made to run over. With tears coursing down his cheeks he gave me his hand, saying, "Brother Sawin, my soul was made to rejoice in the doctrine you preached today, nearly fifty years ago, and it is just as precious now as ever." On the same occasion, too, he sang with more fervor and animation than usual the hymn,

"How firm a foundation, ye saints of the Lord," &c.,

thus showing his faith in the foundation that stands secure. It was not my privilege to see him in his last illness, but that his was a peaceful death I have no doubt. He left a sorrowing wife and several children to mourn their irreparable loss. May God sanctify the deep affliction to their ultimate good, and give them comfort in the power of his word, that they, too, when called away from earth, may enter the portals of eternal rest.

Your brother in hope,

J. G. SAWIN.
LOXA, Ill., March 27, 1881.

DIED—At North Berwick, Maine, March 4, 1881, sister **Sarah J. Eaton**, widow of brother Isaac Eaton, who died one year ago last September, aged sixty-two years, three months and some days. Sister Eaton was baptized by Elder Hartwell when he preached here, and remained a member of our church until her death. She always seemed to have a great view of her sinful nature and of her unworthiness to be numbered with the children of God, and was always ready to say, "If I am saved, it is all of grace." For she never had, nor ever could, do one good thing to merit salvation. She has been very lonely the most of the time since her husband died, but kept doing the best she could for herself and children until a few days before she died, when she began to lose her strength, and soon passed away. I saw her the day before she died, and read to her the 116th Psalm and prayed with her. I then asked her if she was willing to die. She said that for the sake of her children it would have been her choice to live a little longer, but God knew what was for the best, and she desired his will, not hers, to be done. She has left two daughters with their husbands to mourn. May God bless her children, and her aged mother, who is a member of the same church, and all that mourn.

ALSO,

DIED—In Sanford, Maine, March 22, 1881, **Martha Libbey**, wife of Mr. Moses H. Libbey, aged fifty-one years and nine months. Her disease was measles. She was sick but a few days, so her death was very sudden. She was one of the best of mothers, sisters and neighbors that ever lived. And, better than all, she gave good evidence that in her youthful days she was born of God, which caused her to seek the Lord Jesus Christ and walk in his commands, and her godly walk and conversation corresponded with her profession. In her religious belief she was with the Old School Baptists, and we believe she has gone to rest forever with her Savior. I preached at her funeral, and it was a solemn meeting. Many tears were shed, not only by her husband, children and relatives, but also by her neighbors and friends. May God bless her sorrowing husband and eight children, and all that mourn.

WM. QUINT.

DIED—In Lawrence, New Jersey, on the 17th of March, 1881, **Jacob Golden**, in the 70th year of his age. The circumstances connected with his death were very trying and painful to his family; he, in company with two others, was superintending the preparing and getting timber in the wood, to take to the mill, and fell dead instantly; therefore it was extremely painful to his dear family; but it proved the words of Job true, "Thou hast appointed his bounds that he cannot pass."

Mr. Golden was not a member of the visible church, but his course of life was such as to give assurance that he had passed from death unto life; and the writer of this brief notice has seen him, while listening to the gospel's "joyful sound," manifest his deep interest in the truth of God. All who personally knew him feel satisfied that he was a gracious man. He has left a widow, three sons and three daughters, two sisters and one brother, and a very large number of relatives and friends.

His funeral was at Hopewell, the 20th inst., and a very large congregation was present. The following declarations were used as a text on the occasion: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my

glory, which thou hast given me; for thou lovedst me before the foundation of the world."

WILLIAM J. PURINGTON.
HOPEWELL, N. J., March 29, 1881.

DIED—On the 9th of February, 1881, our beloved and highly esteemed brother **William Lafollett**. The subject of this notice was born in Shelby County, Kentucky, June 28, 1810, and moved to Indiana with his parents, and joined the Old School Baptist Church in Boone County, in 1832, being baptized by Elder Jesse Ruth, and remained a worthy member until his death. His first wife was Lettie Harrison. She raised four sons and one daughter, all married. After her death, brother Lafollett married sister Drusilla Hearney, March 29, 1869, with whom he lived till death separated them. His funeral was attended by a large number of friends and relatives, who are left to mourn, but not as those who have no hope, for we believe our loss is his eternal gain.

I visited the brother before his departure, and he conversed freely, saying, "This old tabernacle will soon fall, and then my sufferings will be done. The hope you have heard me speak of, I would not take the world for it." He died in the full triumph of the faith of the Son of God.

The writer of this notice tried to preach on the occasion, using as a foundation 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection of the dead." May the Lord bless the children and the dear sister with grace, and may they say, The will of God be done in all things.

Yours to serve in love,

WM. MORPHEW.
WOODBURN, Clark Co., Iowa.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church in the city of Baltimore, Md., to commence on Wednesday before the fourth Sunday in May, (15th) 1881, and continue three days.

An invitation is extended to all sisters and friends. Those coming from a distance that come on Tuesday will come to 146 Front Street, Baltimore, to be cared for or directed. Those coming from near by will go to the meeting house, in Madison Street, near Calvert, on Wednesday, where they will make themselves known.

JOHN THORNE.

THE Delaware Old School Baptist Association will convene with the London Tract Church, Chester Co., Pa., on Wednesday before the fifth Sunday in May, (25th) 1881, and continue in session the two following days.

A cordial invitation is extended to ministering and other brethren, sisters and friends of our faith and order to meet with us. Those coming from Philadelphia will be met at Landinburg, Del. W. R. R., on Tuesday evening at 6.30, by friends, and taken to their homes. Those coming from the south will leave Baltimore about 3 p. m. on Tuesday, and will be met a Newark, Delaware. Those coming from Salisbury will be met at Kirkwood, Delaware R. R., on the same day.

By order of the church,

SAMUEL DENNISON.

THE Delaware River Old School Baptist Association will be held with the church at Southampton, Bucks Co., Pa., on Wednesday before the first Sunday in June, (June 1st) 1881, and two succeeding days.

All lovers of the truth and our ministering brethren are cordially invited to meet with us and partake of the rich provision prepared for our Father's children.

Those coming from the south and west will take the Philadelphia & Newtown cars, at North Penn Depot, American and Berk Sts., Philadelphia, for Southampton Station; and those coming from the north and east will come on the Bound Brook Road, (foot of Liberty Street, New York City) to Bethayres, and there change cars for Southampton, where all will be met on Tuesday afternoon and conveyed to our homes.

I. P. HELLINGS, Church Clerk.

THE Warwick Old School Baptist Association is appointed to be held with the church in the village of Middletown, Orange Co., N.

Y., to begin on Wednesday before the second Sunday in June, (8th) 1881, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R., from the east or west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Those coming through the city of New York can reach here at 10.56 a. m. on Wednesday, by taking the cars at the foot of Chambers Street about 8 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

G. BEEBE, Pastor.

THE Chemung Old School Baptist Association have appointed to convene with the Asylum Church, at Vaughan Hill, Bradford Co., Pa., on Wednesday before the third Sunday in June, (15th) 1881, and two following days.

THE Conference of Western N. Y. will be held, the Lord willing, with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and Monday following, (June 19th & 20th.)

THE Turkey River Old School, Predestinarian Baptist Association will be held, providence permitting, with Otter Creek Church, at the house of brother Thomas Blake, in Black Hawk County, Iowa, 12 miles north-east of Waterloo, to commence on Saturday before the first Sunday in June, 1881, and continue three days.

Brethren coming from the west and south will be met at Waterloo. Those coming from the east will be met at Jessup, all on Friday preceding the meeting, and conveyed to the place of the meeting.

We give all our brethren and sisters, and all lovers of the truth, a cordial invitation to meet with us, especially our ministering brethren.

S. P. MOSHIER.

THE Sandusky Old School, Predestinarian Baptist Association will convene, if the Lord will, with the Honey Creek Church, on Wednesday before the second Sunday in June, at 10 o'clock a. m., at which time and place we cheerfully and heartily invite all our brethren, sisters and friends, especially our ministering brethren, to meet with us, and we hope a goodly number may come to us in the fullness of the blessing of the gospel of Christ.

Those coming by rail-road from the north or west can come directly to Bloomville the day before the commencement of the meeting, where they will find teams to convey them to places of entertainment and to the meeting. Those coming from the south will change cars at Tiffin and come to Bloomville. Those coming from the east and south-east by way of the Mansfield will come direct to Bloomville. The association will be held four miles from Bloomville.

LEWIS SEITZ.

THREE DAYS MEETINGS.

THE Old School, Predestinarian Baptist Church called Sugar Creek, in Crawfordsville, Indiana, have agreed to hold a three days meeting, commencing on Friday before the first Sunday in June, 1881. We invite all our brethren and sisters to come, and all the ministering brethren that the good Lord may be pleased to send. We hope the Lord will be with us, for he says, "Without me ye can do nothing."

Done by order of the church.

M. M. VANCELEAVE, Mod.

ISAAC STOVER, Clerk.

YEARLY MEETINGS.

OUR annual three days meetings will be held as follows:

At Little Flock, Anderson Co., Ky., on the 27th of May, (Friday before the fourth Saturday) and two following days.

At Bethel Church, on Friday before the first Saturday in June.

At Salt River Church, on Friday before the second Saturday in June.

All to continue three days.

J. F. JOHNSON.

THE Yearly Meeting of the Covenanted or Particular Baptist Church of Ontario will be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continue until Monday noon.

WM. POLLARD, Mod.

D. T. McCOLL, Clerk.

INSTRUCTIONS TO SUBSCRIBERS.

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

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The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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

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

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

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

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., MAY 15, 1881.

NO. 10.

SUDDEN DEATH OF THE SENIOR EDITOR.

At ten minutes before four o'clock P. M. on Monday, May 2d, 1881, Elder Gilbert Beebe received his discharge and was called home to receive the crown laid up for those who have fought the good fight. While our hearts are thus bowed down with grief we do not feel able to write an extended obituary, but knowing the anxiety that will be felt by our brethren, friends and readers in general to learn every particular attending his last hours, we will, God giving us the strength, attempt the painful duty of giving an account of his death.

The cause of his death was apoplexy, from which he suffered but a few hours. He arose, the morning of the day he died, dressed himself and ate his breakfast, apparently in his usual health, but when he got up from the table complained of a headache, and being advised to lie down, he returned to his room and laid down, and soon fell asleep, and remained so until about half-past eleven, when he got up and stood by his bed and exclaimed, "O, I can't stand it, I can't stand it!" He was assisted back on the bed and his head bathed with liniment, when he said, "Be careful and not get it in my eye." These were his last coherent words, for he immediately passed into a comatose state from which he never revived. He died with but a slight struggle, and sensed no pain after about half-past eleven o'clock A. M.

Our meeting-house not being sufficiently commodious, the funeral was held in the First Presbyterian Church, Elder William J. Purington speaking from 2 Timothy iv. 7, 8: "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." After which Elders W. Housel and S. H. Durand made a few brief and appropriate remarks. The remains were taken to the New Vernon burying-ground and there laid peacefully away among its kindred in the flesh.

He attended church-meeting in this place on Saturday, April 30th, and

meeting the next day, following his son Wm. L. Beebe, speaking for about half an hour from 2 Cor. v. 20, 21: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

And now, dear brethren, pray for us that our strength fail not. We are left doubly alone, bereft of father and of helmsman, and feel the need of the prayers of our brethren that we may be guided by him who for so many years has sustained, directed and been the support of our dear father. We have no other trust, and unless kept by him, who is too wise to err, we must utterly fail.

We append hereto articles from our local papers giving some of the most interesting incidents of his life. [Etc.]

[From the Middletown Daily Press.]

This community was shocked last evening to learn of the sudden death of Elder Gilbert Beebe, which occurred at ten minutes of four yesterday afternoon, from a stroke of apoplexy, which he suffered at half-past eleven o'clock in the morning, and from which he never rallied. He remained unconscious from the time of the first attack, breathing heavily, but probably insensible to pain, and dying without a struggle. He was in the full vigor of health and strength up to the time of his sudden and fatal illness.

His tenacity of life, although he had reached the age of four score, and his well preserved powers had been a matter of remark to all who knew him, and although this manner of death had been predicted for him by some of his friends, still it was as unexpected as it was sudden.

During the past winter his health had even been better than usual, and he was expecting soon to start on his accustomed Southern summer trip, attending Old School Baptist Associations in several states. Already letters had been received from various associations urging him to visit them, for he was a very welcome guest at every Old School Baptist gathering.

We have the privilege of publishing below a brief autobiography of the old patriarch, together with a statement of his religious life and views which he prepared at the request of the local editor of this paper

nearly five years ago. It is a characteristic document, which will be of interest to the public as a declaration of the principles of Old School Baptist doctrine, of which he was a leading exponent, and will be of particular interest to his followers and friends as the only autobiography he has ever written. It is as follows:

AN AUTOBIOGRAPHY.

MIDDLETOWN, N. Y., April, 1876.

MR. SLAUSON:—In fulfillment of my promise, I will state some of the most important incidents of my life. I was born in the town (now city) of Norwich, Conn., on the 25th day of November, 1800. At a very early period, and as far back as my memory extends, I was seriously impressed with a solemn conviction of my sinful and lost condition as a sinner, and of the necessity of being "born again," to qualify me to see the kingdom of God. When I think from my best remembrance of the date, I was not more than seven or eight years old, I was made to hope and rejoice in God as my Savior, and to feel his love shed abroad in my heart. I think that at that tender age I was taught of God to know, what no other being could teach me, that "Salvation is of the Lord." From that hour I have had no confidence in the power of men to effect or help in the least to effect the salvation of a sinner. In 1811 I was baptized by Elder John Sterry, and received as a member of the Baptist Church in Norwich. This was many years before the division of the Missionary or Fullerite Baptists from the Primitive order, and before any organized religious societies or institutions were known or tolerated in the Baptist denomination in our country.

In 1816, I came to the city of New York, and afterward became identified, by letter, with the Ebenezer Baptist Church, where I was called to exercise my gift, and was finally licensed to preach the gospel; this was about the year 1818. I then traveled in several states as an itinerant preacher, and supplied the Third Baptist Church in Baltimore three or four months in about 1821-2, but it suited my mind better to be traveling. I never failed to find places where I was well received, and without any support from missionary arrangement I was fully sustained,

so that I could say as did the disciples whom Jesus sent out without purse or scrip, when they returned, that I had lacked nothing.

In 1823, February 4, I was married in the city of New York, and in the same year was ordained to the pastoral care of the Baptist Church of Ramapo, in Rockland County, N. Y., and continued with them until May, 1826, when I accepted a call to the pastorate of the Baptist Church at New Vernon, N. Y. This church was constituted about 1786, and my predecessor, Elder Benjamin Montanye, had served them as pastor thirty-three years. He died in December, 1825, and I succeeded him the following May. So it will be seen that this ancient church has been supplied for the last eighty-three [now eighty-eight] years by but two pastors. During the fifty years of my connection I spent the principal part of three years and a half in Alexandria, and Upper Broad Run, Va., and the Shiloh Church in Washington, D. C., but continued to visit New Vernon regularly during the time, and finally removed to New Vernon, in April, 1840.

For about forty years I have also served the Middletown and Wallkill Church, in connection with my labors in and with New Vernon.

During the half century all the members of both churches have been called to their inheritance above with the exception of about four or five. The two churches contain a membership now of about one hundred and eighty, nearly all of whom have been gathered into the fold, besides many others who have been called away, since I have been with them.

The division, or separation of the Missionary Baptists in these parts, from those of the old order, took place about forty years ago. I stand to day rooted and grounded in the faith and order on which the whole Baptist denomination in our country stood when I united with them sixty-five years ago. I have found no occasion to depart from either the faith or order of the Church of God, as organized on the day of Pentecost. I cannot find by sixty-five years of careful and prayerful searching of the scriptures, that those primitive saints who gladly received the word at Pen-

tecost and continued steadfastly in the apostles' doctrine and fellowship, had any religious organizations as auxiliaries to the Church of God, existing among them. No Mission Boards for converting the heathen or for evangelizing the world; no Sunday Schools as nurseries to the church; no schools of any kind for teaching theology or divinity, or for preparing young men for the ministry; no pious rehearsals of the "Melodies of Mother Goose" or "Jack Horner" or the "cow jumping over the moon," among the institutions of Christ or his apostles. I am content to be considered all of eighteen hundred and forty-three years behind the progressive religious doings of the more popular religionists of the present time. I have never been identified with, nor have I had any fellowship for any religious rites, forms, fashions or customs which cannot be found in the laws of Christ, and practice of the apostles and primitive saints. I do not denounce those who differ with me in regard to these things; to their own masters they stand or fall; nor do I dispute that there are among them some of God's quickened children; that is not my province. "The Lord knoweth them that are his," and he can bring them out of their idolatry in his own good time. But while I live I expect to protest solemnly, soberly, but not with unkind or malicious feelings, against their spiritual wickedness in high places.

The SIGNS OF THE TIMES, as you are aware, has been published by me nearly forty-four years. During all this time it has been devoted to the defense of what my eternal destiny rests upon as the truth as it is in Jesus. My warfare is not against flesh and blood, but against principalities and powers, and against the rulers of the darkness of this world.

My race is nearly run. I am now in the seventy-sixth year of my age. My voice will soon be silenced in death, my pen will pass into the hands of another, and I hope a better writer, but the eternal truth for which I have so long contended will be lasting as the days of eternity. And when all the deceptive and luring doctrines and institutions of men shall be exposed, and all who have trusted in a refuge of lies shall bewail their folly and call for rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the presence of the Lamb, those who know and love the truth shall in the truth rejoice forevermore.

GILBERT BEEBE.

Elder Gilbert Beebe was the son of David Beebe, who was born and

died at Norwich, Conn. His mother, whose maiden name was Eunice Case, and was a native of the same place, survived her husband some years and died in New York city. Her remarkable son, although he came to be one of the best biblical scholars in the country and one of the most vigorous writers, had but meagre schooling, never having attended school after the age of nine years. He learned the trade of a baker early in life and followed it at Norwich and in New York city until he began preaching. After he had made some reputation as a preacher, he still continued to work at his trade, both in New York city and New Vernon, where he erected a cracker bakery, pursuing that business in connection with his religious labors.

While yet a resident of New York city, he married Miss Phebe A. Cunningham, who still survives him and who has been in every sense a help-mate for him. Their married life of over fifty-eight years has been a very happy one. She is the only survivor of her immediate family except one brother, S. P. Cunningham, who resides at Watkins, N. Y. Although she is seventy-eight years of age and has been an invalid for years, she is still in possession of all her remarkable mental powers, and bears the shock of this bereavement with a calmness and fortitude born of christian resignation.

There have been born to them thirteen children, seven sons and six daughters, of whom eight are living. Four died in childhood, or infancy, Robert George, the third, aged six, James Moore, the fifth, aged two, Sarah Elizabeth, the tenth, aged ten and Cassandra Isabella, the youngest, an infant. The oldest son was Gilbert Judson, a man of remarkable talent, who died in 1872. He was an associate of his father in numerous public debates in which he demonstrated remarkable powers in that direction. He was the founder of the *Middletown Mercury*, now published in this village, and of the *Banner of Liberty*, now published at Ellenville and circulating mainly in the Southern states.

The surviving children named in order of their ages are Mrs. Harriet M. LaRue, of Castleman's Ferry, Clark Co., Va., Elder Wm. L. Beebe, now visiting here, Mrs. Phebe A. McNally, of Ridgebury, wife of Mr. J. J. McNally, a well known journalist, Robert James, residing in the South, George M., of Monticello, N. Y., Mrs. Mary Virginia, wife of Hon. J. D. Little, publisher of the *Putnam County Courier*, of Carmel, N. Y., Mrs. Frances C., wife of W. J. Kelsum, of New York, and Benton L., of Middletown.

Elder William L. Beebe is the only son who has followed the calling of his father. He preached in the South for many years, and latterly in Canada, retiring from pastoral work within the past year on account of ill health.

Hon. George M. Beebe, who is a well known politician and publisher

of the *Monticello Watchman*, has achieved a national reputation. When very young he was Secretary and later acting Governor of the territory of Kansas. Since then he has served two terms in the State Legislature and two terms in Congress.

Mr. Benton L. Beebe, who is the youngest member of the family, ever since leaving school has been connected with his father's publishing office and for the past four years has been associate editor of the SIGNS OF THE TIMES.

Two sisters of Mr. Beebe survive him: Mrs. Frances Vreeland and Mrs. Emma White, who, with their husbands, reside in Brooklyn.

Elder Gilbert Beebe, at the time of his death, was the only surviving minister who was present at the notable convention at Black Rock, Md., in 1832, when the separation took place between the Missionary or New School and the Old School or Primitive Baptist Churches. He opposed the innovations of the Missionary element at that gathering, and has ever since been the leading defender of the Old School Baptist cause. It was to further this cause that in the fall of 1832 he established at New Vernon the SIGNS OF THE TIMES, which was for many years the only organ of that faith. For the first year it was printed at the *Independent Republican* office in Goshen, and since that he has been his own publisher, the office being at New Vernon until 1836, at Alexandria, Va., until 1840, at New Vernon again until 1847, and since that time at Middletown. Its circulation, which extends to every state in the Union and the Canadas, reached at one time 6,700, and is not far short of that figure now, although there are several other publications devoted to the same cause. It is valued by its readers not only for the correspondence between brethren, and the minutes of the associations which it publishes, but for Elder Beebe's editorials, of which there was one or more in every issue. Such has been the demand for the editorials that two volumes of them have been compiled by his son, B. L. Beebe, and published in book form, covering the first eighteen years of his writing. He compiled and published the Old School Baptist hymn book now in general use in the denomination, and which has run through several editions, the sales reaching over 20,000.

In his long ministry of sixty-three years, he preached an average of not less than three sermons a week, or not less than ten thousand sermons. They were all extemporaneous and given without special preparation from any text. He never repeated a sermon, and in fact would have been unable to do so. He made the whole scriptures his study and was always prepared to preach or write at request on any given text. He probably officiated at more weddings and funerals, and had performed more pastoral work than any other man in the ministry. He has traveled more miles and was personally known to more people than any other gospel minister in this country.

In his earlier career, he was frequently a participant in public debates on religious and political questions. He opposed the state school system, meeting Dr. Page, Professor Davies, then of West Point, and others on this question. He claimed that as God had entrusted the care of children to parents, it could not with safety to Republican institutions be transferred to the state. He took strong ground against the necessity for total abstinence societies and vigorously opposed prohibitory legislation, although he was always an advocate of bible temperance and himself a total abstainer, except for medicinal purposes. As to the institution of slavery, he believed that, having been recognized by Christ and his apostles it was divinely sanctioned, and not to be questioned of men. While never an advocate of slavery or a defender of its abuses, he opposed the position of those he termed fanatics, who charged that it was the "sum of all villainies."

The death of Elder Beebe will be an irreparable loss to the denomination he has so long and so efficiently championed, and will be felt by its followers as a personal bereavement. He will be missed and talked of wherever there is an Old School Baptist gathering for years to come.

As a citizen, his life has been above reproach, and his private virtues and manly character and unselfish devotion to what he believed to be right, have been the admiration of all who knew him. He was a man of kindly nature, genial disposition, affable manners and dignified bearing. In his death a good man has gone and his memory will be long and tenderly cherished in the hearts of his devoted family, and a large circle of admiring friends and followers.

[From the *Middletown Daily Argus*.]

ELDER GILBERT BEEBE.

A long and useful life is ended. A faithful servant of God has gone to his reward, and though his reward is great, sorrow sits enthroned in the hearts of relatives and friends at the sudden sundering of the many strong ties that bound them to him; and relatives and friends are not the only mourners, for none who knew Elder Beebe can hear of his death without a feeling of almost personal loss.

His last illness was of very brief duration. He was not in his usual health on Sunday, and at the service in the church only made a few remarks from the text "Be ye reconciled to God," the selection of which as the theme of the last words he was to address to his people seems almost prophetic in its appropriateness. Monday morning he complained of a severe pain in his head, and about eleven o'clock he sank into an unconscious condition from which he never rallied, dying about four o'clock, so quietly that the tearful watchers at his bedside hardly knew when time ended and eternity began.

Elder Gilbert Beebe was born in Norwich, Conn., Nov. 25th, 1800. When seven years old he embraced

religion, was baptized when eleven years old and joined the Baptist Church at Norwich at the age of sixteen. He began to preach when eighteen in the Ebenezer Church, New York city, then located in Spring street. For several years he traveled as an itinerant preacher, and in 1823 he was ordained as pastor of the church at Ramapo, Rockland county. In 1826 he became pastor of the church at New Vernon, and a few years afterward he succeeded Elder Terry as pastor of the Walkkill Church, a relation that continued uninterrupted with both churches until his death. He removed to Middletown in 1847, and about that time began to hold services Sunday afternoons in the Orchard Street Hall, preaching in the mornings on alternate Sundays in the New Vernon and Walkkill churches. When the church in this village was erected, in 1871, the services in the Walkkill Church were discontinued and thereafter he preached at New Vernon Sunday mornings and in this village in the afternoons. Although he still remained pastor of the church at New Vernon he had preached there but seldom of late, his assistant, Elder Benton Jenkins, since his ordination in 1879, having relieved him of much of the work.

In September, 1832, he began the publication of the SIGNS OF THE TIMES at New Vernon. In 1848 the office was removed to this village, or South Middletown, as it was then called, the first number printed here bearing date March 15th, 1848. In 1846, after the death of Elder Jewett, of Warwick, the paper published by him, called the *Doctrinal Advocate and Monitor*, was merged into the SIGNS, and for a time the paper bore both names. The sub-title was, however, soon dropped. The SIGNS has been for many years the recognized organ of the Old School Baptist denomination. It circulates in all parts of this country where Old School Baptists live, and also in Canada and England. Through its columns Elder Beebe's vigorous intellect and ready pen controlled the thought of the church, and held the wavering steadfast to the bulwarks of the faith. It is impossible to overestimate the extent and power of the influence that he exerted, and it is safe to say that this great power could have been in no safer hands, for he knew no other motive than the right, and trusted implicitly in God for light and guidance.

His life was wholly consecrated to his Master's service. He was interested in and cared for nothing but the cause of Christ. During all the years of his pastorate he preached without salary, and so thoroughly was he absorbed in his higher and more important duties that his business interests often suffered by neglect. The amount of work that he performed was prodigious. It is estimated that in his ministerial work he traveled at least ten thousand miles a year, attending associations and discharging other duties. For nearly fifty years he preached regu-

larly twice, and often three times, on every Sunday, and often during the week; and for nearly fifty years of this time he was sole editor of the SIGNS, preparing for its columns an amount of original matter greater than is published in any other religious paper. He compiled a hymn book, the first edition of which was published in 1859, and which has commanded a sale of 30,000 copies. He also published a number of pamphlets, mostly controversial in their nature. His editorials in the SIGNS have been reprinted in book form, two volumes covering fifteen years, from 1832 to 1847, having been published.

Elder Beebe was a man of vigorous and independent habits of thought, and he never hesitated, no matter how unpopular his ideas might be, to avow and uphold them on all proper occasions. In several instances, public discussion being then more popular than now, he met and debated questions of public interest with persons holding different views. The first of these debates, of which record is preserved, was held Oct. 3, 1842, in the Presbyterian Church of this village. At this time the Washingtonian Temperance Movement was at its height, and Elder Beebe disapproved of some of the principles of the "Temperance Society," asserting that they were anti-scriptural and implicated Christ and his disciples as immoral and wicked; that the Society set up a standard of temperance which the scriptures have not authorized, and attached to it a superiority over the bible rule; that the doctrines of the Society, in which the pledge of total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and constitute a connecting link uniting church and state, and calculated to overthrow civil and religious rights. J. J. Pierce, Esq., of Columbia, Pa., challenged Elder Beebe to a public discussion of the propositions he had advanced. The debate attracted a large audience. Hon. J. Finch and D. L. Harding were chosen Moderators on the part of the affirmative, and Wm. Bross and N. R. Conklin on the part of the negative. They chose Hezekiah Watkins President. The debate was a long one, and though Elder Beebe had the unpopular side of the discussion, he was so well fortified with scriptural knowledge, so ready to meet and repel attack, so equipped with arguments, and so ready in their use that he worsted his antagonist at every point.

Again, Sept. 30, 1844, when the Free School Act was a topic of general and immediate interest, a public meeting was held at Goshen for its discussion. Jonathan Wood, of Miusink, was President, and V. M. Drake, of Goshen, Secretary. Prof. Potter, of Union College; Rev. Mr. Page, Rev. Dr. McCarthy, and Hon. S. S. Wilkin, of Goshen; John Duer, of New York; H. H. Romeyn, of Ulster, and many others spoke in fa-

vor of the measure. Elder Beebe was alone to lift his voice against it, maintaining with great ability that it was subversive of the principles of Republican government, and opposed to the teachings of the bible, since it vested the control of the child in the state instead of the parents. At another time he discussed the Sabbath question with the minister of the Dutch Church, Bloomingburgh, in that church.

During all his life he was a firm believer in the doctrines of human equality and of popular rights as taught by Jefferson and exemplified by the Democratic party. His faith in these principles never wavered and he clung to them through good report and evil report with the same earnestness and forgetfulness of self that characterized his allegiance to whatever he believed to be right.

Elder Beebe was married in New York, Feb. 4, 1823, to Miss Phebe Cunningham, who survives him. The fruits of their marriage were thirteen children, of whom eight survive. They are Mrs. Harriet M. Larue, of Virginia; Elder William L. Beebe, of Canada; Mrs. Phebe A. McNally, of this village; Robert J. Beebe; Hon. Geo. M. Beebe, of Monticello; Mrs. Mary Virginia Little, of Carmel; Mrs. Frances Kellum, of New York, and Benton L. Beebe, of this village.

Elder Beebe, living, deserved and enjoyed the respect and esteem of all who knew him. Dead, he merits every tear and every kind and honoring word that can be spoken in his memory. Yet, in the presence of a life that was so rounded and complete, a life that was in the best and fullest sense a type of perfect manhood, a life that is more eloquent than words, all eulogies and panegyrics are trite and commonplace.

No words of ours can add to the love that enshrines his memory in the hearts of those who knew him intimately, or increase the esteem that all others feel for one so upright and so godly. The history of a life's work such as his is the noblest eulogy that can be written of any man. His work here is ended, yet for such as he

"There is no death. What seems so is transition.

This life of mortal breath
Is but a suburb of the life Elysian,
Whose portals we call Death."

HERRICK, Bradford Co., Pa.

MR. BENTON L. BEEBE—DEAR BROTHER IN CHRIST:—I have just left you, and your brothers and sisters and aged mother, an afflicted and sorrowing family indeed. Your dear father is gone. The last sad tributes of affection have been paid to his mortal remains; such consolations as lay in the power of tender, sympathizing friends and kindred in Christ have been offered; the bereaved circle, with a great congregation of mourning brethren and friends and sympathizing neighbors have united in the solemn services of the public worship of God, and have listened to the preaching of the precious gospel; in sorrow and amid sobs from stricken hearts the dear body

has been laid down to its last earthly rest, but in sure hope of a glorious resurrection; the great and solemn congregation is gone, and the house with its lonely inmates is left, truly a house of mourning. The dear Savior has been pleased to graciously uphold your beloved mother so far in this her great bereavement. May he still be her stay and comfort while she remains in this world of sorrow, and may all the stricken ones receive abundantly of that consolation which this world cannot give.

I now wish to address you as the remaining editor of our dear family paper, the SIGNS OF THE TIMES, expressing something of my deep and tender regard for your departed father, and my sympathy for you in your peculiar trial under the great responsibility which his departure has left resting upon you.

The name of Elder Beebe was familiar to me from my earliest recollection, for my father became a subscriber to the SIGNS sometime during the year of its first volume, 1833, which was the year of my birth. I first saw him when a youth. I walked about thirty miles to be at an association where he was to preach. It was held in a barn. I remember distinctly only his sermon. The text was in Isaiah vi. 1-4; and as he spoke of the exalted character and wonderful work of the Lord our Savior, and described the raptures of the redeemed soul when brought into his glorious presence; and as he denounced with righteous indignation the presumption of those who claim to have the power to save souls, thus intruding upon his sole prerogatives, and assuming his peculiar and glorious title of Savior, while his eyes shone with steady light, and occasionally shot forth lightning flashes from his heated soul, I thought I never had heard and seen such eloquence and power. Two or three years after that I heard him again. He spoke from the words, "And the light shineth in darkness, and the darkness comprehended it not." I remember seeing my mother with many others weeping as he traced out the experience of poor souls in whom was the light of divine life, but whose workings they could not comprehend. In 1857 I saw him at his own house, and for a few weeks heard him preach often, and always with pleasure, although I could not feel any assurance that my interest was any other than intellectual. In 1863, a dark and afflictive year to our family, he was at our house and preached a funeral sermon of my eldest brother, who was killed in Missouri. I felt a quieting power come upon my spirit from the solemn and weighty truths which he presented in so solemn and impressive a manner. But I had not yet a hope; and with all my admiration of him I did not yet know him in that character in which all his true power lay, as a servant of the church for Jesus' sake, sent to comfort the people of God. I did not yet know him in the precious spiritual relation and fellowship of the gospel.

In the spring of 1864, after the darkest winter of my life, a winter filled with affliction for our family and for my soul, the dear Savior, as I humbly believe, was pleased to reveal himself to me as mine. The holy joy which at once filled my soul was soon withdrawn, and I was left for some weeks in the dark as though I had no hope. I could not rest. I went a long distance to the Warwick Association, my first visit there, seeking among those I believed to be the servants of God if a word peradventure might be sent from the Savior to me. There was none that I could take with assurance. I passed on beyond the watchman. At your father's house at three o'clock in the morning of June 11, 1864, I awoke in what I believe to have been the peace of God which passeth all understanding. My troubles were all gone and the Savior was most near and precious to my soul. On the following day I was received by the church at Walkkill and baptized in the cemetery lake at Middletown by him who has since been very dear to me. From that time I have loved him in the truth, I believe, and have looked upon him as my father in the faith.—1 Tim. i. 2. In those first days and months of peace and love and heavenly sunshine how I enjoyed all the preaching, and loved all the ministers and brethren. And I think I feel more and more as the years go by a deep love and fellowship for those who preach the gospel. I know their trials by a painful experience, and so feel drawn more to them, though feeling a deep sense of my unworthiness to be counted a fellow-laborer with them. But one thing we all know, that we seem to feel in some sense nearer to that one who first ministered to us the word of consolation. His ministry to my soul was peculiar: I will not undertake to speak particularly of how I was led along under his ministry. The Lord was pleased to deal bountifully with me, such a vile, ungrateful creature as I have proved to be. He blessed my soul with such sweet revelations of the truth in Jesus, my dear Savior, that at times I was enraptured. And it was a great comfort for me to tell to Elder Beebe the wonderful things I had seen, and hear him speak in regard to them. Sometimes he would tell them to me in preaching or in conversation before I had spoken of them to him, and far better and more fully than I could have expressed them. The hours and days that we were together in social meetings and that we spent in conversation upon spiritual things come back in my memory with a sacred feeling. I was drawn close to him in this spiritual union, and had the assurance, though unworthy, that this warm fellowship was mutual. Many thousands of miles have we traveled together. It was as a son with a father that I served with him in the gospel.—Phil. ii. 22. His preaching to me was wonderful. In breadth and depth and height, and in far-reaching, it went where I was made by the Spirit ready to follow. It told my own ex-

ercises, often explained my own feelings when expounding the deepest mysteries of the gospel, and was much blessed to my instruction and comfort.

I have heard many eloquent men. But I regarded Elder Beebe when at his full liberty as the most eloquent speaker I ever heard. I have heard him when the power of his eloquence was so sweeping and overwhelming that it seemed as though nothing could stand before it. It was not merely in manner and language. It was in depth and breadth and truthfulness of thought; in the ability to bring light from the whole scriptures and concentrate it upon the special subject he was considering; in the gift (for it was all a gift of God our Savior by the Spirit) to expound the deepest things in the scriptures and most profound points of doctrine in such a manner that the experience of a child was touched and awakened by them, and found to be connected with them; in the love and reverence for God and his truth, and the tender love to his people which was manifested through all his preaching; and that his whole soul was in his work, and fired by the divine power and interest of his theme. He was so broad and comprehensive in the discussion of a subject, when he had full liberty, that nothing seemed to be left unsaid; and yet instead of exhausting his subject he appeared merely to have opened a door and shown you that it was inexhaustible. You felt as he preached that it was indeed the unsearchable riches of Christ. His gift to bring the most sublime and profound subjects to the experience of the trembling child of God, and cause that experience to shine out more clearly under the power of the truth, was wonderful. Nearly always after hearing him my experience was so stirred up and revived that I felt as though it would be easy to talk of the power and goodness and grace of God. For this reason I nearly always sought to follow rather than precede him in speaking when I must do either.

In many a time of bereavement and sorrow, as well as of spiritual joy, he has been with those who were once together in our dear home, a large and closely united family both naturally and spiritually. He often in his letters spoke of the church which was in our house.—Rom. xvi. 5. His letters of encouragement to those in trouble of soul, of sympathy and spiritual comfort to the sick, and of condolence and consolation to those who remained as one by one the dear ones have been taken from us, were most grateful to the hearts of the afflicted. He was so tender and sympathetic in feeling that his letters were always of especial interest and power to comfort. From the many which sister Bessie and I have, as highly prized treasures, written to us and to others of our loved ones during the past seventeen years, we can estimate in some measure the valuable possessions in that kind that are held by many of his brethren and sisters and friends in different parts of the land.

I will not undertake to speak more fully of my feelings towards him, nor my sense of loss and my sorrow at his death. I cannot express them as I would like to. And yet I ought to acknowledge that my sorrow has not been unmingled with joy. As I looked upon his face, so placid, so restful, I thought, He is forever at rest in the dear bosom of his Savior's love. What is our loss? our sorrow? Not to be considered at all. We cannot but think of his eternal gain.

"We a little longer wait,
But how little none can know."

Wife, children, sisters, and all his relatives, how they loved him. They must mourn, but at the same time can remember with pleasure the years of his useful and honored life, and be glad for him that his trials and labors and cares are ended in everlasting blessedness. Brethren in Christ, how affectionately they esteemed him. Their sorrow will be less bitter as they can feel in their consciences that they obeyed the apostle's loving command and remembered him who had the rule over them.—Heb. xiii. 7. What a gentle, childlike rule his was. He was as a lion to those who attacked the truth and order of the gospel; a brazen wall and an iron pillar against all attempted innovations of error and delusion. But to his brethren he was mild and gentle, and they knew and felt that his heart and life were bound up in the welfare and prosperity of the church. How bitter it would be for one of the Lord's dear children who had been blessed with such a faithful and forbearing pastor and friend, to remember that by willful acts or by neglect of duty he had brought grief and discouragement upon that unselfish, faithful heart. How good to feel the assurance as we looked upon his solemn, pleasant face in death that our love for him was in Christ. If so, we are still one in him, and the union goes on eternally.

And now, my dear brother, you feel most deeply your loss. Your father, both naturally and in the faith, is gone. You have had his counsel thus far, but you can have it no more except as memory brings it back to you. But your Savior is the Counsellor to whom it is your privilege ever to look, and who will hear the prayer of the destitute, and will not despise their prayer. May you be kept looking unto him. You have yet your mother, whose long experience, and whose long companionship with your departed father, render her able to advise you in many straits. It seems also a special providence that our dear brother, Wm. L. Beebe, was there at this time, and free from pastoral care. His former experience as an editor, and his gift as a writer to unfold the scriptures in an experimental manner, which has been manifested through the columns of the SIGNS to the comfort of many, will make him able to help you as few others could. And if it should be the will of God that his health and strength should be sufficient, and that his name should hereafter be announced to take the vacant

place as sharer with you in the editorial labors and responsibilities, I feel sure it would be acceptable to the brethren scattered abroad. May the Lord comfort and strengthen him, and give him grace sufficient for him.

Your father's place can never be filled. He has filled the place assigned him and finished his work. And so is each of the servants of our God to fill his own place and do his own work, as directed and enabled by the Spirit. His was a place of broad usefulness and a great work. It was well done, and he has entered into the joy of his Lord. May we at the end of our journey, though a smaller place has been occupied by us, and less work done, receive also the welcome of our dear Lord and Savior, to the praise of the riches of his grace.

Your affectionate brother,

SILAS H. DURAND.

CLAY VILLAGE, Ky., May 9, 1881.

MY DEAR BROTHER JENKINS:—The contents of your note threw a dark gloom over the Baptist community here, and, I suppose, over the entire membership elsewhere. I know not when I heard anything that so discomfited me. It seems to me an almost irreparable loss to the Baptist Church. I write now to ascertain the future prospects of the SIGNS OF THE TIMES. I hope it will be continued. If so, brother B. L. Beebe will need an assistant. Who will it be? I have thought probably yourself or brother Wm. L. Beebe would join with him. I hope the brethren generally will do all they can to support it. If I can do anything to encourage its perpetuity it will be freely rendered.

Please reply at your earliest convenience.

Your brother most truly,

J. F. JOHNSON.

LEESBURG, Va., May 3, 1881.

ELDER W. L. BEEBE—VERY DEAR BROTHER:—Your astounding telegram was received to-day about noon. I know not what to do. My wife is with our boys in Alexandria, where they are attending school. It hardly seems prudent for me to leave the balance of the children at home. I have tried to ask the Lord to make darkness light before me, and crooked things straight. I feel to hope that before morning I shall have light. Should I determine not to go, but send this, do, dear brother, know that in spirit I am with you, sitting among the chiefest mourners. While off here, the body is weeping bitter, bitter tears. O my father, my brother, my loved one! the one to me on earth the chiefest. Shall I never see his dear face again? shall I never more behold his countenance? the firmest, the sternest, the kindest! Amid the storm that is raging fiercely and wildly within, I hear a voice as from the secret place of the Most High, "Be still, and know that I am God." I bless his name that he has spoken, and that his voice commands the waves to a calmer repose. Yes, all is well; all things are right. The

good Lord in great mercy gave to the church for a time Gilbert Beebe, and for his own glory has taken him everlastingly to himself; blessed be the name of the Lord. Murmuring must be hushed in remembrance of his goodness, that the Lord let us have him so long. Shall we say him nay? O no; take him, Lord, he is thine. Over the threshold of the sacred feelings of a loving wife and doting children I would not step, I dare not intrude. Yet I would pray and hope that Jesus may appear to the pulling down of every stone, laying every feeling low in the dust, and turn grief to joy, as your eye beholds the exceeding glory of that building of his, made not with hands, eternal in the heavens.

Yours in deep sorrow,
E. V. WHITE.

STATE ROAD, Del., May 4, 1881.

DEAR BROTHER BENTON:—Your despatch making known the distressing event came duly to hand. It will not be convenient for me to be with you, but my sympathies are with you. The announcement came to us shockingly sudden. I had not thought but that your father might live and continue active for years to come. I certainly should have tried hard to have made him and you all a visit before this if I had had any idea that his time on earth was so nearly spent. Many people will feel that they too have lost a father. No other man during the present century has occupied so large and responsible a position, and so well filled it, as your father. As was said of a statesman of the past generation, so I feel to say of him: He was such a man, take him all in all, as we ne'er shall look upon his like again. It has been my privilege to serve with him as a son with his father nearly thirty-four years. Truly a great man has fallen in Israel; and he fell at his post, still feeding the flock, and still valiant in battle for their defense.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy."

With deep and abiding sympathy for you all, I remain, in sorrow,
E. RITTENHOUSE.

WILSON, N. C., May 5, 1881.

DEAR SIGNS:—I am sad at hearing of the death of Elder Beebe. Old as he was, and on the limit of life, it yet falls heavily on many of us; and as for me, my feeling is one of sadness. I have no doubt of his happy exchange. He has been gathered to his fathers, and has gone from the land of the dying to that of the living. But we shall miss him so much as an editor and able writer. Seldom has one been so favored with long life and usefulness as he has, and wielded the pen and guided a paper so long and ably as he has the SIGNS.

I tender my sympathies to the bereaved and sorrowing, who are many besides those of his immediate family.

Affectionately,
P. D. GOLD.

OTEGO, N. Y., May 4, 1881.

DEAR BROTHER BEEBE:—The telegram you kindly sent me, announcing the departure of your dear father from this world of sorrow, was received last evening, and it would have been a great satisfaction could I have attended with other sympathizing friends the funeral of to-morrow. But as I cannot, please accept this acknowledgment of your kindly remembrance of me, and also our undivided sympathy with you all who compose the family of him who has finished his course with joy, and the ministry he received of the Lord Jesus. May reconciling grace be given us all, that we may bow to the divine will, and thus confess the Lord's right to do all his pleasure. We hope to learn by the next SIGNS the particulars of his last days.

In love and sympathy, I am, as ever, your brother,
BALAS BUNDY.

ALDIE, Va., May 3, 1881.

DEAR BROTHER BEEBE:—Your telegram announcing the death of your beloved father is received. My health just now forbids my attending his funeral. It is a sad blow to us all. "A great man is fallen in Israel." May God reconcile us all to his will. My wife joins me in most earnest, loving sympathy for the afflicted family.

Sincerely your brother,
J. N. BADGER.

WENONAH, N. J., August 25, 1880.

DEAR ELDER DURAND:—The little books came safely to hand. Many thanks for your kind and cheering letter which accompanied them. I should like to comply with your request to write an account of my sojourn in what seems to me a long wilderness. I think I told the most important events while with you in New York. Have been reproaching myself ever since for having said too much. The inspired Solomon says, "In a multitude of words there wanteth not sin." Those dear sisters with whom I talked on Saturday understood all my soul trouble both in and out of Babylon. I try to remember all their dear faces, so full of sympathy for a poor prodigal who had returned home overjoyed to meet so many who had been brought to feel their own sinfulness, and who had, too, been trying to feed on the husks that Babylon provides.

From a little child it seems the Spirit taught me I was a poor, sick leper, for I cried so often, "Lord, if thou wilt thou canst make me clean." This was the only thing he would hear, I thought. The bible was to me a wonderful book; but not for anybody but good people, like my mother. After awhile she would lay it down on my table without saying a word. I tried to read it, but it did not seem to say anything to me. I would close it again with no comfort. I then began to study Genesis, thinking how beautiful the histories of all the Lord's chosen ones down to the journey through the Red Sea. Thus the Spirit led me on from one beauty to another, until it was to me the

only book worth reading. My eyes would run down with tears when reading Christ's words to the leper who returned to glorify him, and to the many who got all they had faith to ask for. I always thought from what I had read in the word of God that he would reveal himself in person, but I had never known him only as an influence. Sometimes I would think I could see him sitting on the well talking with that wicked woman of Samania, and when he said unto her, "I that speak unto thee, am he," my heart would almost burst with love to such a dear Friend as he was. I would wonder if he would care to talk to me at all.

For years I went on, having so much delight in reading and studying the scriptures that I found no happiness that lasted like that. Sometimes I would get out of the body while meditating on the sweetly revealed truths. It was like mounting on wings as eagles. I would be so enraptured that self was forgotten, but feeling afterwards that such frames and feelings were not for such a poor, guilty creature as I. About this time I heard a sermon preached in the Missionary Baptist Church from the text, "And now why tarriest thou? arise, and be baptized." The next Thursday night I came before the church without any effort on the part of the members and was received upon this experience, and was baptized the following Sunday. For weeks I was very unhappy. None of them seemed to feel as I did about my poor, sinful nature. Indeed I found but little comfort. They all seemed more contented with everything than poor me. I was sure I was in the ship with Jonah, for whom I had a great sympathy, and I have had ever since. I told the members if they were to take my name from the church book they would have more life. But I soon found that what they taught was enough to make anything but plain paths for my feet, so that I had no confidence in what we heard, but was continually comparing it with the word of God. My heart used to ache to hear the truth. All seemed so mixed with error that I would go to try something else; but it was means, means, everywhere.

We removed from Philadelphia and came to New Jersey to live. We went to the Baptist churches in the nearest town, and thinking the country people were more primitive I was glad to leave the church in Philadelphia for plain, gospel truth. About this time I passed through three days and nights of such agony of soul as cannot be told. Something would say, You are no christian. You are a hypocrite; yes, a base, vile hypocrite. My conscience seemed to be the accuser. Weeping was my constant employment even about my household duties. My soul seemed to be poured out, but the Lord was far from me. At last all I could say was, "Pity me, and have mercy upon a poor, helpless creature." Wandering off where none could see me in the fields, feeling that God was lock-

ing upon me, O how often I had asked him to search me and try me. This must be the time, I thought. But more temptations awaited me. The last days it struck me so forcibly that I was not a child of God that despair took hold on me. I could not speak. My heart was bursting with grief. Having been away some hours I returned just to attend to tea and get away again. While putting my hand on the gate I heard a voice say, "Where is your God now?" so distinctly that I looked over my left shoulder to see who said it. A shudder ran all through me. My husband sat on the porch, and looking at me, said, "You are enough to scare one to death." I had told him I was not a christian, but a vile hypocrite, several times. But he said, "You, an old soldier, in this trim! Isn't there something in the bible about renewing your strength?" "Yes, and mounting up on wings, as eagles; and I have done it." I then burst into tears, saying, "But God is no more gracious to me. I am a poor, lost sinner." I left him trembling, and thinking of the voice, dared not speak another word. After clearing the table I summoned up courage to go around on the dark porch and kneeling down tried to tell the Lord how vile, hateful and hypocritical I must be in his sight when I could see it all myself. It would be just and righteous to punish me forever; to send me, O Lord, from thy holy presence forever to hell, where I do deserve to be. I went to bed, but was not going to sleep, fearing to awake in torment. When my husband and little boy were asleep I arose and knelt down, but could not say a word, I felt so condemned. I cannot tell how long I knelt there. It must have been near midnight. Exhausted in body and mind, I threw myself on the bed and closed my eyes, but saw a large skeleton form of a man within a few feet of me, with some cloudy looking robes at his right side moving about. He kept going backward till out of sight. I took a long breath, and turning myself to the opposite direction, said, "They have gone. Lord Jesus come." In an instant there seemed a bodily presence just near me. I talked as you would to a dear brother, without the least fear, but cannot remember one word I said. He listened just as an elder brother would to a prattle. But when he spoke it was so sweetly said that I did not hear with my natural ears; but the words, "Lo, I am with you always, even to the end of the world," went into my heart with so much faith to believe every word that I was overjoyed. I went to sleep; but upon awaking found him still there. Feeling so thankful and satisfied, my prayers were all turned into praise.

Shortly after coming to myself I began to sing songs inside, as they were asleep; but when my husband awoke I exclaimed, "Bless the Lord. O Josey, bless the Lord. I have found him whom my soul loveth. The blessed Savior has been here and has promised to be with me always."

It was easy to know then who giveth songs in the night. For three weeks I was so happy that nothing seemed to shake my faith or trouble me. He seemed so near me I felt as though I would but have to look to see with my natural eyes. The next week there was a church meeting at which some candidates were to relate their experiences. After they were through I felt as though I could not sit still or the very stones would cry out. It took some time for me to tell it. After the meeting was over some of the older lady members were standing talking, but no one came to me; so I went to them and said I was afraid some affliction was coming, after that sweet visit from the elder Brother. They said they thought they knew what I meant, but they had never felt that vileness in any such way. They all seemed to be thoughtful, and even sad. On the next Sunday the minister told them they all looked sorrowful. He said he could see it in their faces.

In less than three weeks my praise was turned again to supplication by a sore trial just before going to church. On going into the meeting I made up my mind to forget all and give my whole attention to the sermon. Just after the text was given out I felt those same words come into my very soul, "Lo, I am with you always." It was so timely that I never heard a word from the preacher. I got quite enough, too much, indeed, to hold it all. This strengthened me in my belief so that I felt again as though I could never, never be cast down any more. In a few days they had extra meetings. We went a few times, but it pained me so to hear them talk that I told them I had not so learned Christ, and could not go to hear what I did not believe. I told them the unbeliever could do absolutely nothing to save his soul; for it is certainly the work of the Spirit to teach him he is a sinner; and as for telling him to repent, he had not the power, for that was the gift of the Savior. These were hard sayings, you know, for flesh and blood to endure, but the poor child of God loves them because they are so true. The preacher came to convince me of the wrong of absenting myself from meeting, seeing my husband had recently united with the church. I told them plainly they did not believe as I did, and all I wanted was freedom to worship God after the dictates of my own conscience. My husband then said, "Yes, I expect you to go." I said, "I cannot." The preacher said, "Sister Noblit, you know there is such a thing as exasperation." I replied, "Well, then, it is better to obey God than man." I never crossed their thresholds after that. But they came to see my husband, and asked me many searching questions, such as, "Are there no christians in the church?" "Do you believe in faith without works?" The replies I made furnished them with matter for persecution.

It has been four years since then. Time has cured much of my sufferings of mind, but the poor body was

completely prostrated for years. I was left alone. My nearest and dearest relatives had expressed sorrow for the loneliness of my husband. I felt that no man cared for my soul. But was not Jesus forsaken of God and man; he who was without sin, holy, harmless and undefiled? O wonderful condescension, to be made sin for his poor, weak, trembling sheep.

I do hope the dear Lord will make plain paths for my feet, and give me grace to walk therein. Give my christian love to dear sister Bessie, and think of me as an old soldier battling with the things of time.

Yours in our sweet Lord Jesus,
SALLIE NOBLIT.

MARCH 8, 1881.

DEAR ELDER DURAND:—Since receiving your last kind letter, dated Feb. 24, I have been slowly recovering from an illness lasting two months. During that time my thoughts were often directed to that dear little branch of Zion to whom you minister spiritual things. May the dear Lord grant you the best gifts in great measure, growing, with your little flock, in grace and in the knowledge of him of whom it is said, "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father and the Prince of peace." Surely the lines have fallen in pleasant places to those dear little ones who are constantly hearing the unmingled gospel. Many times have I cried out, "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord." Though I have been brought to feel that the Master of assemblies is not confined to temples made with hands. Surely he loveth the dwellings of the worm, Jacob, and has said they shall all be taught of God, from the least. We can neither feel nor understand what that means unless guided by the blessed Spirit into the truth and experience of it.

In your letter dated Sept. 23, you asked to publish what I had written of my experience, which I deferred answering, feeling certain upon the second perusal you would think best not to exclude better matter by sending it. Though written in great weakness it afforded me some relief to know that sister Bessie and yourself could shed a sympathizing tear, perhaps, in the presence of the King, and our elder Brother. As I was made to receive him, O that I could walk in him. Perhaps some of the members of the dear little Ebenezer Church could get a little honey from a rock, in case you should still think of sending it to Elder Beebe. It would be some trouble to correct and cross out all that is objectionable. I did not copy it, fearing I should commit it to the flames, feeling at the same time that it is good to give a reason of the hope that is in you, after being brought through such great trials and such great deliverances. If it does not meet with Elder Beebe's approval he will please throw it in the waste basket, and it

will be perfectly satisfactory to me. Accept my thanks for the christian sympathy and encouragement contained in your letters, and for the kind invitation extended to me by the rest of the friends. It would have been very pleasant to have met dear Bessie. I love to read what she writes in the SIGNS, and hope she will be led to write soon again for the comfort of God's children. It would be delightful to take another three days journey to hear again, as in last August, the saints talking of the things of the kingdom, with some sweet whispers that made me think we were all taught in the same school. I heard one sister say, "To whomsoever he will reveal him." O how sweetly that fell upon my ear. When you visit them again give them all my best wishes for their spiritual welfare.

I would like to tell you some of the exercises of my mind while in the last of my illness, how Satan was permitted to assault me during a short sleep. On waking I cried out, "Yes, I know it is death," and reproached myself most bitterly for giving way to sleep at such a time. They all told me it was no such thing, that I was getting better all the time. But I could not believe that I could dare to think of it for a moment. The darkness that filled my soul was indescribable. Conscience began its work. I said, "Why art thou so far from me? Will the Lord be favorable no more? Is his mercy clean gone? Had I not indeed and in truth come to the place of stopping of mouths? How often I cried,

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand
And there confess my sin."

Give me, dear Lord, the exercise of faith, for thou hast said, without me ye can do nothing. They all read to me from God's word, but all I could say was, It is all true, every word. Sister read your piece about the blind that have eyes, twice, and just as I was about to grasp something suited to my condition it would be lost in a second of time. "Yes, sis, it is all true, but I cannot keep it." At the close of the third day an unexpected trial came. One of the members of my husband's church came to see me. He came up to ask me to see her. I refused to see her because she had told me she had never felt her vileness as I did and as some others did, and did not believe in the doctrine of election, nor anything else that could feed my poor, starving soul. My distress was increased more for a disregard of my husband's wishes. But in less than an hour light broke in on my soul, and with it such a sweet submission to the divine will that my eyes were a fountain of tears. O what joy and gladness filled my heart, you can imagine. Humility and contrition followed closely; sweet gifts. Afterwards such a spirit of prayer was poured upon me that I was glad to go into my room to pour out my heart in thanksgiving to God. O the blessed Comforter found the way to my poor heart.

SALLIE NOBLIT.

STATE ROAD, Del., April 8, 1881.

DEAR BROTHER BEEBE:—There was a communication published in the fourth number of the present volume from brother E. J. Parsons, of Texas, which I read without finding anything in it to object to. I was rather pleased with brother Parsons's letter, because it discussed a subject in which most of your readers feel more or less interest. Brother Bateman, of Ontario, has since written, giving a different explanation of the passage which constituted the subject of the first letter. I am not personally acquainted with either of those brethren, and have no mind to take part in any discussion between them; but while the subject is up, and the attention of the brethren called to it, I also will offer for consideration such light as I have upon it.

The passage in question is John iii. 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Redeemer had in the preceding sentence spoken of the kingdom, and of the necessity of a man being born of the Spirit in order to see it, as it was not an earthly, but a spiritual kingdom. Now, he speaks of entering into it. In the administration of gospel order we are all conversant with the two ideas here presented. We know it is necessary to see the kingdom, and that one must see it first in order to ever have a desire to enter into it. It is one thing to see it, and quite another thing to enter into its visible organization. I understand it as though it read, Except a man be born of water, as well as of the Spirit, or in addition to being born of the Spirit, he cannot enter into the kingdom. The question, and only question, about it appears to be whether the phrase "born of water" means baptism. I have regarded this expression as not only referring to the ordinance of baptism, but one of those expressions that are not very easily gainsayed. It cannot well be construed into sprinkling, or pouring, or any other device. It settles all questionings as to whether one is or can be a member of the church without baptism. And the emblematic design of the ordinance is shown by it; as a death unto sin and life unto God is followed by an emblematic burial and resurrection, so a birth of the Spirit is followed by an emblematic birth of the water. Waiving argument for the present as to the precise application of this passage, I might inquire whether what I have suggested is not the truth, and just what we all understand the scriptures to teach. Is it not the truth, that except a man be born of the Spirit, and then be buried with Christ in baptism, he cannot enter into the visible kingdom of God? If this is one of the unchangeable laws and ordinances of Zion, we rightfully expect to find it clearly stated. But I might here inquire, if this passage does not say so, where is the one that does? or if this can be explained away, which is the passage in which the law on this subject is clearly

written? I do not, however, wish to be understood as admitting this passage to be ambiguous or of doubtful application. I do not so regard any scripture. It is one thing that I feel to rejoice in, that he that spake as never man spake, spake plain, and so that they that had ears to hear might understand. I have in this writing taken it for granted that the kingdom of God, the kingdom of heaven, &c., that should come, and that was at hand, was and is the visible organized gospel church, and that the brethren generally so understand it. I will not now argue that question; indeed, I am not meaning to argue any question. What I want is, that the truth, and the true meaning of scripture, should be ascertained, and should be maintained in the SIGNS. I desire that honest inquirers should be enlightened and instructed. In regard to the more important points, I feel a disposition to place myself on the record, and if possible to throw some light on every subject that comes up for discussion. Brother Bateman suggests a difficulty on the ground that a birth presupposes a parent, and that he does not think that the element water is capable of being a parent. I think this difficulty will be obviated in his mind if he will recollect that the word is used in reference to the resurrection from the dead. Neither the grave nor the state of death can be said to be a parent; yet Christ is born from the dead.—Col. i. 18. As he is the *first-born*, so his brethren must also be born from the dead at his coming. Brother Bateman calls our attention to the fact that Christ does not speak of a third birth. I am aware that the terms first, second, third and fourth are not used; so it is just as true that the term second birth is not used as that third birth is not. I trust I feel an anxiety that we should all understand what Jesus has taught, in order that we may not only know, but do, his will. The name of John is written upon the foundations of spiritual Jerusalem, and what he has bound on earth is bound in heaven. He has enunciated it here as one of the statutes of the kingdom of God. Forever is his word settled in heaven. I doubt whether there is anything more important written, or anything more important for us to rightly understand, than this, Except a man be born of water, he cannot enter into the kingdom of God. If this is the law of the house, one of those statutes of the Lord that are right, I do not know where we should look for it to be written more likely than right here among the first lessons and works that Jesus began to do and to teach.

Yours to serve,
E. RITTENHOUSE.

Rusk, Texas, Feb. 16, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST—As I hope we are:—From some cause or other I feel like trying to pen to you and the readers of the SIGNS something like a history of myself from my

earliest recollection to the present time, and if I can, as it comes up before me I will tell some of what I think must have been the dealings of the good Lord with me; but if I am able to tell half of it, I fear you will be wearied with it. I am a poor scribe and a poor speller, and expect you, if you publish this, to correct mistakes; but if in your good judgment you think it would not be proper to insert it, just cast it away.

In early life I had many such fleeting thoughts as I have seen described by others. While I was young, of course the mind I had was also young, therefore I will conclude this. What I knew, I had learned from others, as I did not read the scriptures with that understanding which I think is needful for the children of God, who are enlightened or taught of the Lord to prefer it. When I thought of death, hell or the devil, I would be for a moment somewhat alarmed; but when the cloud passed over, without much lightning or wind, I would feel quite brave, as I had stood it very well. I will not here dwell long, but will try to give one or two causes for those feelings. Remember I was a child, and had some kind of training, and heard some kind of doctrine, and it was such as was congenial to the carnal mind—just the mind I had. Therefore I thought as they taught, that the devil would get every one who would not do good; and as I was a rude and mischievous child, I thought, If I do not quit all this, the devil will get me, because they say so. So I would often resolve to be a better boy, and as often concluded otherwise.

Brethren and sisters, the above is a broken detail of myself while a child, calculating that some time in the future I would do better; but when I arrived at the age of eighteen I had done no better, for from about the age of seventeen to twenty-two I was very wild, and run with the wildest. When about twenty-two years of age I was married to my present wife; and then, for the respect I had for myself as a man, but more to show that I had great respect for my wife, I left off much of my former life, in that I would stay at home with my wife, and not go after those wild boys, and so in a measure I was weaned off. Here I wish to say that my wildest time was in Alabama, where my wild companions were. All this time I was hearing, when it suited me, what they called preaching; but it seems to no profit, because I only had that mind or spirit adapted to me as one of God's creatures, which is carnal, and enmity against God.

But I am departing from the subject under consideration. In the spring of 1861 I was married in Louisiana, and in the summer of 1862 I was forced to go into the army. I was then away from my little family about three years, and the last two years was held as a prisoner of war at Alton, Illinois, and Fort Delaware. I knew all this while that I was a subject of death, and must die, and others were dying all around me.

This would alarm me some, but still I could not hinder death from doing its work; neither could I manufacture life eternal, for I could not so much as get religion. Thus things passed on; but it is too tedious, if it was interesting, to give all the occurrences. I was released from Fort Delaware in the spring of 1865, and got home to my father and little family in the fall of the same year; so the son and husband that had been lost for two years had returned, and there was great reason for rejoicing. Up to this time I had many thoughts of death, hell and the grave. I did not want to die, but wanted to live with my family. The thought of the gloom and darkness of the grave was something I would banish as quick as I could; and I thought if I went to hell, which I would if there was no change, that I would be in hell a man as I am here, to suffer the tortures of that fire that is never quenched. But for all this I could get no religion, neither could I pray. I could do then what they did, and they called it prayer, but the prayers I put up would not stay up; they were of the earth, and fell right back to their place.

Brethren and sisters, I have told some of it from my youth until I was married; and when I tell of my native state, where I was born, then, if the good Lord will enable me, I will try to tell some of my travels while, as I hope, I was being led by our heavenly Father.

I was born in South Carolina, Fairfield District, March 28th, 1839. I have been a reader of the SIGNS OF THE TIMES a little over one year, and have had the pleasure of reading the experiences of some brethren and sisters, which were of great comfort and consolation to me. I have been pleased with the able editorials of brother Beebe. It is all good, so far as I know. I love to hear from you all, in the east, west, north and south, so write on. I think if I could write as some do, I would write much.

Now, kindred, as I trust we are in Christ, I will try to do what I have promised, which is to give a sketch of what I think to be the dealings of our heavenly Father with me. From the spring of 1866 up to this time I had never heard a Primitive Baptist preach, that I have any recollection of; still I had heard of them, and had heard some tell of what they preached. I had heard others of different orders preach, and I somehow or other thought I would like to hear an Old Baptist; so in the spring of 1866 it was given out that an old Hard-shell by the name of Tolar was going to preach about one mile from where I lived. I had seen this old man around in the country, so when I heard he was going to preach close by I felt proud, and resolved to hear him. I went, and was at the meeting-house before him, and when he came in sight — Now what must I tell? Well, tell it just as it is, whether it was ever so with any other Baptist or not. Before he got off his horse I loved him as I had never loved man before, and when I found

out his brethren I loved them. I also loved what he preached, and enjoyed it. I continued to meet with him there through the spring and summer, and the more I met with them, and the more I heard of his preaching, the better I liked it. It seemed that I was drawn towards them; but notwithstanding this I kept it to myself, and in the fall I moved about one hundred miles from them. I did not like to leave them, but did not want any one to know it. I was bothered with thinking of these Old Baptists often, and for a long time it seemed that I could hear the sound of this old preacher's voice in my ears. During this time I had a dream, which I defer telling now, but it is as fresh in my mind as it was the night I awoke from it, and it has been fourteen years since. After awhile, in the course of two years, I took my family and moved back to northern Alabama, where I had lived before I was married, back where I had been so wild, and where those same old associates were. By this time I was beginning to think that the notion I had of the Old Baptists, and the trouble I had had, was just because I allowed it, and now I am here with my comrades, and will engage in their pastimes and frolics, and so lose sight of the Old Baptists and my little trouble. For three years I tried to run with them, and often felt condemned. At the end of the third year, with my family, and a young man who was a neighbor, I started for this country, and reached here in January, 1872, enjoying the trip very well. I found a brother here, who at the time lived with the Missionary Baptists, and for that year I settled within one mile of him. I wish to note here, that it is six years up to this time since I was with those Old Baptists in Louisiana. In the spring I began to get into trouble worse than any I had ever had; at the same time, if asked to tell what was the matter, I could not tell. I had been feeling for some time that I was under a burden of something, but could not tell what it was. Up to this time I had a hope to boast of, but now this hope was not so strong. About this time I was in company with my brother and some others, and they were talking and telling of their hope, and asked me of mine. I remember telling them that my hope was not worth a farthing, at which they seemed to be surprised. Now, dear brethren, as I for some time had been in much trouble, and had been carrying a burden, and really knew not what the trouble meant, nor what the burden was, by some means I was brought to see and feel myself to be one of the greatest sinners living. So the burden I was laboring under was sin, which produced this trouble, and now I set to work with all the power I had, for I had the remainder of my great hope to fall back upon. Here it seemed there was much to be done, and but little time in which to do it; for by this time I had not only found myself to be a great sinner before God, but I was a perfect mass of corruption in

his holy sight. But notwithstanding all this, not once did I think of impeaching God with injustice. Hell, as I thought, is the place for me, because I am not fit for heaven. I was ready and willing to exchange places with the brute creation. This may seem to some a dreadful fire for one to get in, but I am only trying to tell the condition I had been in, and as yet no relief; the burden heavier and the trouble greater. I could not, after all my prayers and struggles, see anything in myself that I had done or could do whereby God would save me, nor how God in all his goodness and justice could be the Savior of such a wretch as I was; and the words of the poet sounded well in my ears:

"If my soul were sent to hell,
Thy righteous law approves it well."

The trouble and weight of the burden was now very great, and hope nearly gone. But ere long I must lose all hope, which I did, and then for some time I was without hope and without God in the world; but the next I knew of myself, that burden and trouble was gone, and I had a hope which was and is worth more than all else. This hope which I now have I can never tell the worth of, although at times it is very small; but then it seems to be worth the more. In the summer of 1874 I found a few in Nacogdoches County that could tell my travels, and I manifested a desire to live with them by rising to my feet and giving them the old preacher my hand in their conference meeting on Saturday before the third Sunday in July, 1874, and on the first Sunday in August of the same year I was baptized near home, as this was my wife's wish, by Elder Jacob Duck. I now am a member of a church in this county, constituted a little over two years ago by Elder Benjamin Parker. We then called for a pastor, but got none. The brethren soon after gave to me the privilege and liberty to serve them, which I am trying to do. I have had many sore trials to pass through since I was baptized, but I will not attempt to tell them now.

Dear brethren editors, if this comes to you, you have a place for it, even if it is in the waste-basket. It is imperfect, as I feel myself to be, and I do not want it to crowd anything out of our paper.

Now, dear brethren and sisters, if I am not mistaken, my heart's desire is that we all may be saved from many things while living in the flesh, being satisfied that all God's children are eternally saved. May the grace of God be with us all, that we may be able to surmount every difficulty, and ride over all opposition. Brethren and sisters, wherever you are, when it goes well with you, pray for me.

U. J. BELL.

CRITTENDEN COUNTY, Ky., March 29, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN:—In the SIGNS OF THE TIMES, Vol. 49, No. 3, is a communication written by brother Durand, and he asks the question, "To whom is the gospel preached?" There is as much

controversy in regard to that subject as almost any other that could be mentioned. I want it understood that I fully indorse his position, and when I read his article I felt that I wished to pen a few thoughts on the same subject, for your examination and disposal.

If the Arminians were to give up the idea that the proclamation of the gospel is the means of quickening dead sinners into life, their machinery would have to stop, and their fabric would fall to staves; for that is the hobby they jump on to ride into power. But it is not bible doctrine, neither is it Baptist doctrine, nor was it ever believed by the people called Baptists, until the general atonement system came into fashion, and that came from James Arminius, a man that died at Leyden, in Holland, in 1609. But says one, was not general atonement believed by the Baptists from the days of the apostles to the present time? I answer, No; and every well informed man knows better. The Baptists that composed the first association in America contended as strenuously for special atonement as the Old Baptists do to-day; so the Baptists in America in 1707 were just what the Old Baptists are to-day.

But to the subject, Is the proclamation of the gospel the means which God has ordained to quicken dead sinners? If so, how many did he intend to quicken by it—a part or all? If a congregation of sinners are sitting under the sound of the gospel, are not the means being used? And if it quickens one sinner, why not all that are present? Suppose the question were asked, Why were you quickened into life? One replies, Because I heard the gospel preached. If that was the cause, will not the same cause produce the same effect on all other sinners? But stop, says one; you must obey it. Obey a thing in order to be quickened by it, when quicken means to make alive? Now, the idea of obeying a thing in order to be quickened by it, is too absurd for any rational person to admit. If the proclamation of the gospel is the means of conversion, it is the only means, for the bible teaches but one plan. Then, if we have to hear the gospel preached in order to be saved, suppose we were deaf and could not hear God's plain, we would be left out. But the apostle says, "The natural man receiveth not the things of the spirit of God."—1 Cor. ii. 14. Is not the gospel one of the things of the Spirit? If so, the dead sinner cannot receive it. How then can it make him alive? The preaching of the cross is to them that perish foolishness; but unto us that are saved it is Christ the power of God.—1 Cor. i. 18. We see from this declaration to whom the preaching is beneficial, and also to whom it is not.

Why was the preaching of Paul foolishness and a stumblingblock to part of the Jews and Greeks, and power and wisdom to others? Paul gives as the reason that a part of them were called. But the idea now prevails that the preacher is sent to call

sinners to repentance. If that be the case, then all were called to whom they preached. But Peter said, "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. Paul says, "Much more then, being now justified by his blood, we shall be saved from wrath through him."—Rom. v. 9. He does not say, If you hear the gospel. The angel said, "Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. He does not say, If they hear the gospel. Paul says, "By one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous."—Romans v. 19. Not if they hear the gospel, but it is the work of Jesus that saves sinners, and not the work of the sinner nor of the preacher. Paul says, "Who hath saved us, and called us with a holy calling, not according to our works."—2 Tim. i. 9. If we have to perform a work in order to be saved, are we not saved according to our works? I take the position that all the work that is necessary to the eternal salvation of a sinner is the work of Jesus. All the graces necessary to the eternal salvation of a sinner are the gift of God from first to last. For Paul says, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works," &c.—Eph. ii. 8. Some tell us now that it is of works. If so, Paul was mistaken. But hear Paul again, Rom. ix: "I say the truth in Christ; I lie not." Paul tells us here that he is not going to lie about this. Verse 9: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Are not works excluded here? But we are told in this country that we must work, will and run, or we will never get to heaven. The Arminians do not say that Paul did lie, but when the Old Baptists preach as Paul did, they say it is not the truth. When we preach the gospel, is not that a good work? Is not that a righteous work? If it is, it does not save sinners; for Paul says, "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."—Titus iii. 5. So the command was given by Christ, "Feed my sheep; feed my lambs." If the command had been to make sheep and lambs, no doubt God's humble ministers would have been engaged in that work long ago; but they desire not to go beyond the command, consequently they preach the precious promises and build up the people of God in their most holy faith, as commanded. "Comfort ye, comfort ye my people, saith your God."

In conclusion, I will take the position that the doctrine of salvation by grace, and by grace alone, is the only system that ever was preached by any people that is sufficient to reach the case of the human family in every condition. I challenge the Arminian world to contradict it. The Old Baptists are the only people that preach salvation alone by grace.

Your brother in Christ,

J. B. HARDY.

KANSAS, Carroll Co., Ga., March 9, 1881.

ELDER G. BEEBE & SON—DEAR BRETHREN:—We do not feel willing to part with the SIGNS, for it is like an old and true friend. May God direct the minds of its able writers to still speak comfortably unto Jerusalem. We read in Solomon's Song, "It was but a little that I passed from them, but I found him whom my soul loveth," "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "I am my Beloved's, and my Beloved is mine." Then follows the reply of her Beloved, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem." "My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her." There are many organizations that claim to be the church of Christ; but unless they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; they have no right to make the claim, nor can it be allowed. The church which was set up at Jerusalem is the only pattern, and unless conformed to this pattern all pretended churches or religious organizations whatever may be their pretensions are spurious. The Lord does not say to them, "Behold, thou art fair, O my love; behold, thou art fair, O my dove. Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." O what precious words; how cheering to the poor; yes, to the poor, disconsolate child of God. When you have been permitted to see him thus, has he not appeared to you as the chiefest among ten thousand and the altogether lovely? And you have joined in songs of praise unto his holy name. "Let the inhabitants of the Rock sing." And those only who inhabit this Rock can join in the song. Of all others it is said, "Their rock is not as our Rock." Our Rock is the God of salvation. Their rock fails them in the time of their need, and is unable to help them in the hour of their extremity. It cannot save them. Of our Rock it is said, "His work is perfect: for all his ways are judgment: a God of truth, and without iniquity: just and true is he." He only can say, I will work, and who shall hinder? He says of his people, "They shall return and come to Zion with songs and everlasting joy upon their head, and sighing and

sorrow shall flee away." He speaks as the God of omnipotence. He speaks, and it is done; he commands, and it stands fast. He saves the poor, and the needy are delivered by him. "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" And with the psalmist we cry unto the Lord, "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble. Incline thine ear unto me in the day when I call; answer me speedily. For my days are consumed like smoke, and my bones are burned as a hearth." Thus we are oftentimes inclosed in the darkness of this world and for a time lose sight of our dear Redeemer, that dear friend that sticketh closer than a brother. Then with Job we exclaim, "O that I knew where I might find him; I would come even to his seat." Thus we lose sight even of his mercy seat, and for a time he ceases to commune with us there, and we cannot find access at the throne of grace, for he appears to shut out our prayers. With afflicted Job we say, "Behold, I go forward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him." Thus we are made to possess months of darkness, and we look back with mournful delight to the time of love. Let me assure you, dear mourner in Zion, though your sins like a thick cloud of darkness may hide him from you, yet he still shines in the gospel heavens with the full blaze of the life-giving beams of his grace; and although by reason of the thick darkness you cannot see him, still he sees you; for darkness and light are both alike to him. He watches over you, he guards you, he protects you, and he keeps you as the apple of his eye. These are the days of our mourning, but they shall be ended. A few more trials, a few more conflicts, a few more days of mourning, and we shall be called home to bask in the full blaze of the heavenly beams of the glorious Sun of Righteousness.

The foregoing is at your disposal, dear Elder Beebe. Truly thou art a father in Israel, and may your powers of mind and body be preserved yet many years, that we may have many more able and precious communications to comfort and instruct those who are left behind when you are gone to rest in the bosom of your God. Farewell.

RICHARD PATTERSON.
E. HATFIELD.
J. G. KING.

SCOTT'S VALLEY, July 4, 1880.

DEAR COUSIN JAMES:—Yours of the fifth of May and thirteenth of June respectively have been received, and contents noted. I will now proceed to answer in part, but not in consecutive order. You desire that I should try and improve my penmanship, and I think your plan a very good one. I not only write a very poor hand, but am frequently not able to keep my hand and head

on the same thought at one time, and when I look over what I have written, I discover that I have not expressed all I intended to. But lest I should weary you with too much prolixity about myself—a very trivial subject, I will proceed to notice your request that I should write for publication in the SIGNS. The same reasons are applicable in this as in the first case, with the additional reason that it would tax the time and patience of the brethren editors to peruse it, in order to ascertain whether it was deserving of notice. But as you wish me to preach a sermon on paper, I will comply, and you shall be my auditor. The text is one of which you have spoken in your well-timed and very welcome letter, and Julia, my daughter, shall transcribe for you.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass."—Isa. xl. 6. And Peter says, quoting Isaiah, "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever."—1 Peter i. 24. It may be pertinent first to inquire, Whose or what voice did the prophet hear? The voice cried, said the prophet. It was not the voice of man, although a part of the announcement of that voice is but the sad experience of all the silent nations that people the tomb, as well as the ever-present thought of the living. "For the living know that they must die," "and pass away as the grass of the field." But this voice must have proceeded from one occupying a position far above the range of human audience; for it not only proclaims the mournful dirge of Nature's expiring breath, but lights up the vaults of the tomb with the declaration, The word of the Lord shall stand forever. Far out above the utmost limit of nature's light I see dimly imaged to my small measure of faith a holy one. His omniscient, unblanching eye holds in full survey the annals of both time and eternity. That one is the Holy Ghost. He proceeds from the Father and the Son. He is the spirit of Jesus, the spirit of prophecy. Therefore let us consider ourselves the auditors of the Holy Ghost, who moved the holy man of old to cry, "All flesh is grass." Yes, for "All flesh has corrupted his way." "Dust thou art, and unto dust thou shalt return." Impending doom! and is there no reprieve? Look at that tender infant. It has just this moment beheld the light of day, just now it drew in for the first time the vital air; another look—it is gone. See that old gray-headed sire. The evening breeze plays sportively with his whitened locks, many storms have blown against and over his castle, disease has swept away the companions of his youth, and death has carried down the children of his age. Shall one who has survived so many storms bid defiance to the mower's scythe? But no, I see him vanish; he is gone down to the sides of the pit, and all are drawing after him. Ah, what a background is this of darkness and of woe! Is it not a

fitting place for God to work? How brightly must his work shine against the clouds of so dark a night! And so it does right here in the midst of this darkness, for "the word of the Lord endureth forever." And this word is preached unto us by the gospel. Ah, such soothing sounds, such melody to the fainting soul; the shadow of a great Rock in a weary land. The heavens were of old by this word. All things were made by him, and without him nothing was made that was made. He is at once the power of God and the wisdom of God. Hear him. "I, wisdom, dwell with prudence, and find out knowledge of witty inventions." He is the beginning of the creation of God. All things were made by him and for him. Now, let us look into this Word by faith and in him we shall find dwelleth all the fullness of the Godhead bodily, and we shall behold his body, which is the church, the fullness of him that filleth all in all. Now, what a picture we behold set in a background of wretchedness and death. Now, this eternal Word is that Jesus who came to restore all things, to give back to the law its wanted honors, to purchase back a lost and ruined church, to rob death of its victims and raise up the ruins of many generations. God's eternal purpose will ultimate in complete fulfillment, and this purpose runs through all the events of time. Then let nature sink and die; let the loud, hoarse notes of the ocean's voice mingle with the spheres, but let me stand on this Rock of Ages. I ask no more.

JULY 15.

I have written the above at intervals, as I had opportunity. I have only used words, where volumes are necessary, to express all the meaning which lies in the embrace of the text. To speak of the eternal purpose of God, to which all the events of time and even time and nature, too, are incidental, who can, except an Arminian, read the inspired word, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son," or, "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 not perceive that God's purpose to save lost sinners existed long before the fall of man or the creation of the world? Yea, from eternity itself. For if he gave the saints grace in the second Adam before the first was created, then it follows, by irresistible logic, that he knew the first or earthly Adam would sin and fall before he made him; and if he knew he would sin and fall before he made him, so as to meet the grace given in Christ, then it follows, conclusively that God is possessed of foreknowledge, and that is precisely what the scriptures teach concerning him; for the apostle James, in Acts, declares, "Known unto God are all his works from the foundation of the world." If I believed that God did not possess the attribute of foreknowledge I could not believe the

predictions of the prophets, for it is evident that man, in this respect, is of yesterday, and knows nothing. Either the prophets must be possessed of infinite foreknowledge, or God who inspired them must be, is evident, or all prophecy is guess work only; and this is an absurdity. Credulity itself is reluctant to believe, ignorance stands half in doubt, and reason smiles derisively. We conclude from this analysis that God, and God alone, is possessed of infinite foreknowledge. With this doctrine the scriptures are luminous. Now, if we take into consideration his divine wisdom, his omnipotent power, his immaculate holiness, his inflexible justice, we could not fail to perceive that he would punish sin in his subjects; and on the other hand, if we take into view his consummate goodness, his amazing mercy, his unspeakable love, and his unwavering justice, we must conclude he will forgive sin when properly atoned for. And this doctrine is clearly visible in the scriptures, to faith's eye. I think all these propositions are evident from holy writ. Now, let us go back to the text. "All flesh is grass," and as the flower of grass it passeth away; "but the word of the Lord endureth forever." And we will be able from the suggestions above written, compared with appropriate passages of scripture, that it was God's purpose from eternity to save his people from the ruins of the fall in their earthly head, and conform them to the image of his Son, their spiritual Head. In view of such astounding mysteries how appropriate the language, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things; to whom be glory forever. Amen." Again, "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." Thus we are made to understand Paul's knowledge of the mystery of God and of Christ. But, "except a man be born again he cannot see the kingdom of God," for "the natural man receiveth not the things of the spirit of God;" for he has no spiritual optics, therefore no amount of spiritual light will illuminate him. The world receiveth not the spirit of truth, because it seeth him not. John saw a vision on the isle of Patmos, the consummation of God's eternal purpose and grace, a description of the city of God, with its jasper walls, its pearly gates, its golden streets, its river, and tree of life. And the city hath no need of the sun, for the glory of God doth enlighten it, and the Lamb is the light thereof. O what ravishing beauty lies just beyond these. O that spiritual temple, that building of God which hath foundation, whose builder and maker is God. All these terms and figures, with many more, taken from the things with which we are familiar, and used by the Holy Ghost to set forth to our weak understanding the glorious state of the church of Christ, which he redeemed with his blood. This is his strange work and his wonder; for he will make Jerusalem a joy and her people a rejoicing; then we will rejoice forever in what he creates.

Dear brother, if you think this worth publishing you may do so; if not, cast it into the waste-basket.

I. N. NEWKIRK.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1881.

THE LAST EDITORIAL ARTICLE WRITTEN
BY ELDER GILBERT BEEBE.THE CORNER, NAIL, THE BATTLE
BOW AND EVERY OPPRESSOR.

DEAR BROTHER BEEBE:—Please give your views on Zech. x. 4: "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." I do not recollect of ever having heard any of the brethren preach from this text, and would be glad to have your views upon it, if agreeable to your feelings to give them, and oblige

Your unworthy brother in gospel bonds,
JNO. R. MARTIN.

FRANKLIN Co., Va., April 4, 1881.

R E P L Y .

It would afford us great pleasure to comply with the request of our highly esteemed brother, if we were sure that anything we can say would clearly explain the meaning of the Spirit in the use of the figurative expressions employed in the text. There is danger of running into vain and imaginary speculations when we attempt to elucidate some of the dark metaphors which the Holy Spirit has employed in the scriptures of divine truth. The parables and dark sayings of our God are evidently designed to teach us our dependence on him to reveal to us the hidden treasure which they conceal from the wise and prudent of mankind, that we may the more fully realize our dependence on him to open the scriptures to our understanding.

The prophet Zechariah was cotemporary with Ezra, Nehemiah, Joshua, Zerubbabel and others who prophesied the deliverance of Israel from her seventy years captivity in Babylon, their return to Jerusalem, and restoration of their city and rebuilding of their temple, in all of which the spirit of prophecy evidently pointed to the coming of the Messiah and the setting up of the Redeemer's kingdom under the gospel dispensation. In the chapter preceding the one in which our text is found the cheering prediction is proclaimed in these words: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This prediction is applied directly to the coming of Christ.—Matt. xxi. 1-11, and John xi. 15. At the time when the prediction should be fulfilled, the Lord by the prophet adds, "And I will cut off the chariot from Ephraim, and the horses from Jerusalem, and the battle bow shall be cut off, and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." All this seems to look forward to the breaking up of the old Jewish dispensation, the breaking down of the wall of partition which had separated the Jews and Gentiles. The time indicated by the Lord in these words: "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and

his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."

The whole connection of this prophecy seems to present under many metaphors, first, the literal purging of Judah from her idol shepherds and abominations, and the cutting off from Ephraim and Jerusalem the horse and chariot, battle bow, and all the idolatrous defenses in which they had trusted, drive out all their oppressors, and to restore them their city, temple and privileges, and in doing this figuratively set forth the redemption of his spiritual or anti-typical Jerusalem from her captivity and bondage.

Here the pen that for nearly fifty years had not wearied in its labors of consolation, admonition and instruction, was laid down never to again be taken up in its editorial labors. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And may he enable us to be still and know that he is God.

CONTINUANCE OF THE PUBLICATION OF
THE "SIGNS OF THE TIMES."

We trust it is with a proper appreciation of the great responsibility that has thus suddenly fallen upon us that we inform our brethren of our intention to continue the publication of the SIGNS. For several years we have been associated with our dear father in the publication of the paper, and though we have not felt to occupy much space in the editorial department at the exclusion of what we knew to be matter better calculated for the comfort and instruction of our readers, yet at the same time we have been thoroughly conversant with all the contents of business letters, and communications for publication, inquiries after truth, and everything pertaining to the publication of the paper, and therefore think we fully understand what our subscribers want.

We are not prepared to say just at present what our future business arrangements may be, further than that we propose to engage the aid of an acceptable minister of our faith and order to take charge of the editorial department, and in doing this we desire the counsel and advice of our brethren. We do not wish to be hasty, but to watch and pray and endeavor to be governed by the moving of the hand of providence. We have several editorials, still unpublished, from the hand of our beloved father, written preparatory to leaving to attend the spring associations, but God in his wisdom has seen fit to take him to himself, to join that association that will never break up. O may he give us grace that we may be enabled to heed the exhortation, "Be ye reconciled to God," which he so earnestly gave in his last discourse.

We have received the assurance of several of our prominent brethren that their kind and efficient aid will still be extended to the SIGNS, and that they will use their influence in its interest; and thus encouraged, we continue on. The publication for the present, at least, will be continued under the old firm name of Gilbert Beebe & Son.

AGENCY.—Elder Wm. L. Beebe has kindly consented to act as our agent in receiving subscriptions, collecting money for the SIGNS, and for books, &c., and is duly authorized by us, and we cordially commend him to the favor and fellowship of all our brethren and friends among whom he may sojourn.

MINUTES

OF
ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,
SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

BOOK BINDERY.

Having connected a book bindery with our printing office, we are prepared to execute all kinds of work in that line, and any of our friends having files of the SIGNS, sheet music, or anything they wish bound, are requested to mail the same to us, which can be done at the cost of eight cents a pound postage, and we will execute all orders promptly, in excellent style, and at satisfactory prices.

G. BEEBE & SON,
MIDDLETOWN, N. Y.

NOTICE.

I would say to friends wishing to telegraph to me that my nearest office is Stockton, N. J. My post-office address is Locktown, N. J.

A. B. FRANCIS.

MARRIAGES.

On the 5th of April, 1881, by Elder J. F. Johnson, Mr. M. F. Perry and Miss Gertrude, daughter of Wm. and Sophia Sleadd, all of Shelby County, Ky.

OBITUARY NOTICES.

DEAR BROTHER BEEBE AND SON:—I am requested to write and send you for publication in the SIGNS OF THE TIMES an obituary, as a tribute of respect to the memory of our dear old brother, Elder Peter Culp, who fell asleep in Jesus on the morning of the second day of March, 1881, after suffering several weeks, being eighty-eight years, six months and fourteen days of age.

Brother Culp was born in South Carolina, on the 14th day of September, 1792, and there grew up to manhood and married Elizabeth McFadden. He remained there until about the year 1829, when he moved to Fayette County, Tenn. I think he obtained a hope that God for Christ's sake had forgiven his sins about the year 1822, but did not unite with the church until he came to this county in 1832. Mt. Pisgah Church was constituted, and he and his wife joined the same day, and were baptized by Aaron Compton, and brother Culp shortly afterwards began to speak in the church. His gift was well received by the brethren. He was ordained in 1843, and shortly after was called to the care of Mt. Pisgah Church; which he held till his death; consequently he never was a member of any other church.

He and his wife raised sons and daughters. His wife died, and he afterwards married a Miss Parks. She did not live long, and he married a third wife, who lived a few years and died. His three wives were laid side by side at Mt. Pisgah meeting house, and now he is laid by them. He married a fourth wife about four months before his death.

Brother Culp was an able advocate of the doctrine of salvation by grace, and contended earnestly for the new birth as necessary to enable a mortal to worship God, and that this birth is the alone work of him who has said, "I will do all my pleasure." He was firm and unshaken in the doctrine, and faithful to his trust. The writer of this has been yoked with brother Culp in the ministry for a number of years, and will miss him very much. He has finished his course, having fought a good fight, and I doubt not that he is gone to receive a crown of righteousness, which the Lord, the righteous Judge, will give to all who love his appearing.

Thus another herald of the cross is called from the church militant to the church triumphant, and we must submit, and know that the Lord is God, and does what seemeth him good.

Your brother, I hope, in the bonds of love,
W. S. DAUGHETY.

FAYETTE COUNTY, TENN.

DIED—In Norfolk, Va., at the residence of my brother, Col. Kader Biggs, on the 18th of December, 1880, my dear and only sister, Miss Louise France Biggs, of softening of the brain, aged sixty three years, one month and one day. Her parents were Elder Joseph Biggs and Chloe Biggs. She was born in Martin County, N. C., on the 17th of November, 1817, and lived most of the time in Williamston, with the exception of seven years she lived with me.

She professed a hope in Christ and joined the Old School Baptist Church at Skewarkey, June 11, 1853, and was baptized by Elder C. B. Hassell. She continued a useful and very devoted member of the church there till her death, a period of over twenty-seven years, and was very constant in attending her meetings, and during her lifetime made some visits to the Northern associations. She was remarkably kind and attentive to the sick of her acquaintance. She visited with me the last meeting of the Kehukee Association, held at Moratock, and after returning to Mrs. Martha Crawford's, in Williamston, her home, she complained of being very unwell, and remained so some time, when it was thought advisable to take her to Norfolk, where she could be under medical treatment, and where, after lingering for some seven weeks, she fell asleep in Jesus, as we confidently believe, in the triumphs of that faith she had so long professed.

"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."

Truly yours,
JOS. D. BIGGS.

DEAR BRETHREN BEEBE:—By request I send you for publication in the SIGNS OF THE TIMES the obituary of brother **Judson O. Echols**. He was born Jan. 30, 1834, in Jasper County, Ga., and was married to Miss Sallie A. Hearn, Aug. 24, 1853, in Carroll County, Miss., by Henry Pitman, a Missionary Baptist preacher. They afterwards emigrated to Arkansas, and from there to Smith County, Texas, and about the year 1875 bought a farm in Van Zandt County, Texas, and moved on it, where he died on the 24th of January, 1881, at four o'clock a. m., aged forty-seven years lacking four days.

Brother Echols made a profession of faith in Christ as his Redeemer, and joined the Missionary Baptists; but not feeling at home there, in June, 1878, he related the dealings of the Lord with him to the church at Big Spring, where the writer is a member, and was baptized by Eld. John R. Martin. He remained firm in the faith up to the time of his death, and gave unmistakable evidence of a vital interest in the saving grace of God, admonishing the brethren, several of whom were with him, to go on in the service of the Lord. He was perfectly rational to the last, and fully conscious that his departure was at hand. He talked as long as he had strength, which was within a few minutes of his death. I was with him the day and night before his death. He called me to his bedside and told me that he was satisfied he could not live much longer, and said the nearer the time came the stronger was his faith in the Redeemer. He told his wife when first taken that he would not get well, told her all about his business matters, and that he wanted her to get my brother, F. Odom, to settle up his business and advise with and assist her. He was anxious to see and talk with our dear brother and pastor, Eld. J. R. Martin, but he living twenty miles distant, and having some engagements he could not well neglect, did not get to see him.

Brother Echols had a complication of diseases. He had been suffering with dyspepsia for several years, but I believe pneumonia was the principal disease in his last sickness. His family consisted of his wife and her sister, the latter almost helpless. They truly are entitled to, and doubtless have the heartfelt sympathy of the community generally. Brother Echols leaves a host of friends and relatives, together with Big Spring Church, to mourn his departure. Also a heartbroken and weeping widow. May God give her grace equal to her afflictions, is my desire and prayer for his name's sake.

D. ODOM.

GARDEN VALELY, Smith Co., Texas.

I AM requested by my father and mother to send for publication in the SIGNS a notice of the death of my brother in the flesh, **Orthemous Jackson**. Deceased was the second son of Eld. J. G. and H. C. Jackson, and was born to them in Rush County, Indiana, Aug. 14, 1845. He was united in marriage with Charity Sawin, of Bartholomew County, Indiana, Feb. 12, 1863. She had previously been baptized in the fellowship of the Lewis Creek Church, Shelby County, Ind., by my Father, on Sunday after the third Saturday in September, 1859. She died July 13, 1870, having been the mother of four children, two of which preceded her across the dark rolling river, and another followed soon after. He was married to Elizabeth A. Samuels July 22, 1871. She was baptized in the fellowship of Providence Church, Tipton County, Ind., May 15, 1875. My brother was baptized in the fellowship of the same church, Jan. 22, 1865, by my father. His membership remained in that church until his death, which occurred Jan. 23, 1881, at his residence in Tipton County, Ind., at which time we who are left confidently believe that he entered that rest which is prepared for the people of God. His disease was a complication of lung and brain trouble, supposed to have been contracted by exposure during the extreme cold weather about holidays. He was sick about two weeks, during which time he suffered intensely, yet was not heard to murmur. He was not only willing, but was anxious to go and be with Christ, which is far better. He left a wife, four children, father and mother, two sisters and myself, to mourn our loss, besides the church and many relatives and

friends; but we sorrow not as those who have no hope, believing that our loss is his eternal gain.

Yours to serve,

M. M. JACKSON.

HOPE, Ind., March 27, 1881.

DIED—At Geneseo, N. Y., Jan. 4, 1881, after a short illness, **Tyrannus Ripley**, aged ninety-two years and eight months. My first recollection of brother Ripley was more than fifty years ago, when he would come to my father's to attend with him the covenant and preaching meetings held near our house. He was identified with my father and others in their firm adherence to sound Baptist principles, and who were, for no other reason, excluded from fellowship at the time the division in doctrine and practice was taking place in the Baptist Church all over the country. He was one of the constituent members of the Old School Baptist Church at Lakeville, organized after every effort towards reconciliation had been exhausted, and remained a sound and consistent Old School Baptist while he lived. But from some cause, over thirty years ago he became afflicted with a mild type of insanity, and was placed willingly in the asylum at Utica, afterwards at Canandaigua, and finally at the Livingston County asylum for the insane, where he remained at his own expense and that of his family until he died. He was a man of temperate and industrious habits, and raised a family of eight sons and two daughters, all of whom, I believe, professed religion and united with the Methodist Episcopal Church, maintaining positions of respectability in society, while three sons and one son-in-law gained honorable eminence as preachers in that denomination. My intimate social relations with the family have been from my youth of the most agreeable nature.

The funeral services were conducted by the Episcopal clergyman at the residence of L. G. Ripley Esq., in this village, and the remains deposited in Green Mount Cemetery, beside his companion.

OUR aged father, **James Dollahite**, departed this life at his residence in the town of Lockhart, Caldwell Co., Texas, on the morning of Dec. 26, 1880, aged eighty-one years, two months and twenty-four days.

The subject of this notice was greatly afflicted in the last years of his earthly pilgrimage, and suffered much from a complication of diseases, which was long and painful. Finally he was stricken down with paralysis of the brain, which laid him upon a bed of languishing for a long time, all of which he bore with resignation to the will of him who had called him out of darkness into the light and liberty of the children of God. He esteemed the SIGNS OF THE TIMES very highly—next to the bible; they were his great comfort.

The deceased was born in the state of North Carolina, united with the Baptist Church of the Primitive order, in Henry County, Tenn., and was baptized by Elder James Conyers, May 2, 1831. He lived an exemplary life all through the years of trial in this world of sin and sorrow. He held the office of deacon in the church for many years, and honored the high calling of his profession by a godly walk and conversation. He leaves six children and many grandchildren, with the church and many friends, to mourn their loss, which we believe is his eternal gain. May God grant that this may be the happy lot of us all.

A. B. WILEY.

BASTROP, La.

DIED—At his residence near Bloomville, Ohio, Jan. 20, 1881, after an illness of forty-two hours, **Job Dove**. Brother Dove was born in Rockingham County, Va., Jan. 15, 1820; was married to Elizabeth Ann Coffman, June 20, 1841; was baptized November, 1853, by Elder Keyser, at Brock's Gap, Va.; moved to Seneca County, Ohio, October, 1854, and united with Honey Creek Church March 7, 1857.

Brother Dove leaves behind him our sister Dove, the wife of his youth, who is in feeble health, and has been for years, with heart disease, and her eyesight has become very much dimmed. He also leaves eight chil-

dren, five daughters and three sons, of whom one son and one daughter, with their mother, are members of the Honey Creek Church. Of our departed brother it may be truly said that he adorned the doctrine of God our Savior, and it was apparent that the grace of God which bringeth salvation taught him to live a sober, righteous and godly life in this present world; for he was a kind and affectionate father, a dear and loving husband, and as a church member was orderly, loving the brotherhood, and was beloved by all who knew him. His family and the church will miss him, and will long remember him. By request, I spoke to the people on the day of his burial, a large, solemn and attentive congregation, from these words: "And I give unto them eternal life."—John x. 28. After which his remains were deposited in the grave, near the meeting house.

May the covenant-keeping God be a husband to the weeping widow, and comfort her, and be a father to the children, and lead them by his spirit into the word of truth, that they may have in remembrance the wholesome example their father gave them. This is my desire and prayer.

LEWIS SEITZ.

BLOOMVILLE, Seneca Co., Ohio.

DIED—April 2, 1881, my aunt, **Mrs. Susan Hopkins**, in the 87th year of her age. She had been afflicted for a number of years with an ovarian tumor. She also had dropsy, and was a great sufferer. Although she had never made a public profession of religion, she gave evidence of being a subject of grace, but always felt too unworthy to ask a name and place among the people of God. For many years she attended the church meetings of the Old Baptists at Georgetown, and listened with a feeling interest to the preaching of our beloved brother T. P. Dudley, indorsing his preaching, and was a firm believer in the doctrine of salvation by free, rich and sovereign grace. I attended her funeral on yesterday and tried to preach from Job xiv. 14. We believe that our loss is her eternal gain.

In much affliction your brother,

J. TAYLOR MOORE.

DIED—At North Berwick, Maine, Feb. 9, 1881, sister **Olive Quint**, aged seventy-one years. Sister Quint was baptized by Elder Hartwell as many as forty years ago, united with the Old School Baptist Church in this place, and remained a worthy member until she died. For quite a number of years her health has been such that she was not able to get out to meeting but a few times, but when she did get out she felt that the church was her home. She lay very weak and feeble for a long time before she died, but was very patient in all her sufferings, waiting for her time to come to go home. She never had any children of her own, but fell into the care of those that were as good to her as if she had been their mother. May God bless all that mourn.

WM. QUINT.

NORTH BERWICK, Maine, April 2, 1881.

APPOINTMENTS.

ELD. S. H. Durand will, providence permitting, preach at the house of brother H. Wolf, 49 Plain St., Albany, N. Y., on Monday evening after the fourth Sunday in May, 1881.

ON TRIAL.

"THE YOUTH'S HOME JOURNAL,"

Beginning with July, will be sent to NEW SUBSCRIBERS, on trial, SIX MONTHS, for the nominal sum of FORTY CENTS, or THREE subscriptions for ONE DOLLAR; larger numbers at the same rate. This offer applies only to new subscribers, and embraces the last half of current year. To secure the advantage of it, orders, with money, should be sent at once. Any one can get a club of three or more, which brings the cost to 33½ cents each, six months.

ADDRESS,

J. G. SAWIN.

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ABSENCE OF JESUS.

I count it long since I received
A visit from the Lamb;
I fear some fault my Lord hath grieved,
For full of faults I am.

Often, ere now, when I have erred,
Thou hast in love reproved;
Instead of anger, which I feared,
Thy pardoning love I've proved.

Then, O thou great Unsearchable,
In honor of thy name,
Return, and shine, and let me feel
Thou art, my God, the same.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church in the city of Baltimore, Md., to commence on Wednesday before the fourth Sunday in May, (18th) 1881, and continue three days.

An invitation is extended to the brethren, sisters and friends. Those coming from a distance that come on Tuesday will come to 146 Front Street, Baltimore, to be cared for or directed. Those coming from near by will go to the meeting house, in Madison Street, near Calvert, on Wednesday, where they will make themselves known.

JOHN THORNE.

THE Warwick Old School Baptist Association is appointed to be held with the church in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, (8th) 1881, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R., from the east or west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Those coming through the city of New York can reach here at 10.56 a. m. on Wednesday, by taking the cars at the foot of Chambers Street about 8 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

G. BEEBE, Pastor.

THE Delaware Old School Baptist Association will convene with the London Tract Church, Chester Co., Pa., on Wednesday before the fifth Sunday in May, (25th) 1881, and continue in session the two following days.

A cordial invitation is extended to ministering and other brethren, sisters and friends of our faith and order to meet with us. Those coming from Philadelphia will be met at Landinburg, Del. W. R. R., on Tuesday evening at 6.30, by friends, and taken to their homes. Those coming from the south will leave Baltimore about 3 p. m. on Tuesday, and will be met at Newark, Delaware. Those coming from Salisbury will be met at Kirkwood, Delaware R. R., on the same day.

By order of the church.

SAMUEL DENNISON.

THE Delaware River Old School Baptist Association will be held with the church at Southampton, Bucks Co., Pa., on Wednesday before the first Sunday in June, (June 1st) 1881, and two succeeding days.

All lovers of the truth and our ministering brethren are cordially invited to meet with us and partake of the rich provision prepared for our Father's children.

Those coming from the south and west will take the Philadelphia & Newtown cars, at North Penn Depot, American and Berk Sts., Philadelphia, for Southampton Station; and those coming from the north and east will come on the Bound Brook Road, (foot of Liberty Street, New York City) to Bethayres, and there change cars for Southampton, where all will be met on Tuesday afternoon and conveyed to our homes.

I. P. HELLINGS, Church Clerk.

THE Chemung Old School Baptist Association have appointed to convene with the Asylum Church, at Vaughan Hill, Bradford Co., Pa., on Wednesday before the third Sunday in June, (15th) 1881, and two following days.

Those coming to the Chemung Association from the north, east and west, will take the train on the Lehigh Valley R. R. which leaves

Waverly, N. Y., at 6.15 p. m., on Tuesday, or 4.15 on Wednesday a. m., and come to Rumerfeld, where they will be met.

A cordial invitation is extended to all brethren, sisters and friends.

SILAS H. DURAND.

THE Conference of Western N. Y. will be held, the Lord willing, with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and Monday following, (June 19th & 20th.)

THE Turkey River Old School, Predestinarian Baptist Association will be held, providence permitting, with Otter Creek Church, at the house of brother Thomas Blake, in Black Hawk County, Iowa, 12 miles north-east of Waterloo, to commence on Saturday before the first Sunday in June, 1881, and continue three days.

Brethren coming from the west and south will be met at Waterloo. Those coming from the east will be met at Jessup, all on Friday preceding the meeting, and conveyed to the place of the meeting.

We give all our brethren and sisters, and all lovers of the truth, a cordial invitation to meet with us, especially our ministering brethren.

S. P. MOSHIER.

THE Sandusky Old School, Predestinarian Baptist Association will convene, if the Lord will, with the Honey Creek Church, on Wednesday before the second Sunday in June, at 10 o'clock a. m., at which time and place we cheerfully and heartily invite all our brethren, sisters and friends, especially our ministering brethren, to meet with us, and we hope a goodly number may come to us in the fullness of the blessing of the gospel of Christ.

Those coming by rail-road from the north or west can come directly to Bloomville the day before the commencement of the meeting, where they will find teams to convey them to places of entertainment and to the meeting. Those coming from the south will change cars at Tiffin and come to Bloomville. Those coming from the east and south-east by way of the Mansfield will come direct to Bloomville. The association will be held four miles from Bloomville.

LEWIS SEITZ.

THE Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 2d, 3d and 4th, 1881.

WM. H. GASTEN.

THREE DAYS MEETINGS.

THE Old School, Predestinarian Baptist Church called Sugar Creek, in Crawfordsville, Indiana, have agreed to hold a three days meeting, commencing on Friday before the first Sunday in June, 1881. We invite all our brethren and sisters to come, and all the ministering brethren that the good Lord may be pleased to send.

Done by order of the church. M. M. VANCELEAVE, Mod. ISAAC STOVER, Clerk.

YEARLY MEETINGS.

Our annual three days meetings will be held as follows:

At Little Flock, Anderson Co., Ky., on the 27th of May, (Friday before the fourth Saturday) and two following days.

At Bethel Church, on Friday before the first Saturday in June.

At Salt River Church, on Friday before the second Saturday in June.

All to continue three days.

J. F. JOHNSON.

OUR yearly meeting will be held with the Dry Fork of Twin Church on the second Sunday in June and Saturday before. We invite our brethren and sisters and all lovers of the truth to come and see us. Elders Martindale and Thompson of Indiana have promised to be with us at that time.

SARAH COOVERT.

THE Yearly Meeting of the Covenanted or Particular Baptist Church of Ontario will be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continue until Monday noon.

WM. POLLARD, Mod.

D. T. MCCOLL, Clerk.

INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed.

THE SUBSCRIPTION RECEIPTS

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

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

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

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

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

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., JUNE 1, 1881.

NO. 11.

POETRY.

JOB XXIII. 6.

AND will the Lord against me plead
With his almighty power?
I then should be undone indeed,
And could not stand one hour.

No! Christ will put his strength in me
And for me will appear;
With God my Advocate will be;
What cause have I to fear?

Against my foes the Lord will plead,
In justice cast them down;
But me he'll help in every need,
And grace my head shall crown.

F. W. KEENE.

JOHN VII. 46.

WHAT heavenly music to mine ear
Is my Beloved's voice!
He speaks, and banishes my fear,
And makes my heart rejoice.

He speaks in tones of tender love
To sinners lost, undone,
"For thee I have my life laid down,
And life eternal won."

His voice is with almighty power;
The dead obey his voice;
He speaks to guilty, trembling souls,
And makes their hearts rejoice.

He speaks in words to suit our case,
Which he himself doth know;
He speaks, and angels fly with haste,
His saints he saves from woe.

He speaks in condescending words,
So we can understand;
He says, "I'll guide thee safely through,
And hold thee with my hand."

He says, "I died to save from death;
I live, and ye shall live;
And all the sins which thou hast done,
I freely do forgive.

"Though thou wast bound in sin's hard
chains,
I came to set thee free;
My blood was spilt, my life I gave,
For thee on Calvary.

"Twas there I paid thy mighty debt
And justice satisfied;
I've purchased thee unto myself,
And thou shalt be my bride."

He speaks in sympathizing tones,
His words are healing balm;
When toss'd with waves of doubt and fear,
He speaks, and there's a calm.

His voice has such attracting power,
All come to him that hear;
And to the people of his choice
His words are very dear.

His voice a secret accent has,
Which only his sheep know;
He calls so sweetly, "Follow me!"
That after him they go.

He speaks of all that's in his heart
Toward his dear elect;
He says he will not from them part,
But he will them protect.

One word from Christ new life imparts;
The soul revives and lives;
Puts holy strength and courage on,
And endless praises gives.

His voice oft cheers my fainting heart
And makes my soul rejoice;
O! there is nothing half so sweet
As my Beloved's voice.

F. W. KEENE.

CORRESPONDENCE.

"AND every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. x. 11-14.

Having been much comforted and strengthened by reading and meditating on the above passage of scripture, I take the liberty to pen you a few thoughts on the same for your disposal. If deemed sound, and profitable to the child of God, give them publicity; but if not, suppress them.

In the first two chapters of this epistle the apostle would impress on our minds the exalted character and more excellent name of Christ. Then he represents this character as the proprietor of an house, of which the believer is the component parts. Then the apostle shows the superiority and glory of this spiritual house over the house of carnal ordinances, presided over by Moses. In the eighth chapter the apostle commences to sum up his argument, and shows the excellency and superiority of the High Priest of this new or spiritual house and his sacrifices over the old with its carnal ordinances and divers washings, and continues on until he uses the language of the text, which appears to cap the climax. Then, in view of this excellency, the apostle breaks forth in a forcible exhortation to draw nigh, hold fast, walk by faith. Come then, thou child of God, and read and mark and learn the teaching of this wonderful scripture, sealed and made sure to you by the blood of Christ. And you will observe that in it are three things clearly stated. The atoning sacrifice of Jesus Christ our great High Priest is set forth by way of contrast; then its character is described; and then its consequences are mentioned. First, it is set forth by way of contrast—contrast with that ancient dispensation, which was of divine origin, which conveyed much blessing to Israel, and which had the divine approval resting upon it. In the old dispensation the first point mentioned in the text is that there were many priests. "And every priest standeth;" implying that there were several. There were many priests at the same time; the sacrifices of the temple were too numerous to have been all of them performed by one man. All the descendants of Aaron were set apart to this work, and even then they required the aid of the Levites in certain inferior duties. And as there

were many priests at one time, so there were many in succession. As a priest died, he was succeeded by his son. By reason of infirmity they were not able to continue in their office even through the whole of their lifetime; there was a certain period at which they were commanded to surrender their office to younger men. By reason of mortality the priesthood was perpetually changing; one high priest died and was succeeded by another. Now the reason for the existence of many priests was this, that no one priest had accomplished the work of expiation. The good man has gone to his fathers, and offered up the last of the morning lambs, but the morning lambs must still be offered. The high priest is dead, and there shall be no more opportunity for him to enter into that which is within the veil; but there must be a new one appointed, for the work is not finished. There were many priests, and as one generation passed away another inherited the mitre. Now, herein is the glory of Christ, that ~~there is but one~~; and to this our attention is called by the apostle, that whereas there were many priests, and the sacrifices were hereby proved to be incomplete, since others had to take up the work, here is but one Priest forever, and he has finished his work, and therefore sits down at the right hand of God. In further contrast we observe that as there were many priests, so there were many sacrifices for sins. The sacrifices were offered once, but sin was not put away, and therefore had to be offered again. The great day of atonement came every year, wherein sin was afresh brought into remembrance. There was a day of atonement last year, but the people are unforgiven, and there must be a day of atonement this year. And when that day is over, and the priest has come forth in his holy and beautiful apparel, with the breastplate gleaming in the light of God, Israel may rejoice for awhile, but there is one thought that will sadden her; there must be an atonement day next year, for sin still remaineth upon Israel, notwithstanding all that the house of Aaron can do by all their sacrifices. Yea, and moreover, remembrance of sin was made every day. There was the lamb for the morning; the innocent victim was slaughtered and burned. But the morning sacrifice did not put away the day's sin, for as the sun began to descend in the west another victim must be brought; and so on each morning and each night, victim, victim, victim, sacrifice, sacrifice, sacrifice, because the expiation

was incomplete. But our blessed Lord, the Lamb of God, that taketh away the sins of the world, was sacrificed but once, and that one sacrifice hath completed his expiatory work. In very truth his was a sacrifice of nobler name and richer blood than theirs. Follow the contrast a little further, and observe the apostle's assertion, that the repeated sacrifices of the law could never take away sins. How could the blood of bulls and of goats put away sin? What connection can there be, except in symbol, between the death pangs of a beast and the sins of a man before God? The principle of substitution was by the legal sacrifices clearly set forth, but that was all; those offerings did not and could not provide the actual substitute. The principle of vicarious sacrifice they plainly unfolded, but they provided no real sin offering. How could they? Where, but in the Christ of God, could a propitiation be found? Where else is there one who could in our nature recompense to the injured law of God?

Following the apostle's words, we come to the character of our Lord's sacrifice, and we perceive in reading that it was personal, and entirely within himself. There is but one true atoning Priest. The twelfth verse says, "this man." Shall we call him man? Blessed be his name, he is so; our near kinsman, the Son of man. Shall we call him Priest? He is so, blessed be his name; he is the true Melchisedec. Shall we call him God? Well may we do so, for he counts it not robbery to be equal with God. But this one divinely mysterious person, this unique and solitary High Priest, accomplishes what the many priests of Aaron's race could not compass. They were weak, but he is all-sufficient. He has wrought out eternal redemption, and made an end of sin. And we are told further that as there was but one Priest, so there was only one sacrifice. He offered one sacrifice for sin. He himself was the sacrifice, his body the altar, himself the Priest, himself also the victim. On Calvary's tree he presented himself a substitute for human guilt, and there he bore the crushing weight of Jehovah's wrath in his own body on the behalf of all his people. On him their sins were laid, and he was numbered with the transgressors; and there he in their stead suffered what was due to the righteousness of God, and made atonement to divine justice for the sins of his people. This was not done by many offerings, but by one sacrifice. Jesus offered no other

sacrifice. He had never made one before nor since, nor will he present another in the future. His sin offering is one.

Now we go on to notice the results of Christ's one offering, which are in the text described as three fold, toward himself, his enemies, and his people. Toward himself: After he had offered one sacrifice for sin he forever sat down at the right hand of God. Every priest under the old dispensation stood, but this man sat down; and the posture is very instructive. The typical priest stood, because there was work to do; still must they present their sacrifices. But our Lord sits down, because there was no more sacrificial work to do; atonement is complete, he has finished his task, as his last words bear testimony, "It is finished." There were no seats in the tabernacle, there was no resting place for the priests in the holy place. A priest never sat in the tabernacle. He was under a dispensation which did not afford rest, and was not intended to give it; a covenant of works, which gave the soul no repose. Jesus sits in the holy of holies, and herein we see that his work is finished. Under the law, when the priest had done his work he went home; neither the tabernacle nor temple was his home, but yonder amongst the Levites he had his abode. But this man, when he had finished his work, sat down in the holy place, because he was at home; not a servant only, but a Son, yea, and Lord of the whole house, therefore he took his seat therein by right. It is a joyful truth that he did this representatively, to show us that while the law gave no permanent possession, and could not establish the seed of Israel in possession of sacred privileges, the gospel gives us an abiding place amongst the children of God, who dwell in his house forever. Again, the apostle says he sat down at the right hand of God. This indicates the highest glory possible. Our poet calls it, "The highest place that heaven affords." There was no nobler position, or Jesus should have had it. Note the remark of the same apostle in the first chapter of this epistle, "Unto which of the angels said he at any time, Sit thou at my right hand?" Angels do not sit at the right hand of God; they are constantly in the place of service. But Jesus sits in the highest seat, as Lord over his own house, clothed with honor and dignity, enthroned in the place of honor at the right hand of God. Sitting there he is to be viewed as clothed with everlasting power, able to save to the uttermost them that come unto God by him. Exalted a Prince and a Savior, to give repentance and remission of sins; no more the despised and rejected, the man of sorrow and acquainted with grief; no more in meekness and dishonor taken out to die. He sits as King upon his throne, distributing royal bounties coequal with Jehovah.

So much in regard to the result of the Redeemer's passion with reference to himself. Now observe the

result of his offering with regard to his enemies. He sits there expecting till they be made his footstool. They are crushed already. Sin, which is the sting of death, has been removed; and the law, which was the strength of sin, has been satisfied. Sin being put away by Christ, he has effectually broken the jaw-teeth of all his enemies. When Jesus Christ offered himself unto God he fulfilled that ancient promise, "The seed of the woman shall bruise the serpent's head." Christ has set his foot upon the old dragon's head and crushed out his power. Still a feeble fight is kept up; feeble with reference to Christ, though it seems vigorous to us. Sin and Satan within us, and all Christ's enemies without, including death itself, are vainly raging against the Christ of God, for every day they are being put beneath his feet; every day as the battle rages the victory turns unto the enthroned Christ. In us I trust sin has been put beneath Christ's feet; in thousands of others it shall yet be so. Jesus upon the throne expects the growth of that victory till all his enemies shall be utterly and ignominiously beaten, and his saints expect it in him.

We will close by noticing the effects of Christ's one offering upon his own people. We are informed that he hath perfected them forever. What glorious words! Those for whom Christ died were perfected by his death. It does not mean that he made them perfect in character, so that they are no longer sinners, but that he made those for whom he died perfectly free from the guilt of sin. When Christ took their sins upon himself, sin remained no longer upon them, for it could not be in two places at the same time. If it was upon Christ, it was not upon them. They were acquitted at the bar of God when Christ was on their behalf numbered with the transgressors. When Jesus suffered the penalty due to his people's sins to the last jot and tittle, then their sins ceased to be, and the covenant was fulfilled. "Their sins and their iniquities will I remember no more forever." There was a clean sweep made of sin. He hath finished transgression and made an end of sin, atoned for all his people. They want no more washings, no further purging, so far as pardon of sin and acceptance with God in the matter of justification are concerned, for they are all perfected by his one sacrifice.

Now let us apply and digest these truths, for it is in digestion that the real nutriment shall come to our hearts. Ye sin-sick souls, lend me your ear, for the whole business of the text concerns sinners. The verse speaks about the Jewish priests who offered sacrifices for sins, and then it speaks of Christ who put away sin. O ye guilty! the gospel is meant for you. If there be any who are innocent and pure and without spot, for you we have no word of consolation. But O ye sinners! the gospel is for you. For you the priesthood and substitution of Jesus; for you his

death on earth and reign and power in heaven. This fact ought to encourage every trembling conscience. Are any of you saying, I shall never be saved, I am so guilty? Believe not that lie of Satan. The Son of man came to seek and to save that which was lost. Look not, trust not in your own deeds, or you will be like the many priests under the law, who stood daily offering sacrifices which could never put away sin. Trust not in your prayers, your church goings, your bible readings, your upright dealings. I tell you solemnly that they will damn thee as surely as thy blasphemy and fornication, if thou trustest them for salvation. If thou wouldst have peace of heart, thou must get it only from this one glorious person, the Christ of God. There must be no looking anywhere but to Jesus. He who looks partly to Jesus and partly to himself, looks not to Christ at all. Christ has offered one sacrifice for sins forever, and while man lives beneath the covenant of mercy, there is efficacy in the atonement forever. The atoning sacrifice has no limit in its merit; the salvation of some has not drained it of even the smallest degree of its power. Again, the text leads me to say that all that ever will be done with reference to salvation has been done already; no improvement to be made next year, like man's work. If we sin beyond the reach of this one atonement, there remaineth no more sacrifice for sin, but a fearful looking for of judgment. There remaineth no more to be done by the Redeemer. He sits down; he will not rise for any further sacrifice. Yet again, I want you to gather from the text the true posture of every believer in Christ. "This man, after he had offered one sacrifice for sins forever, sat down." If you are a believer, you are to sit down and rest your hope on a finished work of redemption. We are to sit together in heavenly places in Christ Jesus. Under the law there was no sitting down; even at the passover the Israelites stood with loins girt and staves in hand. It is only at the gospel supper that we as prodigals can sit down with our heavenly Father at his table, clothed in the best robe, and the best provision that heaven can afford. We which have believed do enter into rest; we are not traversing the wilderness, but are come unto the assembly and church of the first-born, whose names are written in heaven. Sit down, christian, sit down, and rest in thy Lord.

Yet again, our posture is that of those who are perfected in Christ. How I wish we could all realize this, and live in the power of it. If we are believers, we have nothing to do in order to put away the guilt of sin, but we have much to do by faith to overcome the power of sin in us; but so far as the guilt of transgression is concerned, Jesus Christ's one offering hath perfected forever all his people. There is not a sin remaining on them, nor a trace of sin; they are without spot or wrinkle, or any such thing; before God's sight they are

perfectly lovely. They are accepted not in part, but altogether in the Beloved. This truth might well make our hearts to dance like David before the ark of the Lord. To think that though black in ourselves as the smoke-dried tents of Kedar, yet clothed in our Savior's beauties we are like the curtains of Solomon for glory. The glory of the text is that we are perfected forever. Not for to-morrow, and then suffered to fall from grace; not for the next twenty years, and then turned out of the covenant; but he hath perfected forever them that are set apart. It is a work which abides like the worker himself; and while Christ sits on the throne his people cannot die. "Because I live, ye shall live also." While his work remains forever perfect, they are also forever perfect in him. In view of these truths, let us as children of God take the apostle's advice, and draw near with a true heart in full assurance of faith. Let us hold fast our profession without wavering, for he is faithful that has promised, and not forsake the assembling of ourselves together. Amen.

E. H. GILLETT.

LENA, Ill., March 1, 1881.

LEESBURG, Va., March 4, 1881.

DEAR BRETHREN:—I beg to send you for publication, if agreeable to you, the letter of sister Marie E. Mohler. It was not written for publication, but it contains such pure and strong sentiments that I feel it would do good for all to read it.

I also inclose you for publication, subject to your judgment, a letter from brother Thomas H. Scott. This I do without having asked or received brother Scott's consent, but surely there is much contained in this letter that is too valuable to be destroyed. Yours in hope,

E. V. WHITE.

DEAR BROTHER:—I inclose to you the following written thoughts of the law, its power and effects, coupled with the testimony of the Lord, in christian experience.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Psa. xix. 7. The prophet Isaiah, xxviii. 2, says: "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." I will endeavor, trusting to be led by the spirit of truth to guide me, to consider this law, and behold, as the prophet admonishes, its mighty power in showing me the horrible pit and miry clay that I was in.

Transgression and sin was the inheritance bequeathed me by virtue of my union with Adam the first, and I did not know the awful state I was in by nature. Being born an Arminian, and led by reason, I viewed myself as a flourishing green tree, with vitality sufficient in myself to bud, blossom, and bring forth fruit unto holiness, and that by prayer, repentance, and leaving off the out-

breaking sins of every day life, I would become an elect vessel of mercy. But the law stripped me of all these thoughts, as a tempest of hail strips the leaves and twigs from the tree. Yet I was still standing, hoping that I with help from on high would recover my former greenness, and be enabled to make progress in producing fruit. But the law came in more pressing demands, and I as a tree without leaves or tender twigs was torn up by the roots, as the natural tree is by the destroying storm, and beheld every root of original goodness by nature was broken long ago by the fall of Adam, my earthly head. The terrible holy law of God came with its full force and power, as a flood of mighty waters overflowing, and sin, as an overflowing flood, rolled as huge billows over my soul. Lost, lost! cried reason, the law and Satan. But hold, vain accusers! Faith assures, and the word confirms. "Christ is the end of the law for righteousness to every one that believeth." And the apostle gives the bold challenge, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"—Romans viii. 33, 34. How precious and sweet are the words of John, "He that believeth on him is not condemned." What a special favor to know our true, helpless, lost and ruined state by nature. What a glorious distinguishing grace to know Jesus a full, complete and powerful Savior. The law, as was designed by its author and giver, was "our school-master unto Christ," who wrought out our righteousness by taking our flesh and paying all the law's demands. Love ascends to God the Father for the priceless gift of his Son, and for giving us the scriptures. The testimony of the Lord is so sure, that though heaven and earth pass away, yet no part of the word of inspiration can till all be fulfilled. How comforting, instructing and soul-cheering they are to poor pilgrims and strangers, who have no abiding city here, but seek one that hath foundation, whose maker and builder is God. How glad do they make the soul that was so simple and foolish as to think it could bring an acceptable sacrifice for sin and transgression, and thus satisfy the law, and turn the wrath of God away, and who has been taught that all it could bring was sin, and has been brought to trust and believe in Jesus, and Jesus only, as the way, the truth and the life, the one and only sacrifice for sin, and to find there is no condemnation to those who believe on him. What, does not sin condemn? How can it, when it has been atoned for at such a vast cost? even the rich blood of Jesus, that cleanseth us from all sin. Does not the law? No, that cannot, it has been satisfied; yea, more, it is magnified, and all its requirements fully satisfied and honored by the perfect obedience of the Son of God. Will not God's justice? No, because accepted in the Beloved, not because of our goodness, merit or worth. God's faithfulness and truth are not

for the believer's condemnation; they are engaged to justify and forgive us. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. Then, according to this scripture, the forgiveness of our sins hinges upon our confessing them, and that surely must hinge on our knowing what sinners we are before we can confess them; and the apostle Paul hinges this knowledge on the law: "Nay, I had not known sin, but by the law."—Rom. vii. 7. And surely I had not known the full force and power of the law except through and by the teaching of the spirit of truth, which the dear Savior promised to send at his ascension, that should lead his disciples into all truth. And again, "Take the things of God and shew them unto us." Therefore faith, hope and love must centre in God; and poor, perishing, rescued sinners must crown him Lord of all. Therefore all the glorious doctrinal truths must be taught us by the spirit of truth in our experience, predestination, election, calling, final perseverance, resurrection, justification, sanctification, and eternal life with God in heaven. For the blessed risen Redeemer has said, "Because I live, ye shall live also." And he ever liveth to make intercession for us before his Father's face. The law, like all that God made or gave, is perfect, doing what it was designed to do, and as the psalmist said, it was to convert the soul from its Arminian errors. It fully accomplishes the work, turns it from self to Christ, and we all, like Paul, must say, "When the commandment came, sin revived, and I died." When sin revives, we must confess it, for out of the fullness of the heart the mouth speaketh.

THOMAS H. SCOTT.

CENTREVILLE, Va., Feb. 28, 1881.

DEAR BROTHER WHITE:—I wrote to you some time ago, and as yet that letter remains unanswered; but knowing the goodness and forbearance of your nature, I venture to intrude again, fully believing that, unworthy of notice as this scrawl may be, it will find a welcome reception. I feel and know in my heart that at all times you love to read anything that glorifies our blessed Jesus, and humbles his weak, frail creatures; and you know, my dear brother, when you read anything from me, that it comes from one who has drained the dregs of sin, one whose iniquities have reached the highest summit. But where sin abounds, grace doth much more abound. Jesus came to seek and to save the lost; and, my dear brother, in searching out the lost he found me in a waste, desert place, where none but Christ could go to look for one so low and abandoned as I. He brought me up through much tribulation, sorrow and persecution, for O, brother White, I have passed through a fearful ordeal. Yes, I have gone through the furnace, but my blessed Jesus was there to deliver me, and the flames did not hurt. I have had such trials as my

brethren and sisters in Christ never knew, my children never knew, the world never knew, and none but the pitying eye of my God can know. But the heavier my trials, the more I learn of the goodness of my Jesus, the nearer he is to me, and the closer is my heavenly Friend. Yes, in all my sorrow, in all my trouble, he whispers, "It is I; be still." I love him under all; I trust him for all. I glorify, I magnify the Lord; for whom he loves he chastens. Though he slay me, yet will I trust him. I know that he is God, and that he will work out his own purpose. So all that is designed in me must be fulfilled; for this is the difference between the beautiful faith that we hold and the flimsy preaching of the fashionable world. We render unto God the things that are God's, and they pay tribute to Cæsar. We believe in a whole, crucified Savior. We believe that salvation is of the Lord, and are made willing by the power of God to stand still and see that salvation. But they preach, "Do, or not be saved." They say our doctrine is sinful. O, then let me be numbered with the poor publicans, and let God be merciful to me, a sinner. What say you if the Son shall make us free? We shall be free indeed. How can one say that he fully trusts God and believes on him, and then say that if he does not begin his own salvation it will never be complete? Out of their own mouths God will condemn them, for he says, "I am the way, the truth, and the life;" he that cometh in any other way is a robber and a thief. "I am the beginning and the end." That alone will shut out all of self. When Christ died, he died alone, for not another sacrifice was offered up. Nothing but the blood of the spotless and innocent Son of God could atone for sin. Had he not been so pure and so holy he could not have been offered up. Sin could not atone for sin. God laid hold on one holier than the angels surrounding his throne. He could conceive of nothing greater to rescue fallen man. Where then is man to boast? How can he trust in Jesus, and deny his power to save without the help of man? O vain and foolish preaching! It makes God a liar. It makes the entire plan of salvation a failure. It makes Satan as certain an heir to the kingdom as it does the rightful heir of salvation. There is but one gospel, and that is the gospel that we preach; and though we or an angel preach any other, let him be accursed. It is not of man, nor by the will of man, but by the revelation of our Lord and Savior. I know no other way but by the teaching of God; nor would I have known there is a God had he not revealed himself to me by the teachings of his Holy Spirit.

Do not forget to write to me. Let me hear from you immediately on receipt of this miserable scrawl.

Your unworthy sister,

MARIE E. MOHLER.

FALLSTON, Md., March 20, 1881.

DEAR BROTHER BEEBE AND SON:—At the solicitation of some of my friends, brethren and sisters in Christ, I will endeavor to write you a short sketch of my experience for the SIGNS OF THE TIMES. The task appears to be somewhat of a difficult one, but I hope that God may so direct and lead my thoughts as may please him. I was born at Black Horse, Harford Co., Md., on July 19, 1850. My parents, as well as all of my relations, were Methodists, and I never knew anything but Methodism until of late. At an early age I was taken to the Sunday School, and there taught, as they said, the way to heaven. Thus I went on and on until I became old enough to become a teacher in the school. At the age of six years God saw best to remove from me my dear and kind father. And O, how often have I thought of those comforting words which none but God's dear children can express when they are about to step over into a world where sorrow is not known. As he called us all around his bedside and spoke the last farewell to us on earth, he lifted his eyes to heaven and said, "All is well." And it was hard for us to give him up; yet God has said, "My will be done."

My mother was thrown out into the world with seven children. She being devoted to her faith, had us all attend the meetings regularly. At the age of fifteen I began to think I could do something towards saving my soul. I attended the protracted meetings which were held in our church once a year. I would see people get up from their seats and go up to what was called the mourners' bench and kneel down for awhile, and then some one would ask them some questions, then the penitent would arise and they would sing the doxology, and some one would say, another soul was blessed. I thought that was certainly the way to get religion, and so I tried it. After kneeling some time some questions were asked me, to which I responded, Yes, and they said I was converted, and I was certain a change had taken place. So time rolled on until I became an active worker among them. I attended their protracted meetings and did all I could to get some one to get religion, as they called it, and I was certain I was doing just what the Lord wanted me to do. During the meantime I was called into a neighborhood to teach school for the first time where there were some Old School Baptists, but they were few. When I learned what they believed I thought that they ought to be driven out of the neighborhood, for surely such doctrine was a mockery to God. But, before I was aware of it, I was associating with them, and finally married a believer of them. Then I thought, Now I can convert her to be a Methodist. So I went to work, praying night and morning for her conversion, and thought surely it would come some time. So I hope it has come, but not in the way I wanted it then. Many times my wife

would talk on the subject of religion. I thought very strange she could not see as I did. She always attended Methodist meetings with me, but never saw the sermon as I did. We hardly ever went to hear the Old School Baptists, for I always heard something that made me feel bad. But as I hope, I see the old adage verified, "The truth is what hurts." Oftentimes I would hear the Methodists take texts and preach from them in their way, telling people the bible said thus and so, nearly always taking a part of a verse. But I hope the time has come that it has pleased God to give me a different understanding of things. Before I was aware of it I was neglecting my class meetings, and they said I had backslidden. So things went on until I could not keep my light under a bushel any longer and had to bring it out. I felt at first as if it would certainly be death to me if I told any one about it. But one Sunday I got hold of one of the SIGNS and saw where there was going to be an association, down at Leesburg, Loudoun Co., Va. I thought I would like to go, but I could not for awhile take up courage to tell my wife about it; but I went, and O how I did enjoy the blessed truth. Then I began to think of my feelings at the Harford Association, held in May, 1880, and how I tried my very best at that place to keep out of their sound, but before I could help myself I was in the house, listening to the preaching. The first day seemed all dark to me, but while listening to father Beebe preach from these words, "O death, where is thy sting," &c., when he came to the words, "Thanks be unto God that giveth us the victory," &c., the thought flashed into my mind, Who are "us?" That dwelt upon my mind for a long time, until I hope God has settled it, with many other things I did not understand. I thought when I read a chapter in the bible once a week I was doing my duty, and my conscience was clear; but how differently it seems at present. In it do I find food and consolation for God's dear children. After being lead, as I hope, to see the light shining in the far distance, many things arose in my mind, which gave me much uneasiness. Among them was the taking my name from the M. E. Church record, which had been there for fifteen years, and telling my people about it. It appeared to me more than I could dare think of to begin it. But God, in his appointed time, gave me grace to take up my cross and perform what he had enjoined upon me, and my heart was made to feel strong over the words, "My grace is sufficient for thee." As time went on, I began to see myself more and more a condemned sinner. I thought when a person was once changed they never sinned any more. But alas! what a mistaken idea. Often I am made to exclaim with the poet,

"I know I am sinful and weak;
It comes to me more and more;
But when the dear Savior shall bid me come
in,
I will enter that open door."

I once thought that it was possible for man to carry out the ten commandments to the full extent, and when I heard Old School Baptists talking about it being impossible, I thought they knew nothing about it. So was I wrapped up in that Pharisee religion that I thought by adhering to those things that we would certainly get to heaven. But while I was sailing along, as I thought on "flowery beds of ease," God, as I hope, saw fit in his all-wise purpose to turn my feet into another path. Many were the hard points that I could not get over for awhile, namely, predestination, election and baptism. But somehow or other they got settled in my mind. I began to have a stronger love than ever for God's chosen people and the reading of his holy word, and as I read it time and again, it showed me where I was building my house upon a sandy foundation. The subject of baptism rested upon my mind for a long time, and many commands of God would rest upon my mind. One particular one was, "And now why tarriest thou? Arise and be baptized." On the sixth of March my wife and I, with four others, were baptized by Elder Wm. Grafton. Never before did I see such beauties in the water. Yet while I felt to be the most unworthy person on earth, I could not help asking a place among them, for I felt if I did not take up my cross and follow my Master he would visit me with some dreadful calamity. But O how strong that love for God's chosen children! tongue cannot express it, and what food is the preaching for my poor, hungry soul. Nowhere else do I get such food; other doctrines appear to be "as sounding brass and tinkling cymbals." And yet the world is full of it, trying if possible to deceive the very elect. But I am persuaded that nothing shall be able to separate us from the love of God in Christ Jesus, for we were all chosen in him before the foundation of the world. But O how little does the child of God feel himself capable of doing; we cannot think a good thought, much less perform a good act, without the aid of our heavenly Father. Yet some say if we take the first step, God will do his part. How can the blind sinner take a step towards saving his soul, as the Arminians have it? He knows not what course to take. He cannot ascend up into heaven to bring Christ down, nor into the depths to bring him up. But when God implants his light into his darkened soul, he is made to exclaim, Whither shall I flee from the presence of the Lord? If I take the wings of the morning and fly into the utmost parts of the earth, he is there. If I make my bed in hell, behold he is there. So he is an all-wise God, knowing everything from the beginning of the creation until the end of time. Often have my friends said to me that if they believed in such a doctrine of predestination they would be contented with all wicked actions, and would go on in sin and enjoy its pleasures as long as they lived. What absurd ideas

have they of the new birth. God has his fixed time and purposes for everything, and when his time arrives for his children to be brought from darkness to light, they have no desire to frequent those places they once did, or follow after that society which they once delighted in, but we see them hunting up the true doctrine and following God's people, here and there passing through many hard trials to accomplish what God has enjoined upon them. For says our blessed Master, "If any man will be my disciple, let him take up his cross and follow me." We do not understand this expression to apply to mankind at large; for, certainly, not every man has the desire to take upon him the cross of Christ, and none are willing until God prepares the heart to hear such a command. I feel at times that the way of salvation is so plain that a wayfaring man, though a fool, need not err, and feel as though I would like to explain it, if it was in my power, to every living being. But it is beyond all human power or effort to bestow such a blessing upon poor, fallen man; for it is not of him that is born of blood, nor of the will of the flesh, nor of the will of man, but of God. O how often are the children of God made to doubt as to their spiritual birth. Sometimes when the sun of righteousness is shining brightly within their heart, they feel quiet and calm; but when darkness begins to hover over them, and God is hid from their view, Satan comes along with his host of temptations and tells them many things to try their faith, and they begin to feel like poor Peter did when out upon the sea, feeling that they are about to go down, and are made to cry out, "Lord, save; I perish." O how sweet it is to feel the loving arms of Jesus thrown around his dear children, and to hear him saying unto them, "Lo, I am with you always, even unto the end." Blessed thought, to know that nothing shall harm nor molest them; that Satan may go about as a roaring lion, seeking to devour them, but he cannot pluck out one of the chosen vessels of mercy. While I once thought that we could get religion, and work to get it, and work to keep it, I find at last it is not gotten by works; for if it was, it might be something we would not appreciate at all. But I am made thankful it is the free gift of God, and we are saved by hope. The child of God never gets rid of that hope, but sometimes they hardly can tell whether they have a spark of that hope in their poor and sinful hearts. If that hope was destroyed, we would be of all men most miserable. I often have heard people in class meeting say they were sure of going to heaven, and have seen those very men out in the world, associating with the world, not knowing at that time whether they were professors of religion or not. Those things often perplexed me. But I thought it must be religion which they had, for they said so in class meetings. But our Lord commands his children to come out and be sep-

arate from them. And we are commanded to let our light so shine that others seeing our good works may glorify our Father in heaven. Not the work of saving souls, as some have it, but as I understand it, following God's commands and walking in his ordinances. For surely no one but God's children can see. They have a work to do, battling with Satan and the evil passions and desires which arise within their fleshly nature. I have heard some people say that they were sanctified, living daily without sinning. O how little do they know of the condition of the true child of God. Our very thoughts are full of sin, and we feel at times as if we would commit a great sin if we were even so much as to lift our eyes to heaven and take the name of Jesus upon our sinful and polluted lips. Our blessed Savior was in all points tempted like as we are, yet without sin, and he knows the hearts of all men. His children shall come off more than conquerors, because he has loved us, and gave himself a ransom for us, that we through his death and suffering might live and enjoy the things that he has in reservation for all those who love his appearing. How often are the children of God made to feel that this life is a life of sorrows and troubles, and often wish for the appearing of the Master to call them hence, and take them to that mansion that he has gone to prepare for his dear children. The world is full of the doctrine that it lies within the reach and control of every man to prepare himself for the entrance into that mansion and enjoy the blessing prepared by God. O how absurd such expressions are. But the natural man knows not the things of God, neither indeed can he, for they are spiritually discerned. But the world is full of natural preachers, made at the schools of men. God commands his little children to be steadfast, immovable, always abounding in the work of the Lord. When I read the experiences in the SIGNS, of the work that God has begun in his children's hearts, I am made to feel more and more as a little child. He says, except we become as a little child, we can in no wise enter the kingdom of heaven; and surely the little infant, as it sits upon its mother's lap, cannot do anything towards helping itself. And God compares his children to such, showing them their inability to do anything unless aided by his divine help. If we were left to ourselves for one hour, we would commit enough sin to sink us into the blackest despair. But we have a good and all-wise Shepherd, who will divide his sheep from the goats. I think the Lord's sheep have gotten into other folds, but he says, in Ezekiel xxxiv. 12, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Our Savior says he will do this; he leaves us no part of the choosing to do; for he says, "Ye

have not chosen me, but I have chosen you." If man was left to choose for the salvation of his soul, I assure you he would never choose the path of obedience; because the flesh is at war with the spirit, and the two are in direct opposition. Yet the child of God has the will, but how to perform that which is good he finds not, for when he would do good, evil is present with him. In conclusion I am made to exclaim with the poet,

"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."

"Grace! 'tis a charming sound,
Harmonious to the ear;
It soothes our sorrows, heals our wounds,
And drives away our fears."

Brother Beebe, do as you think best with these poor and broken remarks, and I will be satisfied. Yours in hope of eternal life,

J. N. HENDERSON.

"AND the voice which I heard from heaven spake unto me again, and said: Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The words which we have chosen for a foundation of what we may be able to write, may be found in the book of Revelations, tenth chapter and last four verses. John, the servant of Christ, was favored with this vision at, or immediately after the sounding of the sixth trumpet; and the revelation was opened before him. The angel which stood upon the sea and upon the earth, was Christ, or an emblematical display of his glory. The little book which he held in his hand, was the book which had been sealed for so many generations past, and all powers of man had failed to open the seals thereof, which were in number, seven; but Christ the Lamb was able to open the seals, and we see here where John, the servant of Christ, was favored with the vision, the little book was open in the angel's hand, the seals were broken, and the truth is to be revealed at the proper time. The servant John, like all the servants of God, is charged by the same voice from heaven, to go and take the little book out of the hands of the mighty angel mentioned before. This little book none can dispute, but it contains the truth, which the world knoweth not of; none but the saints, the redeemed of God, can know; none can ever learn the new song of Zion except those whose names are written in this book of life. Some may say, Who are they? I can say to such that they are those for whom Christ, the Lamb of God, suffered and died upon the cross to redeem; they are the elect of God, chosen in him from before the creation of the world; these are they whose names are recorded in the

Here we see where the servant of Christ is to receive the instructions. He does not have to go through any colleges or academies, as so many of the present day will contend, before he is able or competent to fill his charge, but he is only to obey the words of Christ, the mighty angel. He is not to take the little book by force out of the hand of the angel, but he is to receive the little book willingly, so I understand. And let us here notice particularly what the duty of the servant is. The servant is charged by the angel to eat the little book. (The infidel to-day will say, Look at the nonsense.) Let us examine this by reference to natural food. He is to eat the little book, and it shall be in his mouth sweet as honey. So with all natural food we relish the taste; we eat that food that our taste does most relish because it is in our mouths sweet. So the servant of Christ eats of that spiritual food because he is made fit for, and able to partake of the same. This is not to continue sweet, but in thy belly it shall be bitter. So with the natural food, when in the stomach it must become bitter, in digestion, in order to be nourishing to the body. We then see the necessity of the two shall be. First, it shall be eaten, and after it is eaten, it shall be digested. Who, then, are able to partake of such food? We would say, none except those to whom Christ, the Son of God, shall reveal himself, or in the language of our text, none except those who shall eat of this little book. John, the servant of Christ, did, as do all the faithful servants to this day, take and eat the little book. He found, as do all the faithful servants of to-day find, in the belly bitter. While we are nourished by that food which is sweet to partake of, even the truth that is set forth in the word of God, we shall find a bitterness in the belly. While we are in this life we are also moved to and fro by the enmity between the old man and the new man; by natural things and spiritual things. There must needs be an enmity the one against the other which causes the saints of God to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" On account of this bitterness, the things I would I do not, and the things I would not, that I do. And, again, when we have thus far obeyed the instructions of the mighty angel, we see there is yet a duty which John the servant received. Thou must prophesy again before many peoples, and nations, and tongues, and kings. All the servants have a duty to perform. We must not be ashamed to speak (or prophesy) before men of the great things Christ our Savior has done for poor unworthy rebels like we, when we were in the pit of ruin. He lifted us up from the miry pit, and hath redeemed us when we were ten thousand talents in debt and had not a farthing wherewith to pay. And this is not all that Christ hath done for us; but John, as all the servants, are blessed with that hope of everlasting salvation

and joy in the presence of God the Father before the throne, where John was favored with the vision of the throne, on which sat the Lamb, surrounded by the four and twenty elders, which sat upon their seats, who fell upon their faces and worshiped God. Such is the hope of all true christians to-day. May we be joined to that host and united in the sayings, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast resigned." We have that hope also that we shall join that number which sang 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. Is it not sufficient to prompt every true servant to fill his calling? All have a place to fill, and as we tried some months ago to explain, there is food sufficient for and adapted to the use of all of Christ's people who are his servants; therefore take, as commanded, the little book, which is spiritual food, eat of that food which is freely given without money and without price. It is food for the feeble as well as the strong, for the poor as well as the rich, for the young as well as the old, and I cannot, must not fail here to say that I find just that very food, and plenty of it, in our valuable paper, the SIGNS OF THE TIMES. All the saints who have read it will join in the saying, and all who may yet send for it, will acknowledge the same, that it contains much, if not all, of that same spiritual food.

These few lines I have written to-day in order to fill the desire I had in corresponding with the people of God. I leave them to the better judgment of the worthy brother, Elder Beebe. If after you have read, and see nothing to mar the peace and unity which I strive to maintain, you can publish in your much esteemed paper, if not crowding out better and more valuable matter. Remember me in your prayers before God the Father and our Lord Jesus Christ. I remain ever your unworthy brother,

DANIEL H. MERRYMAN.
INDIANAPOLIS ARSENAL, Ind., Feb. 23, 1881.

CENTER, Page Co., Iowa.

ELDER BEEBE—DEAR BROTHER IN THE LORD JESUS CHRIST OUR SAVIOR:—Through the abounding goodness and tender mercies of the all-wise God, I am spared for some purpose, known only to him who rules all things after the counsel of his own will, and upholds all things by the word of his own power. O what a wonder it is that the eternal God should spare such a sinful, ignorant worm of the dust as I. Surely the goodness and mercy of God have followed me all my days, and I am a monument of his amazing mercy; for when I look back over my past life, I cannot see anything good that I have ever done. So, then, if I am saved, it will be by the free and unmerited grace of God; not by any

works of righteousness that I have done, but by his mercy. Truly it is of his mercy he has saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. For if a law had been given that could have given life, verily righteousness would have been by the law. So then we see that our salvation was not by the deeds of the law, but by Jesus Christ, the only begotten Son of God, through his shed blood which he poured out on the tree of the cross, for the redemption of his bride, the Lamb's wife; for she was ten thousand talents in debt, and nothing to pay; but he being rich in mercy, could pay the whole debt. Yes, he satisfied the just demands of the law, and thereby redeemed them, his people, to God by his precious blood. He redeemed them out of every nation, kindred, tongue and people. The work is done, the debt is paid, and the lawful captives set free; for he bore their sins in his own body on the tree. Think, O my soul, what a ponderous load the Savior bore when he bore all the sins of his people, and sweat as it were great drops of blood falling to the ground, and then hear him cry, "My God, my God, why hast thou forsaken me?"

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

Yes, it was that eternal love, or union, that existed between Christ and his bride, that brought the Savior down from the shining courts of glory to this sin-stained world, to suffer, groan, bleed and die the death of the cross. O wondrous love indeed, that the only begotten Son of God should die for such a worm as I, for such a poor, lost, helpless sinner. I cannot put any trust in man for life and salvation; I have to look to Jesus Christ the Savior, as my only hope. And now my mind runs back to my boyhood, in North Carolina, when I hope and trust the good Lord revealed himself to me as my Savior, when I thought it the last time that God would ever suffer such a miserable sinner as I to fall on my knees before him in prayer; and when I fell on my knees, I thought that I was only adding sin to sin, so I arose to my feet without saying a word, only crying, This is no place for me; and as I arose to my feet I cried, Lord, have mercy on me, a poor, lost and helpless sinner! And in a moment of time all my load of sin and guilt was gone, and I was shouting glory to God in the highest, for now I could praise and glorify God for his tender mercy towards such a poor, hell-deserving sinner as I. I was filled with the love of God. But O, the dark and cloudy days that I have been made to pass through since. Yes, I think that I have been in darkness that I could feel, and I am satisfied it was all for my disobedience. But let the good Lord afflict and chasten me, for I know I deserve the chastening rod of my Lord and Master, for I am a disobedient child, if a child at all. I often fear that I am deceived, and

know nothing at all of the religion of our Lord and Savior Jesus Christ; and if I have been taught in the school of Christ, I have learned so little I can hardly claim that I have learned anything at all, only learning daily how wicked and sinful I am, and how rebellious.

"Can one who is a christian have such a heart as mine?"

I fear I've never witnessed the effects of love divine."

But it gives me some comfort when I hear my brethren and sisters tell of their travels and of their dark and trying scenes that they have passed through, and of their joys and sorrows, and how mean and ignorant they are, and their desire to know more of Jesus and his will; they cry and talk much like a child. O, they say, I see so much corruption within I hardly dare to claim that Jesus is mine. These are brethren that I can put confidence in, and they strengthen me and give me some encouragement, for they put their whole trust in God. Yes, they exalt God above every name that is named in heaven or in earth, and bring man down to the very dust. O how wonderful are the ways of God! Truly his ways are past finding out. O the height and depth, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out.

Now may the grace of Israel's God strengthen his dear children while they sojourn here in this sin-stained world, and may he who has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure," still spare your life in your labors of love, that you may strengthen your brethren, and build them up in that most holy faith; and when you are called to lay your armor by, may you 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."

With love to all the household of faith,

THOMAS SHEARER.

WOODBURN, Clarke Co., Iowa, Feb. 18, 1881

ELDER G. BEEBE AND SON:—Please publish the following interesting letter of brother Thomas Shearer, written to brother J. F. Shearer, and handed to me to send to you for publication in the SIGNS OF THE TIMES, and oblige, yours to serve, in hope of eternal life,

WILLIAM MORPHEW.

CENTER, Page Co., Iowa, Aug. 23, 1880.

DEAR BROTHER:—I once more take up my pen to try to write you, to let you know how we are doing. We are about as well as common. It has been a long time since I have written to you, though I have not forgotten you. I often think of you, and feel that I would like to see you, and talk with you; but we cannot see each other often, so we will have to talk to each other with pen and

ink. And now I do not know hardly what I shall write, for my mind is wandering to and fro, from one thing to another, and I do not know whether I can say anything that will be of any interest to you; yet I know that if my pen and mind are not guided by my Lord and Master Jesus Christ, the attempt will be futile and vain. I would put my trust in God, who never errs, for I know that in and of myself I cannot do or say anything that will be of any comfort to any one. I sometimes feel so pressed in spirit that I would like to talk to some one of God's humble ones, of some of the good things of the kingdom of our blessed Lord and Master, 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. Yes, talk of that Jesus that left the shining courts of glory and came down into these low grounds of sin and sorrow, to suffer, groan, bleed and die the ignominious death of the cross; yes, of that Jesus who bore our sins in his own body on the tree. O think, my soul, what the Lord of glory suffered for us; for when there was no eye to pity, nor arm to save, his own everlasting arm brought salvation down; for his bride, the church, was ten thousand talents in debt, and had not one farthing to pay; but Jesus, who was rich, for our sakes became poor, that we through his poverty might be made rich. O, think what the Savior has suffered for us, poor, sinful creatures, who are full of wounds and bruises. From the sole of the foot, to the head, there is no soundness in us. We were in a deplorable condition; but glory be to God for his loving kindness and tender mercy towards us, poor, miserable, sinful mortals, in revealing his loving kindness to us, in showing us the awful dilemma we were in, by reason of sin and transgression. Often does my mind revert back to the time and place when I hope and trust that I was first made to see and feel that I was a sinner. My sins rose up before me and condemned me. I could not see how God could be just and save such a poor, hell-deserving sinner as I saw myself to be. I tried to cease from sin, but to my surprise all my acts and thoughts were sinful. O, the agony that I suffered! I felt that

"If my soul were sent to hell,
God's righteous law approved it well."

Although my constant cry and prayer was, "Lord, be merciful to me, a sinner," "Lord, save, or I perish." And when all hope was gone, and every refuge had failed me, and I felt that I was lost, forever lost, I cried in the very bitterness of my soul, "I will pray once more." I went and fell down on my knees, by a large white stone, and cried aloud, "This is no place for me." I felt that I was too great a sinner to be on my knees before my God to implore him for mercy; I felt that I was only adding sin to sin. So I arose to my feet, and as I arose I cried, "Lord, have mercy on me, a poor, lost sinner," and in a

moment of time, in the twinkling of an eye, all my burden of sin and guilt was gone, and I was shouting glory to God, and praising his holy name. O, I can never forget the time and place where I hope the good Lord revealed himself to me as my Savior. Though I was only a little boy, it appears only as yesterday. Yet I often fear that I know nothing about being born again, of that incorruptible seed, by the word of God; yet this is all the hope that I have of heaven and immortal glory.

"O that I had a tongue to tell
(My mind would easy be)
How much I've loved, and love thee still,
And love none else but thee."

Since that time I have had many ups and downs, sometimes being in the valley, and sometimes on the mountain top; often fearing and doubting whether I have ever known Jesus, whom to know is eternal life. And now, may the good Shepherd of his sheep keep us from all delusions and false doctrines, and bring us off more than conquerors through him that hath loved us and gave himself for us, and save us with an everlasting salvation in the paradise of God.

Your brother,
THOMAS SHEARER.

WOODBURN, Clark Co., Iowa, Feb. 18, 1881.

ELDER G. BEEBE & SON:—Please publish in the SIGNS the inclosed letter of Eld. R. M. Thomas, which I send by request of many brethren, and I think it will be read with interest and profit by your subscribers.

Yours to serve, in christian love and fellowship,

WM. MORPHEW.

WAKENDA, Carroll Co., Mo., June 22, 1880.

I AM a prisoner of Jesus Christ. Unto Elder William Morphey, my dearly beloved fellow-laborer, and my beloved sisters Jane Benson and Rachel Lewis, and brother A. Benson, and to the church that is among you. Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of you always in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all saints. Your kind letters, which came together, and which all make one sweet epistle of love, encouragement and consolation, have been by us some time, having come to hand during my absence on a tour in eastern Kansas and western Missouri, which lasted five weeks, and during which I attended the ordination of a brother to the office of an Elder, and also the constitution of a church, both in Kansas, but in different counties and a considerable distance apart.

Your communications were pleasant, comforting and edifying to me. Brother Morphey's was fraught with brotherly feeling, tender admonition and encouraging exhortation. Sister Benson's showed the sweet, humble, trusting spirit of one chastened in love by our heavenly Father, for her special good and comfort, and for his own matchless glory. May you, my sister, realize that

"It is the Lord, whose matchless skill
Can from afflictions raise,
Matter eternity to fill
With ever-growing praise."

"For whom the Lord loveth he chasteneth." But "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." Yes, my sister, "Let not your heart be troubled," neither be faint in your mind. "For 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."

Then the precious token from sister Lewis, showing one who has obtained "like precious faith with us through the righteousness of God and our Savior Jesus Christ." My dear Sister, while you are hungering and thirsting after righteousness, or the meat and drink of our Father's house, may you be fed with that bread which comes down from heaven, which a man may eat thereof and not die, and be refreshed with that water that Jesus gives; for whosoever drinketh of the water that he shall give, shall never thirst, but it shall be in him a well of water springing up into everlasting life. Jesus declares, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." May he be your portion, and also the lot of them that are with you.

But there is also a "pleasant portion" to me from brother Benson; a portion which I hope shall not be trodden under foot nor be made a desolate wilderness, because it is indeed a portion of desire and pleasantness; for he speaks of peace, of communion, of refreshing, of thankfulness, of reconciliation to God and love to the brotherhood; and, as if he would keep us humble and thankful, speaks of the love of the saints, and their desires of the Lord in our behalf, and of his children sending love to us and our family. Brother Morphey also speaks of these things, and we do sincerely feel that they are heartily reciprocated by us. This is surely a delightful portion from the Lord, ministered by these brethren, and I may say with humble faith, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." And with Paul, "Not for me only, but for all them also that love his appearing." But what is that heritage they all have? It is the kingdom God hath prepared for them that love him. But who are they that love him? Even those whom he hath loved; for "we love him because he first loved us." But what is the nature of this kingdom? It is from above, and is spiritual; it is "an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God." And not only so, but "strengthened with all might, according to his glorious

power, unto all patience and long-suffering with joyfulness. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." What a glorious God is our God; a just God and a Savior; the righteous Father and the giver of all good. May he give us to be diligent, that we may be found of him in peace, without spot and blameless. The grace of our Lord Jesus Christ be with you all. Amen.

From your brother and companion in tribulation and in the kingdom and patience of Jesus,

R. M. THOMAS.

GAP STORE, Tazewell Co., Va., Oct. 12, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN, AS I HOPE, IN CHRIST:—I once more make the attempt to write to you, not knowing what I may say, as I desire to be passive if I write anything for publication. I have several times made the attempt and written several pages, but when I would look them over they appeared so much like I almost always feel, I would cast them aside. If it were the good Lord's will to give me light and understanding upon his dealings with me, I could write for weeks and not exhaust the subject. I am aware that without his aid we cannot write or speak anything to the purpose. It is an important item in the outset to teach his subjects of redeeming grace their utter helplessness and poverty, which of necessity makes them cry for mercy, light and strength. For it is after they find themselves destitute of all that is good, that true penitence follows.

I have been a member of the Old School Baptist Church about ten years. I was once in the full enjoyment of the christian's hope, and all things seemed to be working for my good. Every gospel sermon I heard had something for me, both new and old. But alas! how sad my state; what a strait I am now in, and have been for some years past; and to my own shame I feel to pen a few things I have experienced within the last ten years. As my object in writing is to relieve my mind, and with the hope that what I have felt may prove profitable to others, I will commence where I first received a manifestation of the full and free pardon of all my sins.

I was about two hundred miles from my home one lonely Sunday eve in July, 1870, near Staunton, Va., close by the U. S. Cemetery. I went out from the house where I had stopped until noonday, thinking, perhaps it would be for the last time, to try to implore God for mercy. I shall never forget that memorable spot. I had been burdened for a long time, but now my time was close at hand for me to hear in thunder tones, as I thought, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." But thanks be unto that gloriously sweet name which is above every other name, to my utter astonishment the sentence was revoked, and I heard for the first time that sweet voice saying, "Blessed

are they that mourn, for they shall be comforted," which caused this poor, sinful body to feel almost like flying, and my poor heart and tongue exclaimed, "Glory, honor and praise to thy exalted name, forever and ever." All nature was now vocal and joined with me in praising the Creator. I thought I was done with trouble, for sorrow and grief had fled away. The plan of salvation was opened to me, the wisdom of the world was confounded, the law relinquished its stern demands, and the captive was set free. The next morning I passed by the graves of the Union soldiers, the keeper accompanying me through the grounds where those once enemies were now lying silent in their tombs, awaiting the command of the Judge of quick and dead. The desire and interest I felt for their future welfare, or desired good I felt for them, convinced me that I had no enemies sectional that I desired punished. I felt to hope that God had forgiven them, as he had forgiven me.

This is now the fourth day of November, and I have just finished reading the last number of the SIGNS, containing an account of your trip, with several other interesting articles, several of the writers speaking of their afflictions, which proved to me that I was not left in the furnace alone. When I read of your visit to dear brethren T. P. Dudley and D. W. Patman, and of the troubles of others, my poor heart seemed to soften, and I was made once more to feel to ask my dear Lord for more patience to enable me to bear my sore trials, as I looked upon those dear ones as being so far my superiors, and less deserving of severe afflictions than myself.

Now, dear friends, I will try and write a few things concerning my late troubles and afflictions.

I found the church, and was baptized ten years ago this fall. I then had another burden of mind, and that was the condition of the human family, and especially the loose and careless state of the church, or the churches. To be brief, others found out something about my exercises, and I was licensed to exercise my gift, or preach, in whatever manner I felt it my duty, and wherever God might call me. When I commenced, I was so low down and felt so unworthy that I would frequently make what I thought entire failures, and made promises to myself time and again that it should be my last effort. But time moved on and my ordination was called for in 1877. I had been trying hard all the time to quit, and had become so entangled in worldly engagements, and so cold and indifferent, that it was a terrible task for me to consent to the solemn ordinance; but the members seemed anxious for it, and I consented. By this time my health had become much impaired, and I was laboring hard to lay up for myself and little family an earthen treasure in the way of a comfortable home. My good Lord has been very kind, and has prospered and blessed my labors, and I have accumulated.

(If published, to be continued.)

I. HANKINS.

WAYNE, N. Y., Feb. 8, 1881.

DEAR ELDER GILBERT BEEBE & SON:—I was permitted for the first time, on the 7th and 8th of last January, to attend a yearly meeting of Old School Baptists at Osborn Hollow, N. Y., where I met quite a number of our dear people, the most of whom were strangers to me in the flesh, yet they seemed like old acquaintances of mine; and while attending the meeting I was kindly entertained by our dear people of the Hollow, whom I hope to remember in christian love. Our highly esteemed brethren, Elders Bundy, Durand and Francis, were at the meeting, and Elders Durand and Francis preached to us Jesus, the way, the truth and the life. While attending the meeting, some of our people expressed a desire to hear from me again through the SIGNS OF THE TIMES, and I feel inclined to grant their request. Therefore if the Lord will, I will write a few thoughts, and submit them to you first, and should you publish them, then to those referred to, and to the readers of our family paper generally, hoping that what I write may be according to the scriptures of divine truth.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 John iii. 2. We, if born again, are not the sons of God by nature, for naturally we are the sons of men, descendants of Adam, being born of the flesh; and "that which is born of the flesh is flesh." But being born again, of the Spirit, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever;" and "that which is born of the Spirit is spirit." So now we find in the christian the presence of two men; the first one being born a creature of God, and partaker of human nature; while the new man, or second one born, is partaker of the divine nature. Now if it does not take both these men, or natures, to constitute a christian, then the scriptures seem to me to be a mass of contradictions, and Paul must have been mistaken when he said, "I delight in the law of God after the inward man; but I find 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." But I believe that the scriptures do establish the fact that the christian is the subject of two births, in which are developed two men, an old man and a new man. The old man descended from Adam, who is the father of all the human family, in whom their natural life was given when God breathed into his nostrils the breath of life, and man became a living soul. In the christian is manifested, in his first birth, the life that he has in common with all mankind. And in his second birth is manifested the life which he, with all the saints, has in Christ, who is their life. And "He that hath the Son hath life; and he that hath not the Son of God hath not [eternal] life." And in the

second birth is where the christian differs from the rest of the human family, and the second birth is what constitutes them the children of God. Their human tabernacle in which they dwell is being searched as with a lighted candle, bringing to their view, in the light of the Spirit, the corruption of their human nature, so they are made to cry with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" They have learned that the body is dead because of sin; but being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," "of the Spirit," they can say, We thank God we shall be delivered from this deathly bondage, "through Jesus Christ our Lord." With the mind they serve the law of God, but with the flesh the law of sin. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Christ was made an offering for sin, and hath put away sin by the sacrifice of himself. He through the eternal Spirit offered himself without spot to God, and by one offering hath perfected forever them that were set apart, or chosen in him, whose sins he bore in his body on the cross. He was put to death in the flesh, but quickened by the Spirit; was raised from the dead and hath ascended into heaven, where he maketh intercession for us. Death could not hold him, for he had power to lay down his life, and power to take it up again. He is the resurrection and the life. Now, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." But "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." "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality," and death shall be swallowed up in victory. And now, as many as are led by the spirit of God, they are the sons of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For the creature [natural man] itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. And they who have received the first fruits of the Spirit, do groan within themselves, waiting for the adoption, to wit, the redemption of the body. Looking for that blessed hope, and the glori-

ous appearing of the great God and our Savior Jesus Christ.

Yours in hope of eternal life in Christ,

WALTER REED.

GEORGETOWN, D. C., Jan. 16, 1881.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—Through the all-wise and covenant-keeping God my unprofitable life has been spared another year, to renew my subscription. Surely goodness and mercy have followed me all my days. "God is the refuge of his saints when storms of deep distress invade." Ah, whither could we flee, but to the Rock of our salvation, when tempted, desolate and dismayed?

"How would the host of hell defeat,
Had suffering saints no mercy-seat."

Paul says, "When I would do good, evil is present with me." This is the warfare of the flesh against the spirit, and the spirit against the flesh; but the promise is, he will never leave nor forsake his people. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people, Jacob is the lot of his inheritance." Where did he find him? Just where he finds all his people—in a waste, howling wilderness. These words have been on my mind so much of late. The Lord found Jacob in this desert land. He did not leave him, but led him about, and instructed him, and kept him as the apple of his eye. How sweetly these words were applied to my poor tempest-tossed soul last fall, when I was sick, "He kept him." Now, this was the Lord's portion, and will he not keep his, all for whom he died? Most assuredly he will; not one hair of their head can be lost. The words of the poet were also sweetly applied,

"Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid."

Also many others I cannot here mention. It is written, "We love him because he first loved us." His love was before time began. He must seek us out, or we will never see the light of his countenance, nor enter his eternal rest, neither in this world nor in the world to come. How can frail worms of the dust seek the Lord of life and glory while dead in sins?

"Nothing but sin have I to give;
Nothing but love shall I receive."

I was once a member of the Presbyterian Church, and one day while the minister was preaching he said that men walked through this world as a man walking by the sea shore, picking up pebbles and leaving the pearls. The words came to me in this way: would a man pick up a pebble and leave a pearl, if he saw the pearl? When we are made to see the pearl of great price, we don't want a pebble. No, no. I met the preacher a short time after, and asked him if he thought a sane man would do so. His answer was, "Well, well; no, no."

I must stop this imperfect scrib-

bling; it is at your disposal; do with it as you think best, and all will be right with me. With love to all the household of faith, I remain your sister in hope,

HENRIETTA WADDY.

HERRICK, Bradford Co., Pa., May 17, 1881

DEAR BROTHER BENTON:—The SIGNS dressed in mourning awakens afresh the feeling of grief in the hearts of those who have already heard the sad tidings it bears of your father's departure, and will be as a wave of sorrow rolling over the hearts of many of the dear family of God as it reaches them in their distant homes. I have felt much sadness and gloom in regard to worldly things since he was taken away. The inclination of my mind has been to recall and brood over the many death scenes, and seasons of sorrow and affliction which it has been my lot to see and experience since I received a hope in Jesus; to meditate upon the brief duration of all natural ties, and contemplate the fleeting and unsatisfying nature of all earthly interests and delights. But I have also had some pleasant and encouraging thoughts concerning the everlasting kingdom of our God; although I have not enjoyed that spiritual brightness and confidence and comfort that I have sometimes known, but a tinge of melancholy has been upon all the workings of my mind. I have been enabled to remember that the Lord will not leave himself without a witness; that he will still bestow upon his church and people such gifts as shall be for their good and his glory; that the everlasting gospel will continue to be preached to the end of the world, and that all his people will be comforted.

A portion of the 116th Psalm has been somewhat upon my mind. "Precious in the sight of the Lord is the death of his saints." I think the death there spoken of is that which only his saints experience. It begins with the experience described by Paul: "When the commandment came, sin revived and I died." The experience of this death is minutely described in this psalm: "The sorrows of death compassed me about, and the pains of hell got hold upon me: I found trouble and sorrow." Looking and longing for relief, seeking everywhere for any possible help and comfort, the poor soul finds only trouble and sorrow. O the bitterness, the anguish of that death! Killed by the holy law of God; dead to all hope of salvation by any works of our own. But every throb and sting of pain in that death is needful. It is precious in the sight of the Lord. He knows every struggle, hears every sigh from the over-burdened heart, marks every tear. The result is that they call upon the name of the Lord effectually. "When he slew them, then they sought him."—Ps. lxxviii. 34. "Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." The answer is received, the experience of the grace of spiritual life, and through it they sweetly learn that the Lord is gracious, and righteous, and merciful,

and are enabled to return unto their rest because the Lord hath dealt bountifully with them.

Death continues to be experienced by the saints through all their earthly pilgrimage, attended with pain and anguish of soul which call forth sighs and groans. But all this "dying daily" is needful. Death working in us, is precious in the sight of the Lord, as the heat of the furnace working upon a costly jewel is precious in the sight of the jeweler, who watches it with jealous care while in the fire. All the afflictions of the saints are but the fellowship of the sufferings of Christ; the "bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."—2 Cor. iv. 10.

And when finally the time arrives for our earthly house of this tabernacle to be dissolved, it is but the finishing of the work of that death which began to be experienced when we first felt that we were sinners, and which is still precious in the sight of the Lord. Now death in finishing his work is destroyed himself. The glorious victory of Jesus is manifested when faith, looking steadfastly towards him, fades away and is lost in the ineffable glory of his presence, as the bright star of the morning is swallowed up by the light of the risen sun. O how sweet it is to us to see death overcome by the faith of the dying saint; to feel that he can indeed rejoice in it as the door from sad and sinful mortality into the brightness and blessedness of immortality and eternal glory. While those who stand by see the failing breath, the gasp, the struggle, it may be, and then the solemn paleness and stillness of death upon the features, the faith of God's elect is looking beyond the bounds of mortal sight, beyond the reach even of thought; and grasping and comprehending with its immortal powers the fullness of the victory over death and the grave through the resurrection of Christ, it sees, beyond the bound of time and space, the departed saint forever at rest with Jesus in the paradise of God.

Your brother in hope of eternal life,

SILAS H. DURAND.

COLLEGE HILL, Hamilton Co., Ohio, }
May 15, 1881.

BENTON L. BEEBE—DEAR BROTHER:—We have just received a letter from our dear brother S. H. Durand, informing us of the death of your father. Truly a prince has fallen in Israel; a dear brother and father in Israel is gone from us, and from his family. May God comfort his family, and more especially your dear mother, in this deep affliction.

It will be a source of some comfort to you to know that the mourning for your father over this broad domain is real, and the sympathy for you in your great loss is not affectation, but deep felt and inexpressible. Our dear aged brother is now beyond the reach of calumny, unfair criticisms, misunderstandings of friends, as well as the hate of hypocrites in Zion. Truly he has fought a good fight, and we be-

lieve he is now entered into the enjoyment of that inheritance in glory which was reserved for him before the foundation of the world. May these thoughts comfort his family. Carnal reason says, Who shall fill his place in the church here below? "It cannot be filled." He has filled his own place, and stands in his lot, as Daniel does. But who shall edit the SIGNS OF THE TIMES? Where is that excellent, spiritual, experimental writer, Wm. L. Beebe? (Pardon this hint.)

Our dear brother, Eld. Joseph A. Johnson, is also expected to die. His bodily sufferings are such that reason is dethroned for the time being. So write his friends from home. How forcible the expression, "Be still and know that I am God." May our God deeply impress this on the minds of the family, the church and friends, and they be enabled to say, Thy will be done, O our God.

When I cast my eyes around on our visible Zion, and see the champions of truth passing away, or their feeble bodies hovering around the tomb, the question arises, Who shall do battle for the truth now? Who shall wield the sword of the Lord now? O what a mercy to have the God of Jacob for our help in this, as in every other matter. We look in vain to man. But our God says, "Fear not, O Jacob: I will pour my spirit upon thy seed, and my blessing upon thy offspring. Thus saith the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first, and I am the last, and beside me there is no God. Remember, O Jacob, and Israel, for thou art my servant: O Israel, thou shalt not be forgotten of me."

O may our God show his hand in mercy to his Israel now, keep the SIGNS alive and useful as heretofore, guide you in wisdom, and direct your mind and pen, is my prayer for Jesus' sake. Please give kind regards to each member of your family.

May grace, mercy and peace be with you and yours, prays your brother in hope,

SAMUEL DANKS.

LEXINGTON, Ky., May 16, 1881.

MRS. P. A. BEEBE—DEAR SISTER IN THE AFFLICTIONS AND CONSOLATIONS OF THE GOSPEL:—I am advised of the death of my dear brother and colaborer in the gospel of God our Savior. You will not question the warm sympathy of my heart for you in this affliction of divine providence in which you are bereft of a kind and loving husband. God grant that you may realize his sustaining hand to bear you up under this heavy affliction, and that you may experience much of that fullness of joy during your remaining days, and finally enter that world of joy that your late husband has attained.

With warm affection, your brother in hope of a blest immortality,

THOS. P. DUDLEY.

P. S.—Forty-seven years ago today, May sixteenth, I became acquainted with Elder Beebe, and in that time not one thing has happened to mar our warm love for each other.

T. P. D.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1881.

TO OUR BRETHREN.

We appeal to our brethren for their sympathy and christian forbearance to aid us in sustaining the great responsibilities which we are so suddenly called to assume. In the years that we have been associated with our dear father in the publication of the SIGNS OF THE TIMES, we have not been without reflections as to what would be a proper course to pursue should we be left without his able counsel and guidance, and to a degree thought we were convinced what our duty would be; but alas! when the trying hour comes, how our own weakness is revealed to us. It seems that our burden is greater than we can bear, and were we not confident our brethren will exercise leniency toward us we should not dare to go forward in the path before us. We do not feel to take one step relying on our own strength, but desire to be governed entirely by the movings of the hand of providence, and we beseech our brethren to extend us their aid in discerning what our duty is. We do not wish to consider this matter in a business, speculative point of view, and pray we may be kept from every selfish motive. The dear old SIGNS is too precious to us to allow any personal interest to interfere with its welfare, to say nothing of the good of the cause, which we hold to be paramount to everything else. "My soul doth wish Mt. Zion well."

Many, and heartfelt, are the letters we have received expressing sympathy for us in this our heaviest bereavement, and some have hinted the wisdom of our brother, Elder Wm. L. Beebe, being associated with us in the editorial labors of the SIGNS. While we do not wish to make any premature announcements as to who may so assist us, we are thoroughly persuaded that we need such aid, as God in his infinite wisdom has not bestowed on us the gift of expounding the scriptures; but who the brother may be, we do not as yet feel warranted in attempting to say. As we stated in our last number, we have several editorials still on hand written by our father, and until those are exhausted we do not think we can publish anything more satisfactory in the editorial columns. The one given in this number on Ezekiel xxxvii. 13, was prepared by him a few days before his death, and until further informed our readers may know that all expositions of scripture under the editorial head are from his pen.

Our space will not admit of our inserting all the letters of condolence we receive, and beg that none will feel grieved or think their tributes are any the less appreciated on account of their not appearing in print, and we deem it a needless formality to return to our brethren and friends our sincere thanks for their assurances of sympathy, as we know that it afforded them the same comfort in tendering that it did to us in receiving them.

THE VALLEY OF DRY BONES.

ELDER G. BEEBE AND SON:—If it is not asking too much, I would like to have your views on Ezekiel xxxvii. 13. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." I think your views would satisfy a great many brethren on that subject. I am glad to say that, as far as I know, we are as an association, once more in peace.

W. W. CARROLL.

MARIETTA, Ga., March 19, 1881.

REPLY.

The prophet Ezekiel was among the captive Israelites in Babylon when the hand of the Lord was upon him, and carried him out in the spirit of the Lord, and set him down in the midst of the valley which was full of bones. These bones were very many, and very dry. In this remarkable vision, the lifeless and seemingly hopeless condition of the captive house of Israel was strikingly set forth, and in verse eleventh, God said unto the prophet, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." But hopeless and dead and dry as they were for their parts, and so far as their parts were considered, utterly lost, yet God, on his part, was able to revive, quicken and raise them up, clothe them with sinews, flesh and skin, put breath and his spirit within them, and cause them to stand up as an exceeding great army before him.

The primary application of this vision figuratively set forth the deliverance of Israel from Babylonish captivity; a deliverance which on their part they had no more power or ability to effect than dry bones have to resurrect themselves and live. The utter inability of the people of Israel to deliver themselves, was felt and acknowledged by them. Some of them, it is true, could remember Jerusalem and weep bitterly at the remembrance of the sweet privileges they had once enjoyed, when they could go together into their beautiful temple to worship God; but now, environed by the strong and towering walls of their haughty captors, they saw no prospect of deliverance. Now they were set down to weep at the remembrance of the sacred enjoyments which by transgression and idolatry they had been driven from.

Yet helpless as they were, and hopeless as their condition seemed to be, the prophet had for them a cheering message from the Lord, who still remembered his covenant with the patriarchs, and for his own sake, and not for their sake, would deliver them, as he informed them in the preceding chapter. Their deliverance from captivity and restoration to their own land by the power of God was to be in a way that should make them remember with shame their own ways of rebellion and idolatry, and demonstrate to them and to all who should witness it that their deliverer was God unaided and alone. As

none but God has power to raise the dead, and cause dry bones to live, so their deliverance from Babylon and return to the cities of Judah should be as set forth by the vision of the dry bones, exclusively by the power of God; therefore when this deliverance should be performed, all who should witness it should know that it was the work of God alone.

The law, or covenant of works, under which the carnal Israelites were held, provided for them temporal blessings of corn, wine and oil, protection from sword, pestilence and famine, and perpetual national prosperity, as long as they faithfully obeyed the precepts which that covenant enjoined on them; but if they transgressed the stipulations of that covenant, they should suffer the penalties provided, and be cut off from that protection and die. According to the provisions therefore of that covenant, when for their transgressions and idolatry their government was broken up, their king taken away, their throne vacated, their temple desecrated and destroyed, and the people carried away into captivity, nationally they died; and as their captivity was long in Babylon they were like the bones of those who had long been slain, which were dry and hopeless of ever being restored to that national life and prosperity which they once enjoyed in the land of their nativity.

As Israel in the flesh were typical of the spiritual people, the church of God under the gospel dispensation, their disobedience and chastisements finds a corresponding anti-type in the disobedience and chastisement of the children of the new covenant, who are slow but sure to find that "If they sow to the flesh, they shall of the flesh reap corruption." And, "If they live after the flesh, they shall die." Not that their eternal life which is preserved in Christ Jesus, and hid with Christ in God, can die; for that is immortal, and shall never perish; but as the children of Israel were still the whole house of Israel, as well when in the valley of dry bones, as when raised up out of their graves, even so the disobedient children of God may be carried away into captivity, and mingle with the dead, far from their spiritual consolations, having no power in themselves to quicken and revive themselves, but must wait until the tedious years of their bondage shall be ended, and the jubilee trumpets proclaim the opening of the prison to them that are bound, and the bringing of the weary prisoners out of their prison houses. Then shall they hear the voice of their gracious deliverer saying to them, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city," &c. "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold

yourselves for nought; and ye shall be redeemed without money."—Isa. lii. 1-3.

As the names *Babel* and *Babylon* signify confusion, so they are used in the scriptures not only to portray metaphorically the organized powers of darkness which have assumed the name of the church of Christ, but also to represent the confusion in which all the children of God become involved when they depart from the doctrine of Christ and the order of his kingdom. It was said to Saul, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. xv. 23., and in Isa. xlv. 16, "They shall go to confusion together that are makers of idols." As Israel, in the type, was sent to Babylon or *confusion* for disobedience, stubbornness and idolatry, and under the chastening hand of God, held in hopeless bondage until every vestige of former life and religious privilege disappeared, and they were, like the valley of dry bones, without life, comfort or activity, so when the churches of the saints depart from the faith, giving heed to seducing spirits, when they turn away their ears from the truth, and are turned unto fables, or when they become lukewarm, careless, indifferent and neglectful of their obligations as disciples of Christ, when worldly minded and unappreciative of the privileges of the house of God, they lose their visibility as churches of apostolic faith and order, and like salt that has lost its savor, they are only fit to be cast out and trodden under foot of men; and while "God setteth the solitary in families, he bringeth out those who are bound in chains; the rebellious dwell in a dry land."—Psa. lxxvii. Their name is obliterated from the book of life, or record of the living in Jerusalem. Having sold their birthright privileges in the church, and to the fellowship of their kindred in the household of the faithful in Christ Jesus, their spiritual enjoyments are withheld, and they are taken away from their home in Jerusalem, carried by their captors into Babylon, confusion and bondage, and there held until, like Ephraim, they are filled with their own way. Cut asunder from the privileges of the saints, they have their portion, while thus cast out, with hypocrites, in a land of death, where there is weeping, and gnashing of teeth. In their captivity their bones wax dry, and there is no power can revive and restore unto them the joys of salvation short of that power which can raise the dead, as signified in the vision of the prophet and declared by our Lord Jesus Christ, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will."—John v. 21.

We do not understand that the resurrection of the dry bones in this vision was designed to set forth the general resurrection of all mankind, the just and the unjust, which is spoken of by the apostle, Acts xxiv. 15. Nor of the final resurrection of the saints when God shall change

our vile body and fashion it like the glorious body of our risen and exalted Redeemer; for the figure is applied, by God himself, exclusively to the whole house of Israel. Whether we apply it to the carnal or spiritual and anti-typical Israel, in either application, a *restoration* is implied, to a life which they had before they were slain; and to which God would restore them when he would open their graves and raise them up, and cause them to stand up before him in a *militant* state, an exceeding great ARMY.

It is very true that all mankind, in their natural condition, are as destitute of spiritual life in themselves as the dry bones which Ezekiel saw were represented to be of natural life, and equally as destitute of power to quicken themselves, by any means which they could use, or proffers that they could accept, or conditions that they could comply with, as the dry bones were; and the raising of them up, clothing them with flesh, and inspiring them with vitality, is as impossible with them as the final resurrection from the dead at the last day is impossible to be accomplished by any other than by God himself.

It will be observed that the resurrection of the dry bones, whether applied to the carnal or spiritual Israelites, did not make them Israelites, although it made them manifest in that relation. They were the whole house of Israel no less when in the valley of death, than when raised up and made alive. And further let it be remembered, that every one of the whole house of Israel was raised up, and stood alive before the Lord; not a single bone of Israel was left in the valley of death. So all the dear children of God who have strayed in the dark and cloudy day shall be gathered from all their wanderings, and "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. xi. 26. It is therefore justly said of them all, "O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea xiii. 9.

Let us briefly review the text. God commanded the prophet to say to the whole house of Israel, while they were held in captivity, like dry bones in their graves, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." This message from the God of Israel the prophet was commanded to address to God's people, and to say unto them, "O ye dry bones, hear the word of the Lord." When the fiat of the Almighty issues from his imperial throne, no opposing power of sin, death or hell can successfully resist the execution of his commands.

Dry bones, over which death has long held its ghastly dominion, at God's commanding word are rescued from the powers of death and leap forth into life. Bone to his fellow-bones returns, and clothed with flesh and revived with vitality, responds to the life-inspiring voice of God, who speaks to them by the prophets. And when this quickening power of God has opened the graves and delivered his slain from death, clothed them with flesh, and put his spirit in them, then, but not until then, shall they know that their deliverance is of the Lord. Then shall the whole house of Israel stand up, an exceeding great army, thoroughly convinced that their salvation is of God.

Let us consider the bearing of this vision on the Israel of God at the present time, believing as we do that "Whatsoever things were written aforetime were written for our learning."—Romans xv. 4. We see that carnal Israel in the type, for their disobedience to the precepts of the covenant which they were under, and for their idolatrous propensities and indulgences, were reduced from the highest state of prosperity to the lowest degradation of Babylonish captivity, and driven out from a land flowing with milk and honey, and from great prosperity, magnificence and splendor, to the most abject vassalage and hopeless captivity, and so held until their condition was fitly compared to a valley of dry bones, lifeless, barren, inactive, unproductive, and utterly cut off for their parts; until, instead of presenting the glory of Jerusalem, the perfection of beauty, their splendor had departed like a faded flower, and the revolting and sickening shadow of death held an unresisted dominion over them.

As was the case with ancient Israel, their temporal prosperity, peace, safety and comfort were inseparably connected with their obedience and fidelity, so in the provisions of the new covenant, under which the anti-typical Israel is held, it is ordained that if the saints live after the flesh they shall die; but if they through the Spirit mortify the deeds of the body, they shall live.—Rom. viii. 13. Under the present as well as under the former covenant it is expressly affirmed by him who has "sworn by his holiness that he will not lie unto David," that "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalm lxxxix. 30-33. In the message of reproof sent to the angel of the church of the Laodiceans, it was said by the Amen, the faithful and true witness, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent."—Rev. iii. 19. And the psalmist has described the withering effects of the rebukes of the Lord: "When thou with rebukes dost correct man for iniquity, thou

makest his beauty to consume away like a moth."—Psa. xxx. 11. It was thus when Israel by the rebuke of the Lord were driven out from Jerusalem, and carried captive to Babylon, or to the valley of death; and the same is implied in the rebuke which was addressed against the Laodiceans: "I know thy works, that thou art neither cold nor hot. So then, because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth." How striking the change of that church, which flattered herself that she was "rich, and increased in goods, and have need of nothing." Unconscious of her real condition, until the rebuke of the Lord consumed her imaginary beauty, and presented her as "wretched, and miserable, and poor, and blind, and naked."

Without bringing any railing accusation against any of the churches or angels of the churches, may we not seriously inquire concerning the state and condition of the churches and pastors of the present time? Will a prayerful investigation assure our hearts that there is nothing of this apathy, luke-warmness, vain-glorying, and unwarrantable self-assurance of prosperity, while ease, languor, indifference and inactivity prevail, and the affairs of the church are neglected, and the solemn assemblies of the saints but seldom attended? May we not indulge in the thought that our doctrine is sound, our articles of faith are orthodox and scriptural, and our general walk and deportment unimpeachable, and that we are in all these particulars rich, and increased in goods, and have need of nothing, while in regard to heartfelt emotions of spiritual life, and a becoming activity in the cause of God and truth, we are as barren and dry as the bones which the prophet in vision saw? Was it not to the saints in a drowsy condition that the Holy Ghost, by the pen of the apostle, addressed these startling admonitions? "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v. 14-19. "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 let us put on the armor of light."—Rom. xiii. 11, 12. "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame."—1 Cor. xv. 33, 34.

When only the framework of a

church is visible, like bones that are very dry, and the inquiry is pressed home to the living servant of the Lord, "Can these bones live?" the response can only be given in the words of the prophet, "O Lord God, thou knowest." We may remember seasons when the house of Israel flourished like the garden of the Lord, when the cheerful songs of the sanctuary in sweet devotion flowed out, when the saints were joyful in glory, and sung aloud upon their beds, when the high praises of God were in their mouth, and a two edged sword was in their hand (Psa. cxlix. 5, 6); but when the gold became dim, and the most fine gold changed, we have wept when we remembered Zion, and the solemn question has returned, "Son of man, can these bones live?" The prospect to the servants of the Lord, looks dark and gloomy, and they ask, What will it avail to prophesy to these dry bones? Surely, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psa. cxxvii. 1. No words of the prophet could make any impression on the bones, nor did God command Ezekiel to quicken and give them life; his work was to prophesy and bear the message which the Lord commanded, and in obedience to the command, "Prophesy upon these bones," and declare what God would do for them. "Say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord."

Were it not for the blessed assurance of God's power and purpose to redeem Jacob, and restore Israel from captivity, and reclaim his people from all their wanderings, even Paul might plant and Apollos water in vain; God alone is able to give the desired increase. How futile would be the labors of even prophets and apostles, if no other power was provided for building up the waste places of Zion than their feeble labors. The prophet Ezekiel might have continued to prophesy to the whole house of Israel until this day, or to the end of time, without moving, shaking or quickening a single bone, had not the Lord God displayed his almighty arm, made bare in the salvation of his chosen Israel. Therefore he says to the whole house of Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

NOTICE.—Elder Wm. L. Beebe has kindly consented to act as our agent in receiving subscriptions, collecting money for the SIGNS, and for books, &c., and is duly authorized by us, and we cordially commend him to the favor and fellowship of all our brethren and friends among whom he may sojourn.

INFORMATION WANTED.

Any one knowing the present address of the following persons will confer a favor on us by sending the same to this office.

R. N. Spraggins, Savoy, Fannin Co., Tex.

Wm. Mason, Braddyville, Page Co., Iowa.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

BOOK BINDERY.

Having connected a book bindery with our printing office, we are prepared to execute all kinds of work in that line, and any of our friends having files of the SIGNS, sheet music, or anything they wish bound, are requested to mail the same to us, which can be done at the cost of eight cents a pound postage, and we will execute all orders promptly, in excellent style, and at satisfactory prices.

G. BEEBE & SON,

MIDDLETOWN, N. Y.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

ORDINATIONS.

THE church of Christ called the Predestinarian Baptist, situated in Fairfield, Lenawee County, Michigan, met according to previous appointment.

The meeting opened by praise and prayer.

Preaching by Elder J. H. Biggs, of the Pleasant Hill Church of Predestinarian Baptists, followed by Elder T. J. Wyman with some remarks on the office and qualifications of Deacons. Then proceeded to business.

Brother EUGENE TUTTLE was by the unanimous vote of the church ordained to the office of Deacon by prayer, and laying on of hands by J. H. Biggs and T. J. Wyman.

The charge was in a solemn manner given by Elder J. H. Biggs.

It was voted that the minutes of this meeting be sent for publication in the SIGNS OF THE TIMES.

Done by order of the church.

T. J. WYMAN, Mod.

CHARLES LIVESAY, Clerk.

CORRECTIONS.

BROTHER BEEBE:—Please make this correction or explanation.

The Circular Letter of McDonald wing (now dissolved) of Concord Association of 1879, written by J. C. Denton, was not the unanimous expression of the association, four voting against it, eight or nine for it, and several not voting at all.

I told Elder J. C. Denton that I would make this statement in the first business communication I had with you. J. A. NORTON.

INQUIRIES AFTER TRUTH

I WILL make a request of brother S. H. Durand. Will he please give through the SIGNS his views on Isaiah xlv. 12, 13? I am, as ever,

J. J. MANLEY.

WEST BOWERSVILLE, Ga., May 1, 1881.

APPOINTMENTS.

ELDERS Charles and J. K. Holcomb, George Wyott and N. T. Freeman will endeavor to preach (God willing) in the Presbyterian meeting-house, in the city of Henderson, Rusk County, Texas, on Saturday and Sunday, the 28th and 29th of May next.

THE EVERLASTING TASK FOR ARMINIANS.

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

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

At the residence of Mr. J. Allen Tittle, in Seneca Co., Ohio, by Eld. R. B. Moore, Mr. John Winger to Miss Mary B. Johnston.

OBITUARY NOTICES.

DIED—At her late residence near Winchester, Clark Co., Ky., Mrs. Scarce, of softening of the brain, in the 76th year of her age.

Sister Scarce had been twice married; first to Mr. O. H. Hampton, Dec. 21, 1830, and was soon left a widow. In 1841, Jan. 15, she was united in marriage with Mr. Henry Scarce, who departed this life several years since. I was present at the meeting of the church at Elizabeth when our departed sister gave the reason of her hope in Christ, a hope she had cherished for some time before, but a deep sense of her unworthiness in the sight of God had prevented her from coming before the church; but she had been waiting, and on that occasion God gave the required strength to confess with her mouth what she had for years believed in her heart, and she was soon after baptized and received into the church at Elizabeth, since which time, until her death, she has appeared to us to walk in love as a dear child of God, jealous at all times for the glory of her divine Master, unwilling that his praise should be given to idols, but ascribing salvation to God alone. In the social circle she was unassuming, in her family relations affectionate, and in her general deportment circumspect. The church has lost in the death of our sister a valuable member, society an ornament, and her children, stepchildren and grandchildren a devoted mother.

Her funeral took place on Sunday, the 24th inst., the third day after her demise, and after a brief discourse to the sorrowing friends and neighbors, a goodly number of whom had assembled at her late residence, her remains were conveyed to the cemetery at Winchester where they were consigned to the grave, to await the resurrection from the dead.

May God reconcile us all to his will in all things.

Your brother in hope of the resurrection from the dead,

J. M. THEOBALD.

SADIEVILLE, Scott Co., Ky., April 28, 1881.

By request I send the obituary of little Henry Latta, son of Mr. John Latta and Mrs. Lou his wife. I have known the little fellow from infancy, and knew him to be a sprightly little fellow, and the idol of his parents. I do not know that I could write anything more appropriate than the following, written by his sorrowing mother:

"Mr. Wallingford—Dear Friend:—Could you write an obituary of my precious little Henny? You knew him so well. He was born Aug. 22, 1876, and died March 30, 1881. The day he died I was standing by his bed, and he looked up and saw me crying, and said, 'Ma, don't cry, you make me so nervous.' I told him I wanted him to take his medicine so that he might get well. He said, 'No, ma, I don't want to get well.' He never murmured, but would ask me to come to him. But, O God, I could not stand it; and how am I to bear it without the help of God? He had his mind to the last and could talk plainly, although his teeth were clinched. He loved you dearly. He was sick only two days. He was playing around the house on Monday, and singing, 'Home, sweet home,' and remarked that it was an Old Baptist song. I am glad I have the sympathy of sympathizing hearts, and I appreciate it."

I pray Almighty God to bless the bereaved parents in this their hour of distress with his reconciling grace, and sanctify this dispensation of his power to his own glory, and prepare them, together with all his redeemed, to meet our dear little friend in heaven, for Jesus' sake. Amen.

J. H. WALLINGFORD.

ORANGEBURG, Ky., April 24, 1881.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association is appointed to be held with the church in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, (8th) 1881, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the New York, Lake Erie & Western R. R., from the east or

west, and from the north on the New York, Ontario & Western R. R., directly to Middletown.

Those coming through the city of New York can reach here at 10.56 a. m. on Wednesday, by taking the cars at the foot of Chambers Street about 8 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

G. BEEBE, Pastor.

THE Delaware Old School Baptist Association will convene with the London Tract Church, Chester Co., Pa., on Wednesday before the fifth Sunday in May, (25th) 1881, and continue in session the two following days.

SAMUEL DENNISON.

THE Delaware River Old School Baptist Association will be held with the church at Southampton, Bucks Co., Pa., on Wednesday before the first Sunday in June, (June 1st) 1881, and two succeeding days.

All lovers of the truth and our ministering brethren are cordially invited to meet with us and partake of the rich provision prepared for our Father's children.

Those coming from the south and west will take the Philadelphia & Newtown cars, at North Penn Depot, American and Berk Sts., Philadelphia, for Southampton Station; and those coming from the north and east will come on the Bound Brook Road, (foot of Liberty Street, New York City) to Bethayres, and there change cars for Southampton, where all will be met on Tuesday afternoon and conveyed to our homes.

I. P. HELLINGS, Church Clerk.

THE Chemung Old School Baptist Association have appointed to convene with the Asylum Church, at Vaughan Hill, Bradford Co., Pa., on Wednesday before the third Sunday in June, (15th) 1881, and two following days.

Those coming to the Chemung Association from the north, east and west, will take the train on the Lehigh Valley R. R. which leaves Waverly, N. Y., at 6.15 p. m., on Tuesday, or 4.15 on Wednesday a. m., and come to Rummelfield, where they will be met. Those coming from the south will take the train which leaves Philadelphia (9th and Green Streets) at 9 a. m., and New York (Penn. R. R., foot of Courtland St.) at 7.40 a. m., Tuesday, and come to Wyalusing.

A cordial invitation is extended to all brethren, sisters and friends.

SILAS H. DURAND.

THE Conference of Western N. Y. will be held, the Lord willing, with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and Monday following, (June 19th & 20th.)

We cordially invite our brethren, sisters and friends of our faith and order to be in attendance at our meeting, and we bid them a hearty welcome to such things as we have; and again we say, Come. And to our brethren in the ministry we feel to extend an especial invitation.

Those coming by public conveyance from the east via Corning, or from the west via Rochester, will be met at Blood's Station on the Erie, on Saturday, the day previous to the meeting, by brethren and friends, and conveyed to places of entertainment.

Those coming via Canandaigua and the lake will be met at the Stuart House, at Naples, on Saturday, by the brethren, and conveyed to the place of meeting.

By order of the church,

H. C. OLNEY, Clerk.

THE Turkey River Old School, Predestinarian Baptist Association will be held, providence permitting, with Otter Creek Church, at the house of brother Thomas Blake, in Black Hawk County, Iowa, 12 miles north-east of Waterloo, to commence on Saturday before the first Sunday in June, 1881, and continue three days.

Brethren coming from the west and south will be met at Waterloo. Those coming from the east will be met at Jessup, all on Friday preceding the meeting, and conveyed to the place of the meeting.

We give all our brethren and sisters, and all lovers of the truth, a cordial invitation to meet with us, especially our ministering brethren.

S. P. MOSHIER.

The Sandusky Old School, Prestinarian Baptist Association will convene, if the Lord will, with the Honey Creek Church, on Wednesday before the second Sunday in June, at 10 o'clock a. m., at which time and place we cheerfully and heartily invite all our brethren, sisters and friends, especially our ministering brethren, to meet with us, and we hope a goodly number may come to us in the fullness of the blessing of the gospel of Christ.

Those coming by rail-road from the north or west can come directly to Bloomville the day before the commencement of the meeting, where they will find teams to convey them to places of entertainment and to the meeting. Those coming from the south will change cars at Tiffin and come to Bloomville. Those coming from the east and south-east by way of Mansfield will come direct to Bloomville. The association will be held four miles from Bloomville.

LEWIS SEITZ.

The Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 2d, 3d and 4th, 1881.

WM. H. GASTEN.

THREE DAYS MEETINGS.

The Old School, Predestinarian Baptist Church called Sugar Creek, in Crawfordsville, Indiana, have agreed to hold a three days meeting, commencing on Friday before the first Sunday in June, 1881. We invite all our brethren and sisters to come, and all the ministering brethren that the good Lord may be pleased to send. We hope the Lord will be with us, for he says, "Without me ye can do nothing."

Done by order of the church.

M. M. VANCELEAVE, Mod.

ISAAC STOVER, Clerk.

YEARLY MEETINGS.

The Yearly Meeting of the Covenanted or Particular Baptist Church of Ontario will be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continue until Monday noon.

WM. POLLARD, Mod.

D. T. MCCOLL, Clerk.

OUR annual three days meetings will be held as follows:

At Little Flock, Anderson Co., Ky., on the 27th of May, (Friday before the fourth Saturday) and two following days.

At Bethel Church, on Friday before the first Saturday in June.

At Salt River Church, on Friday before the second Saturday in June.

All to continue three days.

J. F. JOHNSON.

OUR yearly meeting will be held with the Dry Fork of Twin Church on the second Sunday in June and Saturday before. We invite our brethren and sisters and all lovers of the truth to come and see us. Elders Martindale and Thompson of Indiana have promised to be with us at that time.

SARAH COOVERT.

ON TRIAL.

"THE YOUTH'S HOME JOURNAL,"

Beginning with July, will be sent to NEW SUBSCRIBERS, on trial, SIX MONTHS, for the nominal sum of FORTY CENTS, or THREE subscriptions for ONE DOLLAR; larger numbers at the same rate. This offer applies only to new subscribers, and embraces the last half of current year. To secure the advantage of it, orders, with money, should be sent at once. Any one can get a club of three or more, which brings the cost to 33½ cents each, six months.

ADDRESS,

J. G. SAWIN,
LOXA, COLES CO., ILL.

INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., JUNE 15, 1881.

NO. 12.

CORRESPONDENCE.

HOPE.

What an important word this is. How constantly it is needed; and how pleasant and beautiful its meaning has caused its very form and sound to become. An expectation of something which we wish for. The word cannot be used to express an expectation of what we do not desire; neither because we wish for a thing can we say that we hope for it, unless we have reason that causes us to expect it. If our reason for expecting it is not truthful, the hope will end in disappointment; if the reason is good, the hope will never fail. In regard to eternal things, there are these two kinds of hope spoken of in the scriptures. The one is the hope of the natural man. He wishes to be happy after death, and believes that he will be so. But his belief does not rest upon a foundation of truthful evidence, does not spring from that faith which is the only evidence of things not seen, and therefore his hope is not good, but his expectation shall perish.—Prov. x. 28. This hope does not look for the happiness that true holiness before God gives, for the natural man does not hunger and thirst after righteousness, nor feel sin to be a burden; but it looks for freedom from pain and sorrow, for earthly delights which it is supposed will be reproduced in heaven. This hope rests either upon the vain belief that all men will be happy after death, or upon the equally false doctrine that salvation will be given as a reward for good works performed by the creature. And strange as it may seem, this flattering delusion will be received and hugged to his heart by one who has lived for years in most outrageous abominations, because he has now ceased his crimes and taken up a form of religion. Without ever having received any testimony in his conscience that God has forgiven his sins, without even ever having had a sense of guilt before God that would have caused him to ask for mercy and forgiveness, he will boldly and proudly parade this breaking off of crimes, and this form of will-worship, as good works, for which the Lord is bound to give him the reward of salvation; and will boast over those who have always lived moral lives, if they have not his form of religion.

Those who depend upon their own works for salvation are described by the pen of inspiration as weaving the spider's web. But their webs, it is said, shall not become garments,

neither shall they cover themselves with their works.—Isa. lix. 6. Like spiders' webs, these works of sinful man are poisonous and vile in their origin and nature, and therefore they are called "works of iniquity;" and like the spider's web, they are quickly destroyed by the breath of God's holy spirit when he bloweth upon them; quickly consumed by his word, which is as a fire.

The other kind of hope is the gift of God, and is called a "good hope through grace."—2 Thess. ii. 16. The wish to be holy, and to dwell forever with God in glory, which constitutes one element of that hope, is raised up in the heart by the Holy Spirit, according to the eternal purpose of God. No one of all the sinful race of Adam ever had or can have one pure and holy desire except it be given him by the power of God, and through his rich and abounding grace. Such a desire must necessarily spring from a pure source, and is therefore an evidence of divine life in the soul. But that desire alone is not a source of comfort, but rather of grief and pain; for it can never be satisfied by anything short of infinite purity, and can never allow a rest from trouble and anguish until there is given a good reason to expect that which we desire. When this expectation comes, then hope is perfected. This expectation of eternal happiness can rest alone upon the testimony of God in the soul. The one who hungers and thirsts after righteousness has felt the justice of God in his condemnation. He cannot be released from that sense of wickedness and deserved wrath until the Lord gives him witness that eternal justice is satisfied. This is done when faith is raised up in his soul to see the dear Savior as his atoning sacrifice. The poor, trembling sinner has tried to raise up a hope in his own heart, but has not been able. He can only feel, "I am a sinner; the Lord cannot love or save me." He reads promises made to vile sinners, but he cannot take them for his own, even though he sees his own character described as those to whom they are given. He cannot even feel a timid, trembling, "Perhaps I may be one," until the Lord gives it. That little hope that he may have a hope some time, is often the beginning of that evidence upon which a good hope is built up. In the Lord's own time and way that full evidence is at length given. There is a feeling that our sins are forgiven. They are gone, and though we seek for them they cannot be found. Love to the dear Savior swells up in the heart,

and a union is experienced to him so sweet that we can never be satisfied any more without some token of love from him. Sometimes it is by a portion of the written word of God brought with power into the soul that all this is at once experienced. Sometimes it is a more gradual work, by a little portion given from time to time. Sometimes no scripture is distinctly remembered as having produced the feeling of liberty and love and confidence, but some portions are afterwards made precious to us, as telling most minutely the feelings we have had. And there are cases where the blessed Savior appears directly to the soul, and shows that he is ours by a most glorious revelation of himself, cleansing the conscience in a moment by his precious blood, and lifting the soul at once by his glorious love and power out of all darkness and trouble into the enjoyment of light and life and unspeakable comfort.

However different the circumstances may be which attend the raising up of this divine expectation in the soul, on one thing all who feel it will be fully agreed, and that is that it is from first to last the work of God. Every child of God is made sure by many fruitless efforts that he cannot raise up in his own breast one holy desire, one heavenly expectation, one emotion of thankfulness, or one thrill of love, but that every such feeling must be from God. And on the other hand, we can say assuredly that every one who has learned this is a child of God, for it is a knowledge that cannot belong to the natural mind.

When the mind is exercised upon the dealings of God with us, and is led back to look over the way he has led us, and liberty of soul is given to recall these gracious evidences, and to speak of them to those who know the same, how pleasant and profitable it is to us. It is most delightful employment, and we often see marks of a gracious Savior's work which we never noticed before. Light is thrown upon things in our past to show them as a part of our experience of grace, which we had never thought of before in that connection. Also in hearing the relation of others' experiences, as well as in hearing the gospel preached, we often find our own past exercises brought out in clearer light, and set forth so strikingly in relation to the truth of salvation that our hope is more confirmed, our doubting souls assured again, and attuned to songs of praise.

In the many descriptions that are given in the scriptures of the charac-

ter and features of that hope, and of its effects upon the feelings and life, we are often enabled to receive these confirming evidences that ours is a good hope through grace. It is said to be a hope in the Lord, and those who have it are told to be of good courage, and he shall strengthen their heart.—Psalm xxxi. 24. Every day we find that our hope cannot be in ourselves, for our vileness and helplessness are constantly forced upon view, and we are compelled sadly to acknowledge, with the apostle, "In me, that is, in my flesh, there dwelleth no good thing." Yet we have a hope, that we cannot deny, a hope for which we neither labored nor gave any equivalent. That hope is in the Lord.

"We are saved by hope," says the apostle. Yes, that hope came between our souls and eternal despair. That hope has kept us, in such measure as we have been kept, from the vanities of the world, and has saved us from that death to spiritual things which those vanities would bring upon our souls. It has saved us from the errors and delusions of deceived and deceiving men, for in its very nature it can accord only with the truth. "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Romans viii. 24, 25. And here again we see ourselves placed in the light of truth. It is something we do not see that we hope for, something beyond even our understanding. "We know not what we shall be." We do not understand the mysteries of godliness. And sometimes all beyond appears so inscrutable, so dark and mysterious, that we are tempted to think ourselves the subjects of a delusion. Yet our hope still remains, unswerving, looking steadily onward to the eternal future, to a glorious home, to a crown of righteousness, to a release from all sorrow and sin, to a precious Savior, and to a perfect satisfaction when we shall awake with his likeness. And for all this we patiently wait. Not that we wait without anxiety, or fretting, or complaining, for we are full of that; but our hope *continues, endures*, notwithstanding all the oppositions of a gain-saying world, and of our unbelieving hearts; and that is patience in a scriptural sense.

This hope was not obtained in accordance with any purpose or determination of our own. Our first move was a fleeing from sin and its consequences. We fled for refuge from it, not knowing what that refuge could

be, or whether we ever should find one, as a man would flee from a lion, or from a sudden breaking forth of waters, or as his soul would flee from the loathsomeness of a dungeon, or of a pit of corruption, where his body was held a captive; when unexpectedly, to our soul's glad surprise, Jesus appeared, set before us as our hope, our refuge, our salvation, and the arms of our love and faith clasped and embraced him as such, and our souls entered into rest.

Having received our hope in this way, the apostle tells us that we have it as an anchor of the soul, both sure and steadfast.—Heb. vi. 18, 19. By this figure we contemplate a vessel brought from one land to another in the interest and for the benefit of the one who owns it. So the Lord's people, as vessels, are brought from the land of sin and darkness to the shores of immortality, for the honor and glory of God. The vessel neither prepares nor casts its own anchor; neither does the sinner have anything to do with preparing his own hope. When the Lord separates him from the shores of his native darkness and ignorance, he does all the work himself. He brings his soul out upon the stormy sea of trouble, causing him to feel guilt upon his conscience, and storms of wrath let loose against him. He does business in these great waters, with the terrors of death compassing him about, and sees the wonders of the Lord in the deep. He mounts up to heaven on the heaving waves of trouble, seeing the terrible heights of eternal justice, and from thence is hurled again into the awful depths, from which it seems he can never rise again. His heart is melted because of trouble. He reels to and fro, and staggers like a drunken man, and is at his wit's end. Then for the first time he truly and earnestly cries unto the Lord in his trouble, and he bringeth him out of his distresses. He maketh the storm a calm, so that the waves thereof are still. Then he is glad because he is quiet, so he bringeth him to his desired haven.—Psa. cvii. 24-30. Now the terrible voyage is over. The Master of this vessel has directed it through all, and brought the soul to Jesus, the desired haven of rest, and now casts the anchor, hope, which enters into that within the veil.

Ever since we have had this hope we have had it as an anchor, and have been held by it, against all opposing forces, to the same place where we were first brought. When the vessel is brought into the harbor and anchored at the place where the Master desires to leave it, the waters are often so calm that one would hardly see the need of an anchor. So when we first felt our sins forgiven, and rejoiced in hope of the glory of God, the sky was very bright in our souls, the waters very quiet. We felt as though we should never be troubled by sin any more, but would always gladly follow Jesus and be with him. But in the waters where the vessel is at anchor there are currents almost unnoticed that would insensibly drift the vessel away. So in our nature

there are secret tides and currents constantly setting away from the truth, and whose effect would be soon to drift our souls entirely away from Jesus as our righteousness and salvation. Therefore we have this hope as an anchor, holding us against this tendency of our carnal nature. This tide was often manifest in Peter, who was inclined to depend upon his own wisdom and strength. Therefore the Savior let him feel for awhile the force of this strong current of self-confidence, and let the fierce winds of temptation assail him, so darkening the atmosphere, while the waves beat and surged against him, that he no doubt thought himself cast entirely adrift, and about to be dashed to pieces. But the anchor held him fast, and when the storm ceased and the clouds cleared away, he saw where his strength had been. It is by such storms of affliction and temptation on account of sin and transgression beating against this vessel, heaving and tossing and wrenching it with the waves of doubt and fear and unbelief, causing it to pull and tug at its anchor, that we come finally to learn the true nature of that hope. If it were cast into the mud and quicksand of our own fancied righteousness, it would soon be wrenched away and we be lost. But it is cast within the veil, beyond the bounds of mortality. It has entered into the Rock, Christ Jesus, and will hold us. We may at times think we have lost it, but it will never lose us. We can sometimes see nothing but the dashing, beating billows raised by manifestations of the wickedness of our hearts, and can hear nothing but the roar of the furious storm, can see no sign of any shore, and feel sure that we have been cast off and will be destroyed. But as our cries go up to the Lord for help in our distress, he answers, and at his command there is a great calm. Then we find ourselves just where we were before, our hope still in Jesus, and we held by it to him as our Rock and Refuge. But after every such surging trial of our hope we find that we have learned something more of its true nature, and realize the truth of the apostle's declaration, that it is both sure and steadfast. And when at last the appointed time for the great and last change shall arrive, then the waters of time and storms of sin and trouble shall all disappear, the anchor shall be lifted to be used no more, and we shall enter with him who has gone before us into heaven itself, to be with our dear Lord forever.

SILAS H. DURAND.

NEW YORK, May 23, 1881.

REISTERSTOWN, Md., May 25, 1881.

MR. BENTON L. BEEBE—DEAR BROTHER IN CHRIST:—Our yearly association is past, with its joys and comforts in hearing the word and in brotherly companionship, and to-day I am sitting and thinking it all over again. We had much rich preaching of gospel truth, and I think the joys of christian fellowship were never felt to be sweeter. Yet there was

much of sadness, because one well loved form and voice was not present, and would never be seen or heard by us again. With one or two exceptions only has Elder Beebe attended the Baltimore Association for half a century, and participated in its joys and sorrows. With him is severed the last link that bound us to that former generation of able gospel ministers. There are yet a few living members of this association who knew him in his prime, and they and we who are younger feel that his loss will never be replaced. I have attended thirteen sessions of this association, and he has been present at all. During this session I felt all the time that one presence was lacking; and also it seemed to me that I and we all were oppressed with a sense of deeper responsibility than ever before. But all through the three days of the meeting I felt a deep gladness that the elder Brother still lived, and that God's people would never be forsaken. How much we ought to rejoice that God reigns, and there is no turning of his purpose, and no danger to his cause on earth. Our most faithful and able brethren go home to their reward, but still the ark is unshaken. Jesus reigns supreme, and his cause will not languish.

Some reminiscences of my first acquaintance with Elder Beebe are in my mind. We become very much attached to those who are given words of comfort and strength for us when we are troubled in early experience. In this way I was attached to Elder Beebe. I had been at times rejoicing in hope for about two years, but I had found no opportunity to ask a place in the church, that I regarded as walking in the faith and order of the apostles. I had never had the privilege of hearing the gospel preached since I could remember until one year after I was given to rejoice in Christ as my own personal Savior. While I had acquaintances and friends all around me whose conversation was often a comfort to me, and whom I regarded as being the children of God, yet I never felt that I could unite with them in any of the churches to which they belonged, because I saw so much that was contrary to what the bible seemed to teach. From the first I felt that the Old School Baptists were my people, if I only could be fit to unite with them. My parents were Baptists, and from my earliest recollection were subscribers for the SIGNS; yet we lived twenty miles from the nearest church, and this church at the time had no pastor. But I had a great reverence for Old School Baptists, and regarded them as the best people on earth, and my feeling was that I never could be fit to be received into the fellowship of such good, God-fearing men as Deacons Staples, Perkins, Libby, Johnson and others, of whom I had heard from childhood, but had never seen. And so also Elder Beebe's name was a household word, and I grew up regarding him as one who was so far above other men that my feeling to-

ward him was akin to reverence. I had not thought that either he or any of the old brethren whom I have named could bear with my childish follies and ignorance, even if at first they should receive me into their fellowship as one of the poorest and most unworthy among them. At length, when I was eighteen, my desire for a name among the people of God was fulfilled. In company with my mother I drove across the state of Maine, one hundred and twenty miles, to attend the yearly conference at North Berwick. I remember, as I left home, after I got into the carriage I called father to me and told him that I intended offering myself to the church if the opportunity should be given. How often have I thought of his reply, and felt its force more than I did at that time. He said, "Well, it is something that should be well thought of." The day after we reached North Berwick, Elder Beebe came to attend the meeting. I will never forget my emotions as I gazed upon the form of him of whom I had heard so much, and listened to his rich spiritual conversation. It seemed to me wonderful indeed that he should speak as he did the things which a feeble child like me could comprehend. Very soon, in the evening, he spoke to me, and encouraged me to tell him of my experience. I tried to tell of the way I had been led, and of my desire to be numbered with God's people, but that I felt unworthy, and that now I hardly knew what to do, because I felt afraid that I should not be able to live as I should, and so should bring a wound upon the cause, or injure it in some way, and so that perhaps I had better never make a profession at all. The fear of getting wrong in my life in the future seemed now my chief trouble. I shall never forget how he encouraged me by his reply. He said, "You have nothing to do with the future. It is for you to do present duty, and leave the future in the hands of God. You cannot take the second step in obedience until you take the first, and the first is to follow your Lord in baptism. There is no fear that the church of God can ever be injured. It is for you to walk in obedience, and the Lord will take care of the future." With these words he encouraged me, and I felt satisfied, and was ready to go forward if the Lord willed it so once more. This conversation was on Thursday night. On Saturday morning, after the transaction of some other business, the door of the church was opened, and I was called upon to speak. I remember I had great fear and trembling in my heart. I felt as though I had little to say, and should not be able to say that little. I thought that if the most of the church should be satisfied, Deacon Staples and Deacon Perkins would not. And even if all the rest were, Elder Beebe, with his deep knowledge of christian experience, would see that something was wanting, and would tell the church so. But after I had spoken Deacon Staples himself made the motion that I

should be received, and after the vote was taken Elder Beebe got up and came to me, and gave me his hand, and called me brother. It was so unexpected, and I felt so unworthy, that I can never forget the feeling of love that went out of my heart toward him. I have met and been with him frequently since, and many dear recollections arise to my mind.

The last time I heard him preach was at the Salisbury Association, at Fishing Creek, last October. His text was Romans ix. 23-25. The subject was handled in a manner that seemed to me wonderfully sublime and awful. The theme was God's absolute sovereignty in all things, and it seemed to me as though the veil was lifted, and I could almost catch a glimpse of the uncreated glory of the "eternal One." I think that this theme in a peculiar manner belonged to Elder Beebe. I have never heard any one else so sublime when treating of God's sovereignty as he was at times. Last fall I was oppressed while listening to him, as I have been in solitary moments when some great view of God and his greatness would break upon me. We shall not soon behold his equal.

My dear brother, you have the prayers of your brethren all over the land that you may be granted wisdom, and be sustained in continuing to publish the SIGNS. I know it is the wish of the brethren of this association, and I think it is the wish of the brethren generally, that Elder William L. Beebe should be associated with you in conducting the paper. I hope and trust that the SIGNS will continue to publish the truths of God's word plainly and boldly, while at the same time it pursues the path of a peacemaker among brethren whenever differences arise. Spiritual experience and bible doctrine blended as one together will always feed the spiritual man. May God make the SIGNS a rich avenue of blessing to many in the future as in the past.

I close this hasty scribble by saying that I sympathize deeply with your dear mother in her affliction. May God bless and sustain her.

As ever, your brother in hope,
F. A. CHICK.

HERRICK, Bradford Co., Pa., May 15, 1881.

MR. BENTON L. BEEBE—DEAR BROTHER:—It is in deep sympathy that I address you in this time of great bereavement. I know you must feel your loss more and more as the days go by. When you step in the office and see the accustomed chair vacant, and the unused pen, your heart is full of tears again, and the world, once so cheerful, appears lonely indeed. And as you look out, you feel that some beauty has passed from the green earth, even though covered with the softest, brightest hues of spring. And when you see men going to their daily vocations, you wonder how business and the world can go on. "A few inquiries, and the crowds close in." But those who loved cannot forget him

"Who sought the crown that martyrs wear
When rescued from a world of care;
Their spirit, too, he caught."

I was startled to hear of your dear father's sudden departure, and for a little time I was overwhelmed at the thought that I should see him on earth no more, and no more hear his voice, that in times past had been such music to my soul. And the very time the sad news came to me was that appointed for his funeral, and I could not be there. Then my mind went to his earthly home where your aged mother was bowed in sorrow, and you, with your afflicted brothers and sisters, were filled with grief for him so dear and honored, and I could but weep with you all, for since I have known the gospel's "joyful sound" I have loved your father as a servant of the most high God.

Last evening, as I unfolded our dear family paper, in which his name is so woven, I was chilled, realizing more fully that he was gone. While reading the sketch of his life written with his own pen, and the tributes traced by the hand of affection, I felt that he truly was worthy, and were it in my power I would add one more tribute, but no more is needed, for his noble life is enough. I desired also to extend my sympathy, and say a word of comfort to the sorrowing ones, but I cannot express what I feel for those who mourn, and I am very sure that consolation must come from a higher source.

O how good it is to know there is a great Physician who has a healing balm for all our wounds, and with a soothing touch pours in the oil and the wine that we may not faint by the way.

How many far and near will grieve when they see this paper with its heavy lines, and read the sad announcement, that he, who stood as helmsman since the first number, has been called home. How many afflicted, trembling ones, scattered over this wide country, will mourn as for one of their own household. And his fellow laborers, in his Master's vineyard, will indeed feel that a father in Israel has gone.

Well do I remember the first time I met Elder Beebe. It was soon after I became a member of the church. When he stepped off the cars, and my father pronounced his name that I had learned to love because he published salvation in Jesus, I trembled with joy to be greeted by him I had so desired to see. His noble countenance reflected to me the beautiful and sublime thoughts I had read from his pen; and when I heard his voice from the pulpit, my hungry soul was satisfied. While listening to his proclamation of the truth I was drinking from the eternal fountain. It was ten years after this before I became personally acquainted with him, though I met him every year at the association.

He was with us in joy and in sorrow, and time after time, as the heavy strokes fell, he spoke words of comfort, till we came to feel that he was very near and dear to us all. When I heard him tell the interesting story of his early spiritual exercises I could not keep back the

springing tears, for in my mind there was a beautiful and most touching picture. A little, trembling child standing before the church, and with sweet solemnity, telling what the Lord had done for his soul. I saw the lonely humility of the meek and lowly Lamb; and I saw also the holy joy of his widowed mother while she witnessed him follow in the footsteps of the flock. It was to him, at this time, that I found confidence to tell my experience more fully than I had done before to any one, and the assurance and fellowship he gave, made me wonder, and yet it strengthened my heart and I felt that the Lord would be my portion forever.

I can never forget the wonderful sermon he preached at my brother's ordination. Such broad and elevated thoughts delivered with such power and eloquence I never heard before. Then his gentle, tender words to the weak and timid made the little ones love him, and many besides his own children have been drawn to address him by the endearing name of "father." But his work is done, and it would be selfish to wish him back among these fading scenes. He will no more feel the beating winds and chilling storms of earth, for he is now a citizen of a "better country," free from the corroding care and bitter conflict, and with that innumerable company, the redeemed throng, he joins in the high praises of him whom he exalted here below. May we all be enabled to say, "Thy will be done."

Your sister in sorrow and hope,
BESSIE DURAND.

OCOCOQUAN, Va., May 31, 1881.

MR. BENTON L. BEEBE—DEAR BROTHER IN CHRIST:—We have learned with deep sorrow of the death of your beloved father. A cloud of sadness rests upon our churches, and awakens within us deep sympathy for your bereaved family, and tender recollections of the past, when we have mingled together with him in the holy service of our God. A faithful and war-worn veteran of the cross has fallen upon the field. He was found throughout his ministerial life in the front rank of the champions of truth, earnestly contending for the faith "once delivered unto the saints." Nor was his contention for truth a mere "war about words." No, but with a zeal inspired from on high, we ever found him in the hottest of the conflict, a mark for the merciless assailants of Zion. Denounced as a heretic, his name cast out as evil, his motives misconstrued, his views misrepresented, we find him with holy boldness and faithful firmness making "full proof" of his ministry unto the end. None of these things moved him, neither counted he his life dear unto himself, that he might finish his course with joy, and the ministry that he had received of the Lord Jesus, "to testify the gospel of the grace of God." He was, as our dear brother Wm. S. Montgomery once remarked in my hearing, a pioneer in the investigation of truth, frequently

reaching far beyond his brethren, soaring in the sublime height of revealed truth. I have heard many of our able brethren dwell upon the wonders of grace, but I have never heard one yet who, to my hearing, excelled Elder Beebe, when at liberty, in presenting the eternal perfections of Deity and the glory of his grace. With heavenly power I have heard him, many times, dwell upon the eternal, underived, unbegotten Godhead of the Lord Jesus, our Redeemer. To think that he should have been accused of preaching a "created Christ!" Base indeed is such a charge. But while our hearts are filled with deep mourning at the death of this dear brother and father in Israel, let us look beyond the watchman, to him who keepeth the city; for, "Except the Lord build the house, they labor in vain that build; except the Lord keep the city, the watchman waketh but in vain." Again, "Behold, he that keepeth Israel shall neither slumber nor sleep." That all-seeing eye looks upon every shifting scene of time, and guards his people well. He will continue to raise up, qualify and send forth his ministers as it seemeth good in his sight. The eternal truth of our God is not built upon the ministry. The eloquent voice, the cherished form, are seen no more, but the eternal truth of our God remains, and must abide forever. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou God." How expressive of this point of truth is the closing expression in the autobiography of the deceased, published in the *Daily Press*. "My voice," says he, "will soon be silenced in death, my pen will pass into the hands of another, and, I hope, abler writer, but the eternal truth for which I have so long contended will be lasting as the days of eternity. And when the deceptive and luring doctrines and institutions of men shall be exposed, and all who have trusted in a refuge of lies shall bewail their folly and call for rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the presence of the Lamb, those who know and love the truth shall in the truth rejoice forevermore." But we will pass from the consideration of the death of Elder Beebe to another important matter intimately connected with it, the future of the SIGNS OF THE TIMES. From the brethren in all parts of our country an earnest, fervent cry arises, may we hope to the throne, that the same kind guiding hand hitherto manifested in its preservation may continue to guide the course of the SIGNS. Without him we can do nothing. The SIGNS has become to be "our family paper" and we are deeply interested in its welfare. With the doctrine contended for in its columns we are in hearty accord. May the mantle fall upon him whom the Lord has chosen. Reference has already

been made through the columns of the SIGNS to our dear brother Elder William L. Beebe in this connection. I am confident that this selection would be entirely satisfactory to our brethren in this vicinity, and believe that it would be to the readers of the SIGNS in all parts of the country. But as you have already announced, act as the Lord may seem to direct. May he guide your choice. With whomsoever you may feel called upon to associate yourself as assistant or associates, I desire to continue to render all of the aid in my power to assist in the circulation of the SIGNS. May the rich blessings of heaven fall upon its future, and the bereaved family and sorrowing churches be led to the great Rock from whence all of the streams of strength and consolation flow to the tempest-tossed pilgrims upon earth's barren way.

Yours in gospel fellowship,

WM. M. SMOOT.

NEEDMORE, Fulton Co., Pa., Dec. 18, 1880.

DEAR BROTHER IN CHRIST:—It is with unworthiness that I attempt to write to you this morning. I have been thinking about writing for a long time, but did not think myself prepared, neither do I think I can write anything worthy of notice now; for I feel myself the least of God's children, and the most unworthy. Our good Shepherd has in his flock a great many of varied experience. Some are strong in the Lord, and others are weak in faith. I feel myself the weakest of the weak; but he is impartial in his care for all his sheep, and the weakest is as dear to him as the most obedient of the flock. Lambs are apt to lag behind, prone to wander, and to grow weary; but from all the danger of their infirmities the Shepherd protects them with his own power, independent of all human power. He finds new born souls like young lambs, ready to perish. He gathers them into his own fold and nourishes them till they become strong and vigorous. He finds weak minds, ready to faint and die; he comforts them and renews their strength. All the little ones he gathers, for it is not the will of our heavenly Father that one of them should perish. What a quick eye he must have to see them all; what a tender heart to care for them all; what a far-reaching and potent arm to gather them all. Is not this a powerful God, that is able to do all this, independent of men or angels? Man may claim a part of this great work, and the Arminians may preach a free-will doctrine and a universal salvation; but I tell you the word of God does not teach it; and anything that God has not taught in his word, is false, even though it be taught by those professing to be the ministers of God. Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say I now again, If any man preach any other gospel unto you than that ye have received,

let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." How many now-a-days are going to and fro over the land preaching a doctrine to please men, for a few dollars, who disregard the truth, preaching the doctrines and commandments of men; preaching what they have learned of men, and not of God. For Paul says again, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." They fail to feed the true sheep and lambs of God, but exalt humanity and make man superior to God. For Jesus, when he was here on earth, went about gathering the weaklings, the blind, the deaf and dumb, without human agency; and now that he dwells in heaven, his loving heart yearns after the meek and contrite in heart. How gently does he gather them to himself, to his truth, to his blood, to his love, to his church, and with what effectual grace does he compel them to come to him. Since my first knowledge of him, he has restored me from my wandering, once and again folded me within his arms. The best of all is, he does it all himself, personally, independent of any help or good works. How shall I love him enough or serve him worthily? I would make his name great unto the ends of the earth, but what can my feebleness do for him? Great Shepherd, give unto us a heart to love thee more as we ought. May the blessing of God be with all the Israel of God, and lead us into all truth, for his name's sake, is the prayer of your unworthy friend in Christ,

D. A. MELLOTT.

SOCIAL CIRCLE, Ga., May 22, 1881.

DEAR AND BELOVED SISTER BEEBE:—Doubtless you are in receipt of many letters of sincere condolence. I would have added mine earlier, but for fear of taxing you. Yet none of the brethren have met with a deeper loss than I. While suffering the horrors of prison in Camp Chase, in the winter of 1864, with your beloved son, Elder William L. Beebe, your dear husband clothed me with just the same kind of clothing in every respect as he did his own son. This was for Jesus' sake. Apart from that, his conduct to me from my youth evinced the most tender and parental care. No one living felt so much like my own father. But O what a loss have you sustained in the dear husband of your youth. I know something of the deep sorrow into which you are plunged and overwhelmed, of long dreary days, of miserable, sleepless nights; and I know, too, how kind and gracious our God is to deliver. His mercy endureth forever; and though he has taken away from you for a little while the supreme object of earthly love, yet he is all the nearer, and is giving renewed assurances that "I will never leave thee." Who can sink finally with such a support, such a friend,

such a Savior? So long as our Head is above the waves our body must be. Though he sank in death, he arose and lives evermore. By virtue of that resurrection your beloved husband now lives, though sleeping. From my own experience I know how empty are mere words intended for comfort, still they feebly express the desires of loved ones. But in your case sorrow is not entitled to rule alone; there are many reasons why we all should rejoice in God for his tenderness to our beloved, sleeping brother. He was counted worthy to suffer for the dear name of Jesus, his garments were unspotted to the last, he never turned his back to the foe, was never deaf to the best interests of the least saint. Though his name and character was a household word in all our broad land, yet no friend of right, of truth and justice ever had cause to blush at the name Beebe. You must feel to rejoice that such a worthy, great, noble, gifted man was your honored husband.

Though we feel that in many respects he had no equal, still, though dead, he lives; lives in the heart of the brotherhood, in the bosom of his family, eternally with God. A few more pains and sorrows, and you too, beloved and deeply tried sister, will live with him above. Till then may you feel that his blissful presence is with you to comfort and strengthen in every trial, is the sincere prayer of one who loves you as a mother in Israel.

WM. S. MONTGOMERY.

"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."

MR. BENTON L. BEEBE, SURVIVING EDITOR OF THE SIGNS OF THE TIMES:—Dear brother in affliction and tribulation, and I hope also in the kingdom and patience of Jesus Christ. A few days ago I received a Middletown paper, bringing the sorrow-stirring intelligence that our beloved senior editor, Gilbert Beebe, is dead, and yesterday evening our dear family paper and loved visitor, the SIGNS OF THE TIMES, came to us draped in mourning, and gave to us a fuller account of that (to us) afflicting dispensation. The expressions of feeling and sentiment in those Middletown papers, and the letters written by the brethren, find a full response in my heart. I am pained, I mourn and lament, the shock came so sudden, without warning. And yet, dear kindred, we have had premonitions. Our loved father in the gospel has been telling us of it for months and even years past, and giving us sweet assurances of complete readiness and patient waiting for the summons that *did not* and *could not* find him unprepared. Not only in his advanced age, but in his writing, his preaching, his conversation and all his labor were the tokens. There was such a complete fullness, roundness, savoriness, sweetness, mellowness and tenderness pervading all, that it spake in language thrilling and unmistakable that the fruit was ripe

and the Master would soon gather it home to himself. Then we need not wonder and should not be troubled, for, "For him to live *was* Christ, and to die *was* gain." But I dare not go on this way, I desire brevity, lest I weary your patience. I am glad the Lord has put it into your heart to continue the SIGNS OF THE TIMES, and pray him to "thoroughly furnish" you with everything needful to that end, that those who know and love the truth the paper has heretofore maintained and advocated, may also be "thoroughly furnished" with food convenient for them, with abundance of grace and consolation ministered unto them. My mind, even from a sometime before your venerated father's death, has been led to consider my dear brother and fellow laborer, Elder Wm. L. Beebe, as a suitable help for you in the editorial department. But I leave that with the Lord, with him, with you and the brotherhood generally. And while you wield "The sword of the Lord and of Gideon," after the example of him that went before, I desire to stand with you, though but a feeble, unworthy worm of the dust.

The grace of our Lord Jesus Christ be with you all. Amen.

R. M. THOMAS.

WAKENDA, Carroll Co., Mo., May 18, 1881.

NAMNA, Burnet Co., Texas, May 22, 1881.

BROTHER BENTON L. BEEBE:—It is with profound sorrow that we have just read the sad intelligence of the sudden and unexpected demise of your worthy father, Elder Gilbert Beebe. Indeed, has a great and a good man in Israel fallen. And I write, as one of many, to tender you our hearty and sincere condolence in your great loss and trial.

You, my brother, for I trust that I may so call you, have perhaps never heard of me, or mine, yet for a number of years, my wife, myself and other members of the family have been quiet but interested readers of your valuable paper, the SIGNS OF THE TIMES, and through it had learned to love your father as our own. And from it we have learned much good and many truths, and though members of a church of a different name, yet we have learned to love and welcome each appearance of the SIGNS as a loving epistle from loved and valued friends. And when we opened the number for May 15th, 1881, we were astonished on reading the sad intelligence it conveyed, and as grieved as to hear of the loss of one of our own dear relatives.

We tender you our heartfelt sympathy. But you must ere this realize that your loss is his eternal gain, and we pray God to be with you in your sore distress, to comfort and fit you for the place that he has evidently called you to fill, to give you the strength and wisdom with which he imbued your worthy father, and enable you to carry on the great work in which you and your father have been engaged for some years past.

The SIGNS has been doing a noble

work, both in and out of the Primitive Baptist Church, and was read with both pleasure and profit by christians in other churches as well as your own.

Sincerely, as I trust, your brother in Christ,

WM. M. SPITLER.

CAMDEN, N. J., Dec. 23, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As the present year is drawing near its end, and the time to renew my subscription for the SIGNS is at hand, notwithstanding I sensibly feel the infirmities of age, and of my carnal nature, with all its corruptions and evil doings, still in looking back over the past I feel to have much, very much indeed, to be thankful for. I have no merit of my own to plead, but feel that every good and perfect gift is of the Lord. For the last twenty years, with my companion I have been deprived of meeting with those whom I claim as my brethren, except three or four times. Four years ago last fall we had the privilege of meeting with the church in Philadelphia, and of hearing the gospel preached as we have been taught, we hope, by the beloved Elder Purington. I felt to praise God for the manifestations of his loving kindness to the children of men, in sending his servants to feed the church with gospel food, that they may grow thereby. And from that time until the third Sunday of the present month I had not the privilege of hearing or seeing a Baptist minister. Then again I was blessed with the privilege of meeting with the same church, and of hearing Elder Purington preach the same unsearchable truth of the gospel of our Lord and Savior Jesus Christ. O, I thought, what a privilege it would be could I only have that, if only every other month. What a consolation it would be. God only knows whether we shall ever have another such opportunity, as our home is in Ohio, one hundred and fifty miles from any church of our order. Still we desire to trust and believe in Jesus, believing that salvation is of the Lord. I am in a world of trials, doubts and fears, and have been slow of heart to believe all that has been spoken, not only by the prophets, but also by the apostles, the things concerning Jesus.

In conclusion, I can say that I am well satisfied with the SIGNS, and I hope it will be sustained, and that I will be enabled to pay the small sum it costs. Inclosed please find pay for the coming year.

Unworthily your brother,

I. G. SUPLEE.

DUART, Ont., May 29, 1881.

ELDER WM. L. BEEBE—MY OWN PRECIOUS FATHER:—I was so glad to get Larue's letter from you, for I felt so very uneasy about you. I try hard to be still and feel satisfied that the same almighty power which has sustained you through all the deep waters of woe is now sufficient to heal the broken heart; and I know, too, that he will never give you more

from his cup of affliction than you can bear. No, darling pa, he drank to the dregs from the bitter cup, and he knoweth how weak we are. Today I was thinking of our precious, noble grandpa, and although it makes my heart ache to know that we cannot see his kindly face again, nor hear his precious voice proclaiming gladly the honors and power and majesty of his almighty King, yet I did feel to rejoice that our dear soldier had been called home to peace and rest; yes, and where he can never know sorrow again. O, my darling father, I do not wonder that you, too, long for your release from the "body of this death."

"Though afflicted, tempest-tossed,
Comfortless awhile thou art,
Do not think thou can'st be lost;
Thou art graven on my heart.
All thy wastes I will repair;
Thou shalt be rebuilt anew,
And in thee it shall appear
What the God of love can do."

He teaches you through trials how to feel for and comfort the weary "little ones" who are his own peculiar care. I do feel thankful that I know Jesus will never leave the feeblest lamb in his fold to perish or be lost; and you are Christ's and he is God's. O that he may make you feel his presence ever with you. You have not decided yet what you will do about the editorship of the SIGNS. It will all work right, I know.

With love from your own child,
KATE V. BEEBE.

OPELIKA, Ala., May 11, 1881.

ELD. W. L. BEEBE AND MOTHER—Dearly beloved brother, sister, and bereaved family:—I have just a few minutes ago learned by a note from Elder Respass that dear Elder G. Beebe is dead. It has fallen with such a shock upon me that I can scarcely write. Our past association, our long correspondence, and hundreds of little incidents of years past, all loom up before me. Although it could not reasonably have been expected that he could have remained much longer, yet others as well as myself will feel on hearing the sad tidings that they are not prepared for it. It is sad, not only to the immediate family, but to thousands of those beloved little ones who believe in Jesus, who have so often been comforted and edified by his labors.

Dear family, may God comfort you. Our dear aged brother has fought a good fight, has finished his course, has kept the faith, and now, blessed be God, I do believe he has received that crown of righteousness which the Lord alone can give. My heart is full; I cannot write. Accept this hasty note as a feeble token of my regard for our dear aged, bereaved and afflicted sister Beebe and family, and of my heartfelt sympathy in this affliction.

Very affectionately,
W. M. MITCHELL.

LOXA, Ill., May 23, 1881.

B. L. BEEBE—DEAR BROTHER:—The responsibilities you have necessarily to assume, since the death of your dear father, are such as to call for sympathetic expressions from

hundreds who have read the SIGNS, and who feel an abiding interest in the continuation of its publication. My sympathy you have, and besides, I trust you may be blessed with a full measure of grace to sustain and wisdom to direct you in the arduous work. If our God requires great responsibilities at our hands, he will undoubtedly bestow grace commensurate with the requirement. Great trials, great faith.

Our tears have freely flowed since we heard of the loss of one so good, faithful and true as the aged pilgrim whose form has passed into the grave, where the Savior, whom he loved so well, himself lay over eighteen hundred years ago, thus removing the bitterness, and sweetening and rendering sacred the spot. O that we may, my brother, enjoy a triumph as precious and sweet as that of our dear father in Israel, who has so recently passed away.

Your brother in hope,
J. G. SAWIN.

PLYMOUTH, Ill., May 30, 1881.

DEAR BROTHER BEEBE:—I write you a few lines this day to express my heartfelt sympathy and condolence with you and the family, and especially your dear mother, in your bereavement, in the loss of your dear father. I pray the good Lord to sustain you all by his almighty power and grace; and you, my dear brother, especially, may a full portion of the spirit of grace and of wisdom rest upon you, to enable you to conduct the SIGNS OF THE TIMES so that it may continue to give to the dear people of God the comfort that it has during its long existence under your father's superintendence. To this end, I hope you may succeed in securing a competent assistant in the editorial work.

JACOB CASTLEBERRY.

TROY, Michigan.

DEAR EDITORS:—Another year has rolled around, reminding me of my remittance. Inclosed you will find two dollars.

And now permit me to say through the SIGNS to the brethren scattered over the land, that I and my aged companion have been much edified while reading your letters and the editorials during the past year. We have no other means to confer with our brethren only through the SIGNS, there being no Old School Church within about fifty miles of us; therefore, brethren, write on. And in order to stay both heart and hand of the editors, let us be prompt in our remittances.

Much more I would like to write, but space may be filled to better advantage than I can do.

Yours very truly,
BENJAMIN ELDRED.

GEORGETOWN, Ky., May 30, 1881.

DEAR BROTHER BENTON:—Without going into detail, yourself and family have my deepest sympathy and prayers, not only that God will reconcile you to the dispensation of providence in calling our beloved

brother to his rest, but that he will also direct in sustaining our medium of correspondence, the SIGNS OF THE TIMES.

With much love to yourself and family, I am as ever, your friend and brother in tribulation and hope,

J. TAYLOR MOORE.

P. S.—Remember me especially to brother Wm. L. Beebe when you see him.

J. T. M.

The Primitive Baptist Church of Christ at Shoal Creek, Newton Co., Ga., this day in conference, Elder J. G. Eubanks, Moderator, and brother G. D. Carter, Clerk, wishing to give expressions as to our loss in the death of our beloved brother, Elder Gilbert Beebe, appointed the following brethren a committee for that purpose, viz., Elder J. G. Eubanks, brethren Deacon Wm. S. Montgomery, G. D. Carter, G. H. Dodson and J. M. Davis, who reported the following:

We feel that our venerable brother's death calls for the deepest sorrow from all the lovers of truth in every land. No man living nor dead has so impressed the minds of the Primitive Baptists for good in this country; none stood more firm and consistent in building upon the foundation of the apostles and prophets; none more open and fearless in battling with the hosts of antichrist, in whatever name or numbers they brought on the attack; and yet none more tender and lamb-like to the feeblest one of all the household of faith. His doctrinal views were strong, forcible, and to our minds, in the main irresistible. His gift, for the good of the church, was of the highest order. Perhaps no man in this century had as general and clear ideas of the whole volume of inspiration, none more sincere in his convictions of duty and right. He was the first of our day and order to raise aloft, by the publication of an Old School Baptist paper, a standard around which all the lovers of truth might rally; and though then young, almost penniless, of humble parentage, unknown to fame, innumerable foes without and foes within, yet that standard was never lowered, but falling in death his grasp was not relaxed. As a man he was noble and grand, far removed from base and sordid motives; his sympathy and aid embraced the sufferers wherever found.

To our aged and stricken sister Beebe, fit consort of such an illustrious husband, we tender, in this her hour of sorrow and sadness, our heartfelt condolence and our most fervent prayers. That tender and loving Father who so gently took to himself, in his bosom to dwell evermore, the dear, wearied husband, will soon come in mercy for the dear wife. May God give strength and reconciliation till then. The children and their families of the deceased have our kindest remembrances in their great loss.

It is our privilege as a church in the south to mingle our tears with our brethren in the north upon the common bereavement to us all. May

his worthy and spotless life, his devotion to duty and right, his steadfastness in the truth, his unfaltering courage, his desire for peace and unity in the brotherhood, be the models and guides of Primitive Baptists everywhere.

As the junior editor of the SIGNS OF THE TIMES encourages us to express our wishes as to who is to be the assistant editor, we freely do so, without any disparagement to him, or to other dear and gifted ones. Elder William L. Beebe lived for many years in our midst, once was our beloved pastor, has had editorial experience, has lived north and south, is known everywhere, is sound, able and discriminating, is the beloved son of a noble sire; he is our choice of all others. Yet we say this from no spirit of dictation, for the continuance of the SIGNS, its positions, is a matter in which we feel great concern.

If this, dear editor, meets with your approval, please publish.

THE COMMITTEE.

MAY 21, 1881.

ORDINATIONS.

In compliance with the request of Mt. Hope Church of Regular O. S. Baptists, a council met with them on the third Saturday in May, 1881, for the purpose of considering the propriety of setting apart brother B. F. WILLIAMS to the gospel ministry. The following brethren responded:

Cane Run Church, Henry Co., Ky.—Eld. N. A. Humston.

Mt. Pleasant Church, Henry Co., Ky.—Eld. J. M. Demaree.

Salem Church, Harrison Co., Ind.—Brethren Philip Venor and Amos Brandenburg.

The council was organized by choosing Eld. J. M. Demaree Moderator and George C. Johnson Clerk.

Eld. N. A. Humston was appointed to interrogate the candidate, who was brought before the council and gave entire satisfaction of his experience of grace and call to the gospel ministry.

Laying on of hands by the presbytery and prayer by Elder N. A. Humston.

Right hand of fellowship by the Elders, brethren and sisters present.

Charge by Eld. J. M. Demaree.

On motion and second, resolved that these proceedings be sent to the SIGNS OF THE TIMES for publication.

Benediction by Eld. N. A. Humston.

J. M. DEMAREE, Mod.

GEO. C. JOHNSON, Clerk.

BOOK BINDERY.

Having connected a book bindery with our printing office, we are prepared to execute all kinds of work in that line, and any of our friends having files of the SIGNS, sheet music, or anything they wish bound, are requested to mail the same to us, which can be done at the cost of eight cents a pound postage, and we will execute all orders promptly, in excellent style, and at satisfactory prices.

G. BEEBE & SON,
MIDDLETOWN, N. Y.

CIRCULAR LETTERS.

The Baltimore Primitive Baptist Association, convened with the Ebenezer Church, Baltimore City, Maryland, May 18th, 19th and 20th, 1881, to the several churches of which she is composed, sends christian salutation.

BELOVED BRETHREN IN THE LORD:—According to our usual custom we desire to send you this our annual epistle of love in the way of a Circular Letter.

Through the abounding goodness, tender mercy and loving-kindness of our covenant-keeping God we have been preserved through another year, and are permitted to meet again in an associate capacity, and to hear through your messages and messengers that love and peace abound. We have great reason to be thankful to our heavenly Father that it is as well with us as it is, when we realize what poor, weak, short-sighted creatures we are, and how prone we are to wander into by and forbidden paths. How forcible the words of the apostle present themselves to us here: "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." "I find then a law, that, when I would do good, evil is present with me."—Rom. vii. 15-18, 21.

And now, beloved brethren, the subject that seems to rest with the most weight upon our mind at this time is that of brotherly love; and if the dear Lord will direct our mind and guide our pen, we will try and present a few thoughts for your consideration. As a foundation of what we may be enabled to write, our mind has been called to two passages of scripture. The first may be found in Hebrews xiii. 1: "Let brotherly love continue." The other is in 1 John iii. 18: "My little children, let us not love in word, neither in tongue; but in deed and in truth."

It would seem from the expression of the apostle, "Let brotherly love continue," that there is a possibility of this love not continuing with the saints at all times, so we will try and present a few thoughts as to how the saints are liable to act at times to keep down this love. Mark, we understand that this language is addressed to those who have this love already in their hearts, to those who have passed from death unto life. For we believe that the scriptures of divine truth, especially those of the New Testament, are addressed to believers in the Lord Jesus Christ.

Well, now, dear brethren, what are some of the ways in which we are liable to act at times to keep down this love? Well, we think one of the ways is to be always ready to catch at anything that we may hear said against a brother in a fault-finding manner, and to help spread

abroad what we have heard, without stopping to ascertain whether these things are so or not. And another way is to be always ready to find fault with a brother because he does not think just as we do about certain things or passages of scripture, we mean in a spiritual way. And again, is it not the case with us sometimes, when we hear preaching, that the brother may make use of some expression that we cannot just take hold of? So when we meet that brother, without stopping to ask him to explain what he meant in the expression he made use of, we begin to upbraid him for preaching unsound doctrine; when at the same time, if we would go to him in a kind and brotherly manner, he could no doubt explain to us the seeming difference that was between us. Brethren, how careful we should be in regard to our brother's feelings. It were better for us that a mill-stone were hanged about our neck, and we cast into the sea, than to wound the feelings of one of the little ones that believe in me, saith the Savior.

And again, do we not often profess a great love for the brethren, and also for the things that pertain to the kingdom of our God, when at the same time the company that we often find ourselves in, and our walk and conversation here, do not correspond with our profession? This, we understand, is loving in word and in tongue. Again, do we not love in word and in tongue when we profess to love our brother, and see him in need, and suffering for the necessities of life, when at the same time we have plenty of this world's goods, and do not show a disposition to share with our brother? O how forcible the words of the apostle apply here: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17. But, dear brethren, let us not act hypocritical in our love, but may we always heed the injunction of the apostle Paul, "Let love be without dissimulation."—Romans xii. 9.

We might go further with this part of the subject, but we will let this suffice. We will now turn to the more pleasant side of the subject. We are told that "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John ii. 10. Also, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. Also, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John iv. 7, 8, 10, 11. "Behold what manner of love the Father hath bestowed upon us, that we should be

called the sons of God."—1 John iii. 1. Bear brethren, it does seem to us at times that the love which God hath bestowed upon us ought to be enough to make us ever to continue to love our brother. But O the frailties of this old nature of ours, that we are often made to exclaim, with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" But to let our love continue, we are to try to overlook the shortcomings of our brother, and to always try to meet him in such a manner as to satisfy him that we love him; and if we see our brother in need or in distress, we ought to always be ready to lend a helping hand. This, we understand, is loving in deed and in truth.

And again, if our brother go astray, we ought to go to him in the tenderest manner possible, and try to reclaim him, for says the apostle, "Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20. Brethren, the love that we bear to one another here as brethren is very different from the love that God bears to us. We love one another when we can see something lovable in each other, that is, when we can see the image of Christ in each other; but God loved us whilst we were yet sinners, yes, even before we were born, for saith the apostle, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. v. 8. Also, "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."—Eph. ii. 4, 5. And with the apostle we would say, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. xii. 1, 2, 10. The apostle does further admonish us: "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."—Eph. iv. 1-3. Also, "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."—Eph. v. 1, 2.

And again, do we feel that all we possess in this life, whether it be health or strength or worldly good, or whatever else we possess, or if need be our lives also, are at the call of the brethren? If we do, then we

understand that we are loving in deed and in truth. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John iii. 16. And again, are we always walking in all the ordinances and commandments of the Lord's house blameless? If so, we may feel assured that we love the people of God; for says the apostle, "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."—1 John v. 2, 3.

Again, we think this love can be made to continue by keeping ourselves as far as God may enable us from the vanities and temptations of this life, and to keep ourselves unspotted from the world. But, says some poor, tempted child of God, how hard that is to do. Well do we all know that from painful experience; but we are admonished to keep under our bodies, and may our desire always be to say that we would rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness. But we feel thankful that we are assured in God's word that there is no temptation that may befall us but that he has made a way for our escape. That way is Christ; therefore may we always feel encouraged to go to Christ with all our backslidings and shortcomings, knowing that he is a Friend that sticketh closer than a brother. The apostle Peter tells us, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." And with the poet we would say,

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

Also,

"How sweet, how heavenly is the sight,
When those that love the Lord
In one another's peace delight,
And thus fulfill his word.

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart.

"When free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.

"When love in one delightful stream
Through every bosom flows,
And union sweet, and dear esteem,
In every action glows.

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

In view of these things, how guarded we should be at all times in our actions toward our brother, always having a regard for his feelings; and in all our church relations here may we endeavor to act in perfect harmony, and to always feel that each one of us has our part to perform. May our whole life here be in accordance with our profession, so that we may not give those that are without any occasion to speak reproachfully of us; but that we may let our light

so shine that others may take knowledge of us that we have been with Jesus. And with the psalmist we would say, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore."

WM: GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Baptist Association to the several churches represented, send the following Circular Letter in assurance of continued christian love.

AN interest in the cause of truth and in the honor of the King of saints will undoubtedly lead to vigilance, watching over each other, and exhorting and admonishing one another for their good, and also to a disposition to be admonished, taking kindly and profiting by the instructions and admonitions of brethren.

We propose to call your attention at this time to the christian's warfare. If christians ever have wars and fighting among themselves, we do not propose to deal further with that kind of warfare than to reprove it, and reason against it, and against the consequences attending it. But there is a warfare to which the saint is called, and for which armor is provided him, against which there is no law. Unto this war the disciple or believer goes, following the lead of the Lord Jesus, his Savior. We believe most unwaveringly that in order to fight the battles of the Lord we must fight under his command. We mean to say, that in order to this conflict, the first step is to enlist under the Savior's banner, to become identified with him in an open profession of faith in him, and so to receive and bear his name. We then are in the ranks. We are then enrolled in an organized army. We are identified with Michael and his angels, on the side of truth, and the worship of the living God, against the world lying in wickedness. In this position we have something to fight for. We have a banner, and it is displayed. We have become part and parcel of that name and faith for which we fight. We have something to fight against, and we know just what it is. For as one army arrays itself on the side of truth, whatever arrays itself in opposition thereto must be warred against. We therefore so run, not as uncertainly, we so fight not as beating the air. For our personal salvation we do not fight. That battle has been already fought. That victory has been won. The word was promulgated long ago that Jerusalem's warfare was accomplished. But, called to be a disciple and follower of the Redeemer, called out of the depravity and fallen state of the world, there are many adversaries. The weapons for this warfare are not carnal weapons, and so they will not avail in a carnal fight.

They are particularly named in the apostolic instructions, but they are named as arms of God's providing, and are provided for and have their place in the church. These arms are for defense, and are designed to be used in defense of the truth, and to resist the attacks of every enemy whether within or without. While remaining in the world, or in the ranks of the enemy, we should have little use for such armor, as we should have little fighting to do. And it may well be doubted whether the armor is accessible to any who are not enlisted and within the ranks. This will be more apparent as we consider the character of the enemies to be fought, and the character of the armor that is to be put on.

The apostle admonishes the brethren in respect to one adversary that he calls *the devil*, whom he describes as walking about seeking whom he may devour. They are instructed to resist him, *steadfast in the faith*. This enemy, or devil, is not the enemy of their persons, neither is it their persons that he would devour. But he is the enemy of their faith and of him who is the object of it. And so by steadfastness in the faith they effectually resist his attacks. Having faith in Christ as their shield they quench all the fiery darts that he can hurl at them. Their comfort and peace, as well as their standing in the fellowship of the church, this enemy would devour, if they were not sufficiently shielded so as to be steadfast. They are further admonished by this same apostle to *arm themselves with the same mind*. This might seem like very innocent armor. It is armor that would not be likely to harm anybody, and yet it is a very important arming for purposes of defense. Another apostle enumerates the enemies of the church and characterizes them as principalities and powers; the rulers of the darkness of this world, and spiritual wickedness in high places. These, then, are to be regarded as the organized forces of the enemy, or devil, and Satan as incarnate in each and all of them. By spiritual wickedness, we are not to understand mere immoralities or vice, but combinations of carnal and false worshipers, hypocrites, and vain pretenders, the spirit of which is opposition to the faith of Christ and to the worship of the true God. The apostle sees this spiritual wickedness in *high places*—clothed with power, invested with regal dignity, and seated upon thrones. And not only so, but these combinations themselves become principalities and powers, and rule and control the darkness of this world. Satan is thus in a position to devour whatever is exposed to his attacks, and to roar his anathemas and threatenings with terrifying effect against the unprotected and unarmed.

That *whole armor* which is of God, is designated and described singly, piece by piece. Among the specified pieces of armor is the *girdle*, which the church is admonished to take upon her and wear. This girdle is

the truth. Nothing but truth can be encompassed by it. It will environ and bind together as members of one body all in whom lives and is fulfilled the truth of God. A body, the members of which can all be encircled and bound by the girdle of truth will be strong, and can resist the enemy with steadfastness. It will be a body that will be valiant in fight, and stand fast in the evil and trying day. Such a girdle will not encompass dead weight, or any extraneous matter, or members in whom is no vitality. The body can then run well, be patient of labor, and endure to the end. As a part of this armor, one weapon is given, and but one, that is at all calculated for offensive warfare. That is the sword. It is called the sword of the Spirit. Not only does this sword proceed forth and come from the Lord, but the Spirit is in the sword, constituting its vital energy and power. It will not cut and wound flesh and blood, and as the war is not of flesh and blood, it is not necessary that it should. For this war carnal weapons are not required. This sword of the Spirit is said to be *the word of God*. The word of God is testimony of him. This testimony is borne of him in the scriptures, and is borne of him in the fulfillment of the scriptures when and where his salvation is wrought. It is borne of him in the work and fruit of his Holy Spirit. This word proceeded out of the mouth of the Redeemer, and is said also to proceed out of the mouth of his witnesses. It is the word of their testimony. If any man engages in warfare against these witnesses and their testimony, the word of the Lord out of their mouths is like devouring and consuming fire. And if any man wills to hurt them he must in this manner be killed. Whatever destruction awaits the enemies of the cause of truth, and pulling down of their strongholds, we do well to remember that it is in this manner that it must be accomplished. When this word came to Saul of Tarsus, it condemned his self-righteousness and pride as stubble, and with it all his armor, and all his enmity. Satan does not always appear and make his attacks as a dragon. If we are not ignorant of his devices we know that instead of presenting himself with forbidding aspect and frightful mien, and going from one place to another as a being of this repulsive character that is seen only to be hated; that he is that evil spirit or spirit of evil; the same spirit that now works in the children of disobedience. If the objects whom Satan is seeking to devour are organized as a church of Christ, he will be found seeking them where they are, within the pales of the church. We do not mean to say, or even to hint, that this evil spirit is or has been within the pales of any of the churches to which we are now writing. We may say that if it was, the word of the Lord would be as effectual to cast it out as it ever was. What we say of this word, we say not merely of the letter of it. For this, and for its

maintenance, we might strenuously contend, and at the same time show a vain spirit. The words of the Redeemer are spirit and they are life. If they do not live in all their truth and excellency in the members of Christ, as the spirit that actuates and guides them, instead of being sharper than a two-edged sword they would have no efficacy as weapons about them. Among the darts of the adversary we know of none more fiery, more piercing, or more deeply wounding than harsh, cruel and unbrotherly utterances in the church and among brethren. Questioning the sincerity of our brethren and casting reflections upon their motives, or showing in our words or actions a disregard of their wishes and feelings, and indifference to their judgment or conscience, are certainly fiery darts that are calculated to blight and wither if they do not consume the budding and blooming affections, enjoyments and comforts that should abound in the garden of grace. If it be objected that such things are not traceable to Satan, we say that we do not know where else to trace them. If such destructive, consuming darts as these are not to be attributed to Satan, what should we attribute to him? The apostle admonishes us in regard to *strongholds* in which this enemy intrenches himself, and enumerates among them *imagination* and *every high thing*, as things which should be cast down. If this word of God dwell in us richly its fruit will be in all humility, meekness, long-suffering and forbearance each towards others. It would develop itself in a regard for the comfort of the brethren, and esteem of their judgment above our own, and a respect for their wishes and feelings, sacrificing our own for their sake. Such a word of the Lord, or sword, as this will command every unclean spirit out of the church, and consign it to the deep. With that faith in God that inspires with regard for his honor more than our own, with faith in the wisdom of his government, and the fitness of his laws, with his love shed abroad in our hearts and his spirit ruling and directing our actions, such a shield would quench all the darts that might be hurled against us. They would fall harmless at our feet. With the breastplate of righteousness worn continually in its place, and facing the enemy, he could get no advantage of us. As we cannot know in the gospel any righteousness but that which is of God by faith, the idea here of its being worn upon the front seems to us to present this righteousness of God being fulfilled in us. We live not according to men in the flesh, but according to God in the spirit. It is the calling of the saints to walk in the truth, and make no provision for the flesh to fulfill the lusts thereof. The righteousness of God in the believer's redemption from sin and wrath, is revealed and set forth, not merely as a provision for the eternal world, or after death, but as preparing him for the church relationship here on earth, and as

clothing and adorning him with the garments of righteousness; and this putting them on and wearing them, adorning one's self therewith as with ornaments, and as a bride doeth, is calculated to show forth that salvation in a way to glorify him who is the author of it, and declare his praise. The salvation wrought within is worked out. The beauty and glory of the Lord to which the church is made heir, is seen upon her. Desiring the peace and prosperity of Zion and the honor of Zion's King above all things else, she maintains the purity of her worship and endeavors to keep her garment always white. Joying in the prosperity of the church, patient and steadfast in times of trial and adversity, meek and humble, devoted to the interests of the cause, and cheerfully attending to every duty and obligation; these fruits of the Spirit should be worn as jewels, always seen upon us when we are seen, constituting our adorning, and garments of praise upon us, as well as garments of righteousness.

So armed and equipped, the banner of God's love is as it were given into our hands. The love of God to them and for them dwells in them. They are terrible as an army with banners.

"Tremendous as a host that stands
In majesty and might,
Her glorious banners all unfurled,
The foes of truth to fight."

They overcame through the blood of the Lamb and the word of their testimony, and they loved not their lives unto the death.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, now in session with the Ebenezer Church in Baltimore, Md., May, 1881, sendeth greeting to the sister associations with whom she is in correspondence and fellowship in Christ.

BELOVED BRETHREN:—We address you as brethren beloved, because in you we see the image of Christ. Your messengers have come to us bearing a message from our King, ever giving honor, glory and power to him that sitteth upon his throne. Therefore we rejoice in their coming because of the message they bear, knowing that our God has chosen messengers that cannot lie or deceive. "Let brotherly love continue." And we desire you to send your messengers and messages of love as heretofore, that we may all and each of us be strengthened and built in that most holy faith, and in the knowledge of our "Lord and Savior Jesus Christ." Our meeting has been one of peace and harmony, and of joy and sorrow; of sorrow, because of our bereavements; of joy, because our God still reigns, and we are enabled to look beyond all things mortal. For information as to our acts in this association, we refer you to our minutes.

Our next association is appointed to meet with our sister church at Warren, Baltimore Co., Md.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, now in session with the London Tract Church, Chester Co., Pa., May 25th, 26th and 27th, 1881, sendeth love to our sister associations in correspondence with us.

DEAR BRETHREN IN CHRIST:—We trust it is the love of God shed abroad in our hearts that has constrained us to meet again, to talk of his mercy which endureth forever, and in the same love we desire to address you. Your messengers have come to us in the fullness of love, manifesting a desire to praise and adore that name that is above every name.

We believe it is profitable to the children of God to correspond with each other and associate together, when the spirit of love prompts and constrains them, and we earnestly hope our mutual love and correspondence may continue. God is love, and whosoever loveth is born of God. This love passeth understanding. We love without trying to love. In these associations we meet with those that are strangers to us, but when we hear them talk of the love which binds us together in strong cords, we find our hearts and affections going out to and for them, and that without any effort on our part. Sometimes, unexpected to us, we get like one of old, sick of love. These are heavenly places; and this love of God, and for each other, causes us to sit together.

He is an heir of heaven who finds his bosom glow with love. It is heaven below the Savior to know. In love and harmony we are united, and greet each other with a holy kiss. We trust our meeting will be long remembered, and that we may be edified in thinking of it for many days.

We hope for a continuation of correspondence and that your messengers may come again as at this time, in love and with the blessing of the fullness of the gospel. The gospel is full and complete. We hope to meet you again at our next session at Bryn Zion, Sussex Co., Del., on Wednesday before the last Sunday in May, 1882.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

MINUTES

OF ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

TRIBUTE OF RESPECT FROM THE DELAWARE ASSOCIATION.

It is with feelings of profound sorrow and grief that we find ourselves called upon to announce the recent sudden death of the venerable Elder Gilbert Beebe. For half a century he has filled a prominent place among us, nearly always attending our annual sessions, his presence always adding to the interest and comfort of our meetings. We confidently expected and hoped that he would have been with us at this time. But in an hour when we thought not, and were not aware, he is suddenly discharged from his arduous labors and enters his final rest. Although he is gone, his works and their fruits live and remain with us. His faith was undying. While we mourn his departure, we would fain treasure up his fatherly counsels and admonitions and hold them in cherished remembrance. To be absent from the body and present with the Lord is for him far better. It is the Lord, let him do what seemeth him good.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.
WILSON, N. C., Jan. 8, 1881.

NOTICE.—Elder Wm. L. Beebe has kindly consented to act as our agent in receiving subscriptions, collecting money for the SIGNS, and for books, &c., and is duly authorized by us, and we cordially commend him to the favor and fellowship of all our brethren and friends among whom he may sojourn.

APPOINTMENTS.

ELDER S. H. Durand will, providence permitting, preach for the church at Utica, N. Y., on the fifth Sunday in July, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1881.

HOW TO ADDRESS US.

Since the death of our dear father we have been receiving letters addressed to us personally, to the SIGNS OF THE TIMES, to our brother, Elder William L. Beebe, and a number of other ways, showing that our subscribers are not all decided as to the proper way to address us; we therefore will repeat our request, that all letters for this paper be addressed, G. BEEBE & SON, MIDDLETOWN, ORANGE CO., N. Y.

Whatever arrangements we may make editorially, we will for the present continue the business under the old firm name, and desire that all our letters be addressed, and money orders made out, in that name.

OUR ENCOURAGEMENT.

Since our last issue we have received many letters expressing sympathy for us in our great bereavement, and encouraging us by their assurances of aid in sustaining the publication of the SIGNS. We have also met with the Warwick Association, held in this place, where we had an opportunity to converse with many of our brethren, especially in the ministry, from the different states, viz., Elders I. N. Vanmeter, of Illinois, P. W. Sawin of Indiana, Wm. J. Purington and Wilson Housel, of New Jersey, S. H. Durand, of Pennsylvania, T. M. Poulson, of Virginia, Wm. Quint, of Maine, Wm. L. Benedict and A. St. John, of New York, and all of them who expressed themselves to us at all gave us every encouragement; and we feel that we need have no hesitancy in informing our readers that by divine permission and aid the SIGNS will still be continued in defense of the fundamental principles that it for nearly half a century has been advocating and defending.

We shall ever hold in grateful remembrance our dear brethren in the ministry, Wm. J. Purington, Wilson Housel, A. B. Francis, Silas H. Durand, Wm. L. Benedict, A. St. John and Isaac Hewitt, who visited us, and assisted in the last sad rites at the funeral of our dear father. Had it not been for their kind words of consolation and encouragement we fear our strength should have failed us. We have had some dark hours of tribulation before, but never have we known that anguish of heart, or felt that blackness of night, that we have endured in this bereavement. Could we have seen any way for us to turn to the right or to the left, we fear we should have felt rather to shirk the responsibility than to assume such momentous duties. But being assured as we have by the brethren of their aid, we shall continue, and pray that we may be guided by divine wisdom in our course, and that we may so conduct the publication that it will continue to comfort and instruct the saints throughout our land.

PSALM XXXVII. 1.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity."

There is an element in the earthly nature of mankind to fret and feel indignant when our own peculiar views are ignored or even criticised by others, and although it is as impossible for all to think and believe alike as it is for all to look alike, and although the convictions of our minds are involuntary and beyond our control, still, we are prone to become provoked at, and impatient with those who differ in their judgment and conclusions, from what seems clear and fully demonstrated to our minds. This element or propensity of our nature is generally perceptible among all classes of the human race, to a greater or less degree, in regard to their favorite or long cherished traditions. In regard to things of this world, statesmen will differ in politics, and physicians on medical science, and all classes will dispute and sometimes abuse those who cross their track or fail to agree with their favorite theories. But by far the greatest sensitiveness and the least forbearance, and the most fearful persecutions that have ever crimsoned the earth with human gore, have been produced by conflicting sentiments on religious subjects. From the days of Cain the intolerant spirit of religious bigotry has marked and stained all the pages of history. The wicked and murderous spirit of Cain was of Satan. Cain was an active religionist; but his religion was not acceptable unto God. His offering was of the fruits of the earth, and of the labors of his own hands, unauthorized by divine command, and unaccompanied by that faith which is the fruit of the Spirit, and the gift of God, without which it is not possible to please God.

The spirit of God which rules in the hearts of all who worship God in spirit and in truth, is the very opposite of that spirit which works in the children of disobedience, and which has in all ages characterized the religion of the world. The Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, dwells in all who are born of the Spirit, and so far as they are controlled by it they manifest the meekness of him who when he was reviled, reproached, persecuted, mocked and even crucified, reviled not again. Jesus said to those who labor and are heavy laden, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. xi. 29. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. lvii. 20, 21. How wide the contrast between those who cannot rest, for whom there is no rest, and those of whom it is written, "Great peace have they which love thy law; and nothing shall offend them."—Psa. cxix. 165. The spirit of meekness and humility which is born from above, cannot fail to love that law

which God has written in the heart of all his covenant people, because it is the law of the spirit of life which is in Christ Jesus, and he dwells in them as the hope of glory, and it is fulfilled by his love which he has shed abroad in them; abiding in him they abide in love, for God is love.—John iv. 16.

Now, although every one who is born of God is a recipient of his spirit, and in that spirit have peace with God through our Lord Jesus Christ, still they are while here in flesh, beset with many trials and temptations, being still in an earthly tabernacle of flesh, which is born of the flesh, and which retains its opposition to the spirit of holiness, and still requires to be vigilantly watched, denied, kept under and crucified. If this were not so, why are the saints admonished to fret not, to be not envious at the prosperity of the wicked? Surely we cannot believe that any spirit which is given us from above can require to be denied, resisted or crucified. But, if our experience is in harmony with that of Paul, we shall find, (and without much searching) another law, spirit, or predominating propensity in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our members. With their mind, those who have the mind of Christ, serve the law of God, while with their flesh they serve the law of sin.

It is on account of these conflicting elements of different parentage and birth, which are found in all who are born of the flesh and also born of God, that they are so frequently and constantly admonished to put off the old man with its affections and lusts, and to put on the new man which after God is created in righteousness and true holiness. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Rom. viii. 6-10. The indwelling of Christ has not changed our body from sin to righteousness, nor from death in Adam, to life in Christ, for the body is still dead because of sin, although the spirit which is given us is life because of righteousness. The same mortality, depravity and sin that we inherit from Adam in our mortal bodies, still remains until our change shall come. Therefore, "If ye live after the flesh ye shall die;" for the body is "the body of this death." "But if ye through the spirit do mortify the deeds of the body, ye shall live;" for the spirit is life because of righteousness. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall

also quicken your mortal bodies by [or because of, as in the margin] his spirit that dwelleth in you."—Rom. viii. 11. The distinction between the two elements or natures of which every christian is composed while waiting for their change to come, is clearly and unmistakably demonstrated by the inspired record of eternal truth. The body is mortal, a body of death, held in bonds of corruption until mortality shall be swallowed up of life, and death in victory. It is cheering to be assured that the same spirit that raised up the crucified body of our Lord from the dead shall also, or in like manner, quicken our mortal bodies, change and fashion them like his glorious body, and deliver them from the bondage of corruption into the glorious liberty of the children of God. As Jesus our Lord, in his resurrection from the dead by the glory of the Father, is the first begotten from the dead, and the first-born among many brethren, even so the God and Father of our Lord Jesus Christ has begotten all his chosen generation to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time. 1 Peter i. 2-5; Col. i. 15 and 18; Rom. viii. 29.

But to return to the admonition, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like grass and wither as the green herb." The saints are exhorted to commit their way unto the Lord, and trust in him. In patient submission to bear all the trials, afflictions, reproaches and persecutions that God in his infinite wisdom and goodness sees good to call us to encounter while here in the flesh, knowing as we do that he is able to sustain us while in the conflict, and deliver us as soon as shall be for our good and his glory.

We think it will be admitted by all experienced christians that the most troublesome enemies they are called to encounter while in the flesh are found in our own earthly natures. The cruel shafts of bitter enemies without, persecutions, prisons, stripes, and even martyrdom have been joyfully welcomed when the cheering presence of the Lord has been realized to comfort and support, and

"Prisons have palaces proved
When Jesus has dwelt with them there."
Why then should christians fret, or yield to discontent?

"What though the prince of darkness frown
And vent the fury of his spite?
Eternal chains confine him down
To fiery deeps and endless night."

Above all things, why should we be angry with those who differ with us in their religious convictions? They do not, they cannot differ more widely from our views on religious subjects than we differ from them in their views. If we are right and they are wrong, we surely have the best of it, and much greater reason for humility and gratitude to God for

the gift of greater light. And, on the other hand, if they are right, and we are in error, no amount of vituperation can change the fact. It cannot be denied that Christians have an aspiring element in their fleshly nature which sometimes tempts them to strive for the mastery. This element is sly and deceptive and needs to be closely watched. He that thinks he stands is admonished to take heed lest he should fall. It is not wise for the most proficient and gifted in the knowledge of the truth to flatter himself that he knows all that is worth knowing, or that wisdom will die with him. The Lord's people here below are pupils in the school of Christ, and all of Zion's children shall be taught of the Lord, and are now being taught of God; but none of them have as yet learned all that is to be known of God and of the things of his spirit, nor can they attain that state until that which is in part shall be done away, then shall we know even as we are known and see as we are seen. To accomplish this the Spirit is given with the promise that he shall lead the disciples of Christ into all truth.

We would by no means overlook or underrate the admonitions so often repeated in the New Testament to "Stand fast in the liberty wherewith Christ has made us free," and to contend earnestly for the faith which was once delivered to the saints, and as witnesses for God and truth to boldly and fearlessly "Speak that we do know, and testify that we have seen;" but in fighting the good fight of faith, we must observe the apostle's instruction to Timothy, "If a man strive for the masteries, yet he is not crowned except he strive lawfully," and in thus striving lawfully, he says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker," &c. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." "But foolish and unlearned questions avoid, knowing that they gender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 15-26.

Is it not to be feared that many are lured into the snare of Satan and captivated by him, by an intemperate zeal in what they are tempted to believe is a commendable contention for the truth, forgetful that the truth is to be spoken in love, and instruction to the erring in meekness, and that the truth itself may be held, or contended for in unrighteousness? How important it is that we try the

spirits by which we as well as others are actuated, whether they be of God. The dear disciples of the Lamb once felt resentful, and asked permission to pray for fire to punish those who had treated the Lord with indignity, but Jesus rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—Luke ix. 54, 56.

The ministers of Christ and all the saints are bound by their allegiance to their King to oppose error in all its multiform phases, whether it be found in themselves, their brethren, or in the common enemies of the cross of Christ. But while we oppose error by the exhibition of truth, we should beware lest we allow our fleshly passions to predominate, and betray us into a frame of self confidence or vain glorying. We should not forget the example of Michael the Archangel, who when contending with the devil, and disputing about the body of Moses, instead of bringing against him a railing accusation, said, The Lord rebuke thee.—Jude 9. We are not to avenge ourselves, for it is written, "Vengeance is mine; I will repay, saith the Lord."—Rom. xii. 19.

It is not for the saints of God to fret because of evil doers, it is the natural course of all the children of Adam, since sin entered the world, every imagination of the thoughts of their heart is only evil continually. This is no less our own condition by nature than it is of those who live and die in their sins, and if we have been washed from our pollution in the cleansing blood of our Lord Jesus Christ, quickened and born of his spirit, and as a fruit of that spirit made to know and love the truth, we have no cause for boasting, for we know that it is God who has made us to differ thus from the most hardened and depraved of mankind. "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction," does this afford a ground for those to whom he has made known, as vessels of his mercy whom he had afore prepared unto glory, to exult or to be envious against those who seem to prosper in their abominations? The spirit of God in our hearts will humble us under his mighty hand, and teach us to commit our way unto the Lord, and trust in him at all times and under all circumstances, and to say, with the poet,

"It was all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe.
Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high joy still to sound forth his fame,
And crown him in each of our songs."

MARRIAGES.

On Wednesday, May 11, 1881, at the residence of the bride's parents, in Washington, D. C., by Eld. Wm. M. Smoot, Mr. J. W. Purington, of Covington, Ga., and Miss Laura C. Hodgson, of Washington, D. C.

OBITUARY NOTICES.

A GOOD man has left us, has laid his armor by, and gone to dwell with Christ at home.

DIED—At his residence in Prestonville, Carroll Co., Ky., April 14, 1881, Mr. **George Ringo**. I clip the following from the *Carrollton Democrat* of April 16, 1881:

"Uncle George Ringo, after a long and honorable life, died at his home in Prestonville, Thursday, the 14th inst. He was born in Henry county, near where Campbellsburgh now stands, on the 22d of February, 1800, and was, therefore, a little over 81 years old when he died. He lived in Henry until 1854, when he moved to Prestonville, where he lived until death. In early life he was a mail carrier and afterwards an extensive mail contractor. On the first Sunday in May next it will have been seventy-one years since he made his first trip on horseback as mail carrier from Carrollton to Frankfort. On that route he remained seven years. He next carried from Louisville to Cincinnati, via this point, Vevay, Lawrenceburg, &c., and returned by way of Frankfort, making the trip every week. On this route, also, he remained seven years. In 1827 he rode on horseback from his home to Washington City to procure a number of mail routes in this State and Indiana. Being successful he sublet them to other parties, making money by the transaction. In 1828 he joined the O. S. Baptist church at Sulphur Fork, where he ever afterwards held his membership and where his remains will be interred to-day at 1 o'clock.

He witnessed the growth of this section of country from a wilderness to its present state of development, and passed through vicissitudes and changes that are seldom met in two life times. A good man has gone. His life was such that there is abundant reason to hope that all is now well with him.

Two sons and two daughters survive him."

Brother Ringo was married January 2d, 1821, to Miss Sarah Bryant, of Henry County, Ky., who preceded him to her last resting place only a few years, whose obituary was then published in the *SIGNS OF THE TIMES*. She joined the church at Sulphur Fork on the third Saturday in February, 1817, of which she remained a devoted member to her death. It was my privilege to have made their acquaintance many years ago, and I never knew two more devoted members of the church than brother and sister Ringo. It was their delight to entertain at their hospitable home the brethren and sisters whenever opportunity offered, and none ever delighted more in conversation upon the great and glorious theme of salvation by grace. They were consistent Old School Baptists, and remained steadfast at the time of the split in Kentucky, maintaining the doctrine declared in the articles of faith of that and all other Baptist churches in this state at that time. Brother Ringo was universally esteemed by the business world, for his honesty particularly, and strict integrity in all business affairs with which he was connected. He was a kind husband, an indulgent parent and a good citizen. He leaves his sons, daughters, grandchildren, the church of which he was so long a member, and the whole community, to mourn his departure; but the days of his appointed time were completed, and he was called from the cares, sorrows and afflictions of earth, to join, as we have no doubt, the blood-bought throng in ascribing all power, glory and dominion to his Redeemer, whose glorious name he had labored to glorify through a lovely life on earth.

H. COX.

NEAR GHENT, Ky., May 4, 1881.

By request of the children of the late **Mrs. Urith Shaul**, I send for publication in the *SIGNS* an account of her last illness, which terminated on the 13th day of last March, at about nine o'clock a. m., having reached the ripe age eighty-nine years, nearly. It seems meet to give the life of this aged saint more than a brief notice. Her membership was with the Patapsco Church until 1828, when she, with thirteen others, received letters of dismission and formed the church at Black Rock, Baltimore Co., Md. The little band

having no suitable house for worship, immediately built the Black Rock Meeting House.

This dear mother in Israel living near by, nearly all the labor of boarding the workmen during its erection fell upon her. This duty, as well as the many others that fell to her lot, she performed with cheerfulness and pleasure. Her seat was always occupied, except in severe illness. There were no providential hinderances with her as flimsy excuses. In sunshine and storm her place was filled. Even when prostrated by sickness she would request her attendants to assist her to get ready for meeting, and when told by them that she was not well enough to go, she would say, "I always get better by going to meeting; it always does me good."

Dear mother was afflicted with erysipelas for many years, but her energy kept her from giving way to despondency; and the blessed hope of eternal life, the foretaste she enjoyed here, permeated and shone forth in her whole life. During the last two years she was quite feeble, and I would sit by her and read and talk to her about spiritual things, and said to her at several times that she was nearing the period when death would call her away from us all. She always answered with a smile, "I never expect to die, only to fall asleep in Jesus." Thus faith enabled her to realize the fullness and completeness of the sacrifice once offered for the sins of God's people; and knowing that sin is the sting of death, therefore death had lost its terrors and the grave its victory. And, "Precious in the sight of the Lord is the death of his saints." The portal to everlasting happiness.

As the church has requested her pastor, Elder F. A. Chick, to write for publication in the minutes of our association the testimony of regard, love and fellowship held by her for Dea. J. B. Ensor and mother Shaul, who have been called from the church militant to the church triumphant, within the last year, I will close this.

Yours in love and fellowship,

THOS. H. SCOTT.

BUTLER, Md., May 3, 1881.

DIED—At the home of her brother-in-law, Mr. A. Goodenough, of Neosho, Wisconsin, **Mrs. Sarah B. Halstead**, aged eighty-three years.

The deceased experienced a hope in Christ in 1831, and was baptized by Elder Wakely, in the town of Ledgard, Cayuga Co., N. Y., and has been a devoted follower of Jesus through her life. Although for many years a great sufferer physically, when it seemed that life was a burden, yet through it all she has felt to lean upon the arm of him who died that she might live, and looked unto him for guidance and strength to bear the trials of each day.

The deceased moved to Darien, Genesee Co., N. Y., in 1835, and in 1843 was married to David Halstead, who was a Primitive Baptist, and through the remainder of his life they unitedly attended the associations of that faith at Riker's Hollow and South Dansville, all of which the departed sister enjoyed exceedingly. Mr. Halstead preceded his wife to the mansions above, October 23, 1866. She remained true to her faith in the doctrine of salvation by grace till her death.

Our sister leaves one son, three sisters and a brother, besides many friends, to mourn her departure, though she requested us not to do so, but to rejoice with her that her soul was to be freed from so painful a body, and to feel with her the sentiment oft quoted by her in the following lines:

"O Jesus, ride on,
Thy kingdom is glorious;
Over sin, death and hell
Thou wilt make us victorious.
Thy name shall be praised
In the great congregation,
And saints shall delight
In ascribing salvation.

When on Zion we stand,
Having gained the blest shore,
With our harps in our hands
We will praise evermore;
We'll range the blest fields,
On the banks of the river,
And sing hallelujas
Forever and ever..

CYNTHIA GOODENOUGH.

DIED—After a protracted illness of four weeks, **Deacon James Shaw**. Brother Shaw was born in Sarah Co., N. C., Oct. 29, 1809, and died March 16, 1881, aged seventy-one years, four months and seventeen days. He moved with his parents to Indiana and settled near Economy, when about eighteen years old. At the age of twenty-four years he married Anna Coffel, after which he entered the land upon which he lived the remainder of his life, in Henry Co., Ind. His wife died in July, 1868. Feb. 1, 1870, he was married to his surviving widow, Mary Ann Manifold. The oldest of his children, Malinda Daugherty, died in 1861. He leaves his widow, three children, eleven grandchildren, two sisters, two brothers, with a number of other relatives and many friends to mourn their loss. He was a faithful and consistent member of the Regular Old School Baptist Church for more than forty years. With the exception of the first few years of his religious life, his membership was with the Salem Church, Wayne Co., Ind., where he served the last ten years as deacon. The writer of this notice tried to preach on the occasion to a very large congregation of neighbors, brethren, relatives and friends, from the text, 1 Thess. iv: 13—17.

Brother Shaw expressed a willingness to go and be with Christ, which is far better. He bore his affliction with christian fortitude. He came as near living up to his profession as a man can very well do. Although he lived some ten miles from the church, his seat was nearly always filled, in winter and summer. His motions and gestures in the last moments of his life were those of joy and gladness. Thus he fell asleep in Jesus, to be awakened, with all that sleep in Jesus, at the sounding of the last trumpet of God; for the trumpet shall sound, and the dead in Christ shall rise first, and all be fashioned like the body of Jesus. Caught up to meet him in the air, so shall they ever be with him. Amen.

JAMES MARTINDALE.

HAGARSTOWN, Wayne Co., Ind.

DEPARTED this life Dec. 20, 1880, after a lingering illness caused by paralysis, sister **Amy Boroughs**, wife of brother Chauncey Boroughs, of Roxbury, N. Y.

Sister Boroughs was for many years a member of the Second Church of Roxbury, and was an earnest defender of the faith once delivered to the saints, although of a meek spirit, and experienced much trembling, often being at a loss to know whether the Lord was her Shepherd or not.

Her affliction came quite suddenly, affecting her speech and limbs; yet she recovered so as to sit up more or less until she had another attack, when she went very suddenly to her reward, leaving our aged brother to continue his journey lonely; yet not alone, for the Lord was with him even in the severity of his trial, so that his tongue was loosed to speak of God's wondrous grace and salvation, although too infirm to follow her remains to their resting place.

Her funeral was attended largely by relatives and friends. She left, beside her husband, three sons and two daughters, with the church and neighbors, to mourn their loss.

ALSO,

DEPARTED this life Dec. 27, 1880, at the residence of S. B. Carroll, after a short illness, **Mrs. Fanny Dean**, at quite an advanced age. Deceased, though not a professor of religion, to my knowledge, was a firm believer in the doctrine advocated by the Old School Baptists, as far as she understood it, though not having strength given her to come out and acknowledge her Lord and Master; yet on one occasion at our covenant meeting she gave her mind in by presenting the 1296th hymn. She was quite alone in the world, so far as blood relatives were concerned, yet she had many sympathizing friends, and we believe she has gone to the rest prepared for the righteous.

ALSO,

DEPARTED this life January 30, 1881, sister **Anna Ballard**, wife of Mr. Asa Ballard, at the residence of her son-in-law, after a lingering illness, caused by paralysis.

Sister Ballard made a public profession of religion some years ago, uniting with the

First Church of Roxbury, and firmly maintained her interest in the righteousness of Christ while able to converse. She leaves a husband well advanced in years, several children and relatives, with the church, to mourn, yet we trust they mourn not as those who have no hope.

ALSO,

DEPARTED this life February 28, 1881, Mr. **Arnold Hewitt**, at Clovesville, Delaware Co., N. Y., aged twenty-eight years. His disease was of the kidneys, having been complaining for several months, yet was confined to the house but a short time, and died quite suddenly, leaving a young widow, father and mother and two sisters, with other relatives, to mourn. Though he was not a professor, yet he left the evidence of having peace in the Lord.

ALSO,

DEPARTED this life March 22, 1881, Mr. **Sylvanus Kelly**, after a short illness, at an advanced age. He was a resident of Red Kill, where he had lived many years. He was not a professor of religion, yet was upright in his dealings, and will be much missed by his relatives and neighbors. He leaves a wife and many relatives to mourn.

ALSO,

DEPARTED this life April 7, 1881, **Mrs. Crosby**, wife of brother Charles Crosby, of Roxbury, N. Y., aged sixty-five years. Her death was from lung difficulty, and was sick only two weeks; yet she appeared conscious that it was her last sickness, and talked of her departure as one about to take a journey. Although she was no professor, she left the evidence of having a good hope through grace, having received a hope many years ago. And lest she should mistake the way and go wrong, as a little child she lived and died, resting her all on her Savior and God. She leaves a husband, one son and two daughters, with other relatives to mourn, yet believing their loss is gain to her.

J. D. HUBBELL.

DEAR BROTHER BEEBE:—It becomes my duty to inform you of the death of brother **James Westfall**, who departed this life March 21st, 1881, aged 59 years less 9 days. At the age of 26 years, he married Mary J. Sharp, daughter of Deacon T. Sharp, with whom he lived happily for 29 years, and was blessed with 6 children, 4 sons and two daughters, of whom all are honored and respected.

Brother Westfall soon after he was married received a hope in the Savior, but for some years did not join the church, having been raised by Arminian parents, he was naturally very much prejudiced against the Baptists; but through the loving influence of his loving companion, he went to their meetings, and soon learned that they were the only people who preached Jesus a full and complete Savior, which harmonized with his experience. On the 22nd. day of October, 1854, with his beloved wife, they went and related their experience to the Salem church of Regular Baptists in Owensville, Indiana, and were gladly received, in which church he lived a beloved and honored member till he died. Brother Westfall was a firm believer of the doctrine of salvation by grace, ever trusting in the imputed righteousness of Jesus, which sustained him through all his trials and conflicts here in this world of affliction and sorrow.

As husband and father, he was kind and loving, and as a friend and brother, he was kind and affectionate, always ready to sympathize and give the hand of assistance to the afflicted and needy. Although so kind and affectionate to all, he could not escape that heritage of the children of God, "In the world ye shall have tribulation; but in me ye shall have peace." Though persecuted by the world, with Jesus his peace was sweet.

He died as he had lived, calmly and sweetly trusting in Jesus.

Some four years after the death of the companion of his youth, he was, on the 22nd. day of April, 1872, married to Mrs. Hetta Cantrell, a daughter of the late Elder Jeremiah Cash, whom he leaves, with his children, and the church, and a host of relatives and friends to mourn his departure, but we are admonished to "mourn not as those who have no hope."

His funeral was at a meeting house in his neighborhood, before his body was interred, and, for the bad roads, and disagreeable

weather, there was a large congregation in attendance.

The humble writer tried to deliver a funeral discourse, from these words, "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."

Yours in hope,

LEMUEL POTTER.

CYNTHIANA, Ind., May 3, 1881.

MY dear father, **Samuel L. Black**, departed this life Feb. 7, 1881. He was born in Rockbridge Co., Va., Feb. 11, 1800, and had he lived four days longer he would have completed his 81st year. In 1814 he moved with his parents to Clinton Co., Ohio, where on the 18th of September, 1832, he was united in marriage with Miss Mary Haines. He came to Miami County two years later, and entered the land five miles west of Peru, on which he has lived ever since. He was raised a Presbyterian, but never united with that denomination. He had for about thirty years entertained a hope in Christ for life and immortality. He, with our dear mother, (who is still spared to us) united with Pleasant Hill Church, of this county, and were baptized by Eld. A. A. Cole. About two years ago he was stricken with paralysis, and never fully recovered from the shock. He had been gradually sinking for some months prior to his death, when the second stroke and the final scene came. He always rejoiced in the doctrine of salvation by grace alone, and during his affliction in his old age he expressed a strong desire to depart and be with Jesus. His sufferings made the time seem long to him to have to stay, but often said he supposed he deserved it all, and thought perhaps it was to purify him as the sons of Levi were purified. Although he seemed greatly troubled at times, he gave a very clear evidence that the same precious truth which had been his solace in life was his consolation in his last days. For the last few hours he was not able to speak. His last audible words were, "Jesus Christ."

Our dear mother, three daughters, four sons and several grandchildren are left to mourn; but we do not mourn without hope, nor can we wish him back to this sorrowful world. We have had no preaching at our church for two years or more. Father was deacon, although he had grown almost too old and feeble to attend to the duties of the office. Elder Hickman, now of Ohio, was the last minister called to this church. We are few, and so far apart, I fear our church will be numbered with the things that are past.

The christian's hope no fear can blight,
No pain his peace destroy;
He views beyond the realms of light
A pure and endless joy.

O, who can gaze with heedless eye
On scenes so fair as this?
Who but exclaims, Thus let me die,
And be my end like his?

Your afflicted sister, if one at all,
EMMA B. HOLMAN.
PERU, Miami Co., Ind., April 27, 1881.

By request of sister Winnett, I send for publication in the SIGNS a notice of the death of **Elder Adah Winnett**, who departed this life Jan. 2, 1881, aged seventy-four years. He had been in declining health for several years, but was punctual to meet his appointments when his health would permit. The last sermon he preached was at Maple Creek Church, on the third Sunday of December last, taking for the foundation of his discourse 2 Kings vii. 3, 4. It appeared to me that he had more than usual light, and preached a lengthy sermon, speaking with great energy. He left an appointment for the first Sunday in January, and a few days previous to his last appointment was taken with neuralgia in his head and face, so severe that he could not lay down for five nights. He then got so much better that he was able to come to the meeting. The day was cold and he got chilled. He went on the stand and with difficulty turned to hymn No. 575, and read the first verse very distinctly. He was taken with

paralysis, and was taken from the stand; but he still insisted that he could continue the exercises, and through his anxiety to go on the stand he was helped there, but grew worse, and had to be helped down, and was conveyed to the house of friend J. S. Carson near by, where every attention that kind friends could give was given. He gave evidence that his faith in Christ Jesus was firm, and that it was his desire to submit to the will of the kind and gracious God. About three hours from the time he was taken ill he yielded up his life to God who gave it.

He was baptized on the first Sunday in December, 1849, by Eld. Barnett Whiteclatch, and received into the Maple Creek Church on the day following. He was licensed to preach on March 1, 1851, and was ordained to the full work of the gospel ministry May 1, 1852, by Eld. B. Whiteclatch. For a number of years he has been Moderator of the Red Stone Association. He was a strong advocate of salvation by grace, and by grace alone. He leaves an invalid wife, three daughters and several grandchildren to mourn, but not as those who have no hope. May the great Head of the church supply the churches for whom he labored with one to go in and out before them, is the prayer of the writer. And may he support the now widowed wife in her old age, for Jesus' sake.

F. K. COOPER.

MONONGAHELA CITY, Washington Co., Pa.

SISTER **Mary Skillman** was born July 13, 1808, near Cincinnati, Ohio, joined the Regular Old School Baptist Church called Duck Creek, in Hamilton Co., Ohio, at the age of twenty years, and afterward joined the Mill Creek Church, in the same county, where she lived many years a consistent member. In the spring of 1858 she moved with her husband to Preble Co., Ohio, close to the state line of Indiana, where she joined the Sugar Grove Church by letter, in Union Co., Ind., where she lived until her death, which occurred Feb. 19, 1881, aged seventy-two years, seven months and six days. She leaves two sons and grandchildren to mourn their loss, together with a number of brethren and sisters and friends; but we hope their loss is her eternal gain. She died at her son's, Benjamin Skillman, in Preble Co., Ohio.

The writer of this notice preached on the funeral occasion at Sugar Grove Church, on the second Sunday in March, to an attentive congregation, from the words, "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed," &c.—1 Cor. xv. 51—54.

Her husband, Thomas Skillman, died some six or seven years ago. He never made a public profession of the love of Christ, but was a firm believer in the doctrine of salvation by grace.

JAMES MARTINDALE.

THE subject of this notice, **Mrs. Catharine Gillies**, was born in Lobo, Ontario, and at the time of her death was fifty-two years old. She was the beloved wife of Mr. John Gillies, of Aldborough, Ontario, and both were sincere friends of the Old Baptists. Her death took place under most painful circumstances. Being taken ill on the night of Feb. 10 and 11, 1881, she got up and went out, and on returning to the house told her husband, who had arisen to see how she was, that she was very sick. He advised her to take a little "Pain-killer," and she went to the pantry herself to get it, but got by mistake instead a bottle containing Carbolic Acid, and took a spoonfull in milk. She immediately started for the bedroom, saying as she entered the door, "O John, what was in that bottle?" These were the last words she spoke. She died in a few minutes, at about four o'clock, Friday morning, Feb. 11, 1881. The husband and children were distracted at what had so suddenly taken place. She has left a disconsolate husband and three children, (two sons and a daughter) to mourn their great loss, besides brothers and sisters and other relatives and friends.

The deceased was a firm friend of the Old Baptists and a constant attendant at their meetings, and we hope she is better off than being here on earth. The funeral was largely attended on Sunday, Feb. 13, and I tried to preach on the occasion from 1 Cor. xv. 50,

51. It was most distressing to see and hear the lamentations of the poor bereaved husband and children. May the Lord be their guide and Savior.

The deceased was the sister of the late lamented John A. McKellar, who was a licentiate of the church, and met his death on the cars, being burned to death with others, seven years ago last February.

WM. POLLARD.

ASSOCIATIONAL.

The Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

The Corresponding Meeting of Virginia is appointed to be held with the church of Upper Broad Run, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, and continue three days.

The Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

The Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

The Conference of Western N. Y. will be held, the Lord willing, with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and Monday following, (June 19th & 20th.)

We cordially invite our brethren, sisters and friends of our faith and order to be in attendance at our meeting, and we bid them a hearty welcome to such things as we have; and again we say, Come. And to our brethren in the ministry we feel to extend an especial invitation.

Those coming by public conveyance from the east via Corning, or from the west via Rochester, will be met at Blood's Station on the Erie, on Saturday, the day previous to the meeting, by brethren and friends, and conveyed to places of entertainment.

Those coming via Canandaigua and the lake will be met at the Stuart House, at Naples, on Saturday, by the brethren, and conveyed to the place of meeting.

By order of the church,

H. C. OLNEY, Clerk.

YEARLY MEETINGS.

The Old School Baptist Church of Middleburgh have appointed their yearly or two days meeting on Wednesday and Thursday before the fourth Sunday in June, (22d and 23d) 1881, at 10 o'clock a. m., at their house of meeting. An invitation is extended to all who love the truth to meet with us.

GEO. J. BORTHWICK.

The Yearly Meeting of the Covenanted or Particular Baptist Church of Ontario will be held, the Lord willing, in Ekfrid, Ontario, commencing on Saturday before the fourth Sunday in June, 1881, and continue until Monday noon.

WM. POLLARD, Mod.

*D. T. McCOLL, Clerk.

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"THE YOUTH'S HOME JOURNAL," Beginning with July, will be sent to NEW SUBSCRIBERS, on trial, SIX MONTHS, for the nominal sum of FORTY CENTS, or THREE subscriptions for ONE DOLLAR; larger numbers at the same rate. This offer applies only to new subscribers, and embraces the last half of current year. To secure the advantage of it, orders, with money, should be sent at once. Any one can get a club of three or more, which brings the cost to 33 $\frac{1}{3}$ cents each, six months.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., JULY 1, 1881.

NO. 13.

CORRESPONDENCE.

NEWARK, Del., June 6, 1881.

DEAR BROTHER BEEBE:—Many changes have come since you last heard from me only on business. The silence, or indisposition to write, on my part has not been for want of interest in your paper or in the truth, I hope. The truth sometimes seems very precious to me, and your (or our) paper has come laden with the precious things of the gospel. Many times have I wished that the truth as presented by the brethren might make a more lasting impression on my mind; but alas! it is so soon forgotten. The Lord's dealings with his people are mysterious. He is a God that hides his face, or leaves us to grope in the dark and wander in the wilderness, when it seemeth him good, and reveals himself, or brings light to us again, in his own time and way. The experience of the children of God is life-long, or from the time they first see the light, or know there is a God, until they awake in his likeness. The light shines brighter the first time they see it, perhaps, and the rest seems sweeter than ever afterwards. But I have no doubt that some of his chosen, for some purpose, surely for their good, are left to grope in darkness for a long time, so they know not where to find him. We know that he is everywhere, but why are we so dark and gloomy? The candle does not shine upon us, neither can we make this darkness light. The gods of this world can be found; and if we don't watch and pray, we shall be blinded by some of them, for they are numerous. The will-worshiper, or nominal professor, can always find some of them, and, in the sight of men, make fire come down from heaven. But the poor child of God must be kept humble, and if necessary must grope longer in the dark. If we try to pray, or read, or sing, it is all in darkness; no light seems to be in the whole of it; and if we appear before men to pray or worship in the spirit, we feel in our hearts that it is only the form we have; and, worst of all is, we cannot do any better if we try again. I am glad sometimes that no one knows the state of my mind but myself. The time comes when we must try again. What is to be done? This has been a privilege to me, to go to meeting, to speak in prayer, or sing a song of praise, or speak from his word of the things pertaining to his kingdom. It is still my duty, and should be my privilege. What am I to do? It is but mockery and form that I should attempt to pray. A

man told me once, that if he did not feel like praying, he always prayed until he did feel like it. That will do for his god, but we know that the poor child can't pray until the Spirit is given him. There is no such thing as praying for the Spirit; it is the Spirit that prays. Well, the question again, What is to be done? is unanswered. The time for meeting has come. Paul says, "We are the circumcision that worship in the Spirit." I cannot worship in spirit, cannot rejoice in anything, am in darkness, gloom and despondency. There is no spirit of love in me, all the promptings are of the flesh. If I go to meeting, it is to keep the fellowship of the brethren. If I attempt to speak, it is only from a sense of duty, or to appear to men to have love for the cause of truth. I remember once having visited a sister in her affliction and distress, and after talking with her for some time it came forcibly to my mind that I was acting the hypocrite, was deceiving that poor woman, that my highest motive was to get her love and fellowship, to make her believe that I was in the Spirit, was meek, humble and childlike, when in my heart there was pride and ambition; and then, to tell her of my feelings, would not deceive her; so my voice should be hushed, because my heart was not sincere. The preparation of the heart, as well as the answer of the tongue, is of God. If the matter was not real in my heart, it was but mockery to be talking to that poor, trembling child of God. She was sincere in her queries, and should I attempt to answer them? No. I am in the dark, don't know the truth, and am trying to teach her the way of truth and righteousness. What is to be done? In all these straits, darkness and gloom, there remains a desire for holiness, for light and knowledge, that I might walk in the way God has commanded. Then the desire is something good, for which my praise is due. But I am in the dark, how can I praise him? But the desire is there, and if so, the light is there too; for it is by the light we see light. Why cannot I see the light? I seem blind to all sense of seeing. The scriptures, which are the experience of the saints, have seemed clear to me, but now they seem sealed up in mystery. I know that light shines, but it does not shine on me. The way of salvation is as plain as ever it was, but I cannot see. I am blind. Have I been following some of the gods of this world? Am I trying to see the light by looking for something good in the flesh? The light shineth in the dark-

ness, and the darkness comprehendeth it not. It may be I have been looking to carnal reason, or some possibility that can be comprehended by man; have been looking for light where there was no light. God hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. There is the light; all things else are darkness. The desire of the heart then is all that we can have; and the light shines there; and when we look for light and knowledge in the flesh, we look in vain. The only safe and pleasant way for the child of God is, as much as possible, to obey the command, that when we have no light, or are made to grope in darkness, to trust in the Lord and stay upon our God. As sure as we follow any of the gods of this world, or flesh, we shall only see darkness; for in them there is no light at all.

We are indeed fearfully and wonderfully made, a mystery to ourselves, and sometimes can hardly tell what manner of persons we ought to be. We are apt to forget the sun shines behind the cloud. The warmth and light of the sun do not seem to affect us. Why? We are in prison. We often, when in such places, send or inquire to know if indeed the sun does shine, or if this is really the Lord's doings. If we can feel assured it is him, then we can say, Let him do what seemeth him good. We can see the light and rejoice in it. The apostle could glory in his infirmities, that the power of God might rest upon him. I know that we are poor, ignorant, blind creatures, and in and of ourselves we can do nothing; but I have wondered if we do the best we can. The brethren say, and our own hearts say, if we can do better, why don't we do better? There is the mystery; we have the desire to do his commandments, and sometimes, at least, the light to show us the path. Why don't we walk in it? If we walk in the old paths, and according to the light that is given us, we shall find the promised rest. It is there. In obedience there is rest, the answer of a good conscience. I fear for myself that my walk and conversation have not always been according to the light given me. Lack of sincerity and discretion on my part has often seemed to bring darkness, gloom and sorrow in my pathway. But I dare not promise to do better in future. I have seen so much of my shortcomings that I fear and quake, lest after I have exhorted others, I should be a forgetful hearer of the word, and not a doer.

I have followed the wanderings of my mind, with no positive assurance that love or the spirit of truth have directed me, but have a faint hope that love of the truth and for lovers of the truth has been the cause of the attempt. It seems almost like the blind leading the blind. I hope those who can write to edification and profit will continue to do so, that we may hear from each other and of each other's welfare.

Yours in hope of eternal life and light,

JOSEPH L. STATON.

MACOMB, Ill., June 15, 1881.

EDITOR SIGNS OF THE TIMES—
DEAR BROTHER:—During my recent tour east I was requested by many to write at least a brief article for publication in your paper, embracing some of the incidents of my tour, and many wished private letters; but on account of my lame shoulder and hand, and having many other engagements, I hope the following brief article, or narrative, will be satisfactory for the present.

I left home April 28th, and attended my monthly meeting about one hundred miles on the way, at Union Church, Morgan Co., Ill., including the first Sunday in May, where we had communion of the Lord's supper. On Tuesday night, the third, I met the highly esteemed Elder J. S. Corder, of Hackersville, Barbour Co., W. Va., and was with him, and kindly conveyed by him for five or six days, spending a part of the time with his beloved family. To him and to them I desire to return my thanks. In that section I had four meetings, two of them at Mt. Olive Church, and remember the kindness of Mr. Isaac Rawey, Jacob Cast, A. C. Dever, and brethren J. C. Corder, James W. Corder, John W. Corder, and their families, and the brethren there. I also had three meetings at Amnon Church, Taylor Co., W. Va., and remember the kindness of Mr. John Keener, and brethren Thomas and W. L. Rogers, James A. Poe, and their families, and the brethren at that place. I reached Washington City on the thirteenth, and was kindly cared for by my dear brother J. T. Campbell and wife, 1304 Eleventh Street. I spent one night with sister Henrietta Waddey, in Georgetown, corner of First and Market Streets, and spoke twice on Sunday, the fifteenth, in the Shiloh meeting house, in Washington. Thanks to the friends and brethren there, and to Mr. Charles Edmonston, of 927 H Street, where the Baptists may find friends. I visited brother Joseph

Broders and others in Alexandria, Va. I reached Baltimore on the evening of the seventeenth, and was cared for the next three days by Dr. John Thorne, 146 N. Front Street, and brother N. B. Welsh, 74 St. Paul Street. I was pleased to see the love and unity manifested by the brethren and sisters at the Baltimore Association, held in the city at the Ebenezer Church. The east and west, the north and south were there, and all were a unit in the fundamental principles of redemption. I spoke twice at Warren Church on Sunday, the twenty-second, and remember the kindness of Dr. Ridgely, George H. Merryman, George H. Cole, and their families, and the friends about Warren. On Monday p. m. I was present at the funeral rites of sister Matilda Parlette, in Baltimore, who was found dead in her bed on Saturday morning, the twenty-first.

I attended the Delaware Association at London Tract Church, Chester Co., Pa., on the 25th, 26th and 27th. All was peace, love and joy, the preaching (except my own very weak labors) was able, comforting and in harmony, and I wish to mention the kindness and hospitality of brethren John Brady, James W. Simpners, Jacob Humphrey, Theodore Carlile, and the friends and brethren generally about London Tract. On the fifth Sunday I and Elder Rittenhouse were at Bryn Zion Church, Kent Co., Del., and I appreciate the kindness shown me there. I remember the hospitality on that little route of brother J. R. Rees, Mr. J. H. Golt, Mr. Tilghman Foxwell, and their families. On Monday, the thirtieth, I went with Elder Rittenhouse to his pleasant home at State Road, Del., and staid with his highly esteemed family till Tuesday forenoon. Thence to Philadelphia, and dined with brother W. L. Craven, 1735 North Seventh Street, with many others present.

On the first day of June the Delaware River Association met at the Southampton Church, and held her session for three days in peace and harmony, and the friends of the cause, both in and out of the church, extended to us all a commendable hospitality. I mention some of the kind friends where I and others were cared for, viz., Mr. E. M. Duffield, Mr. C. G. Fetter, brethren Deacon Henry Stout, I. P. Hellings, sister Margaret Fetter, &c., and others in the vicinity were active in caring for the friends. I staid and had meeting at Southampton on Sunday. I and others were met on Monday in Jersey City by Elder Durand, who kindly accompanied us over into New York City, and we dined with our dear sister Maria Garrison, in the basement of the Ebenezer Church, 154 West Thirty-Sixth Street. Elder Bundy spoke there that night, and we staid over with sister Sarah Slawson, 355 Lexington Avenue.

Wednesday, June 8th, and two following days, the Warwick Association held her session at Middletown, Orange Co., N. Y. A harmonious but solemn meeting was held here for

three days; solemn, because of the recent decease of Elder Gilbert Beebe, the senior editor of the SIGNS OF THE TIMES, which sent a thrill of sorrow through the hearts of thousands. I had the solemn pleasure of seeing the aged and bereaved sister, P. A. Beebe. May the Lord of hosts be her husband and her God. I was cared for at Middletown for the two days I remained by sister Prudence Horton and brother B. L. Beebe, and others were as ready to care for brethren and sisters from a distance.

I have given the names and locations of many on the route where I stopped for the information of other sojourners, and not because others were not equally ready to and did open their doors for entertainment at all the places I attended. I regretted that I did not get to see any of the ministers of West Virginia but Elder Corder. I was gratified to see that all the associations I met passed resolutions of respect to the memory of the late Elder Beebe. By leaving Middletown as I did on the night of Thursday, I reached my family on Saturday evening at dark, as I expected, and found them in good health—may the Lord be praised.

I was gone forty-four days, traveled about two thousand seven hundred miles, did not miss a train nor a meeting, and my fare was all seen to on the entire journey. The Lord be thanked, and his people also.

I remain, I hope, your brother in Christ,

I. N. VANMETER.

SPRINGDALE, Ark., June 12, 1881.

DEAR EDITOR:—Having heard the SIGNS read to-day, it has created within me some desire to write a few lines by way of expressing my love for those that write so ably for your much esteemed paper. I have attempted to write a few times before, but never have been able to express my feelings as I desired. Having a limited education, I cannot find language to express my sentiments, and if I were writing to any one else but Old School Baptists, I would not attempt it, knowing that they are the only people that overlook the weakness of the ignorant and unlearned. I am aware that my desire to write exceeds my ability to do so, so what little I may say in this article will be entirely at your disposal. I do not expect to write with the wisdom of this world, nor of the prince of this world, but as the apostle says, We speak wisdom to them that are perfect; even the hidden wisdom in a mystery, which God ordained before the world to our glory. For the wisdom of this world is foolishness with God; and the preaching of the gospel is to them that perish foolishness, but unto them that are saved it is the power of God. But the Arminian will say, Why preach to them that are already saved? To which I reply, For the perfecting of the saints and the edifying of the body of Christ. I am deprived of meeting with the dear saints of God to-day. There is a people in this country who believe that salvation is wholly of grace, who

preach Christ a whole and complete Savior, who verily was foreordained before the world, but manifested in these last times for you. For whom? For all who by him do believe in God. For preaching this doctrine I have been called a Beebeite by some claiming to be Regular Baptists. To which I reply, taking into consideration the power and ability with which Elder Beebe has been enabled to defend the doctrine of God our Savior, from youth to old age, his patience in persecution, his gentle answers and rebukes to his persecutors, his zeal for the welfare of Zion, his long and faithful editorial labors, in consideration of all these things, I tell them that I am not worthy to be called a Beebeite; but for the eternal truth which he has so ably set forth, I am willing to bear anything that men may say or do unto me. And when the sad intelligence of his death reached me, it fell with great force upon me. I was made to weep, but not as those who have no hope. And while I mourned, something seemed to whisper, The weary is at rest, the faithful is called home to inherit that kingdom prepared for him before the foundation of the world. And now I wish to say to those beloved brethren and sisters who write such comforting correspondence, write on. You can write. I can not write as I desire. When I read your epistles of love, my heart is drawn out to you in love and tenderness, which I desire to express had I language to do so. Let us all join together in the support of our beloved editor, who evidently feels the great responsibility that rests upon him. If the SIGNS should fail, there would be many a sad heart. Notwithstanding, I believe that all things work together for good to them that love God, to them who are the called according to his purpose, whether they be small things or large things, or whether they be good or bad things. Good things, for every good and perfect gift cometh down from the Father of lights; for these good and spiritual things were given them in Christ before the world begun. Bad and evil things, for they bring about that Godly sorrow that worketh repentance, that needeth not to be repented of. So bad and good both work for the good of God's people. Even our light afflictions here, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Then, afflictions are for our good. Think not strange, dearly beloved, of the fiery trials that you are called to pass through, knowing this, that the trial of your faith is more precious than that of gold, though it be tried in the fire. So the fiery trials also work together for our good. Yea, even death itself works for our good, for it releases us from our mortal state to inherit our immortal state. Yes, the ordeal of death destroys our relationship with the first, or earthly Adam. The resurrection fully clothes us with the relationship of the second, or heavenly Adam. In death we cease forever to live the life of the first Adam. In

the resurrection we are raised to live the eternal life of the second Adam. So death cannot separate us from the love of God, for it works for our good. Neither can a long and troublesome life separate us from the love of God, but it also works for our good. Then, dear children of God, let us go on, and hope to the end. And when it goes well with you, remember poor, unworthy me at a throne of God's grace. I close with love to all the dear children of God.

From your little brother, I hope,
ASA BOYDSTON.

BIG SANDY, Texas, June 11, 1881.

B. L. BEEBE—DEAR BROTHER:—Be assured you have both my sympathy and prayers, contemplating your great loss and bereavement, and the trying circumstances that surround you at present. May it be the pleasure of our God to support, uphold, direct and enable you to surmount all difficulties, affording the necessary aid that will enable you to continue the publication of our time-honored paper, the SIGNS OF THE TIMES, which has long since proved to be an invaluable source of correspondence to the Old School Baptists. I have frequently remarked that if any man could lead me astray it was your father, having the utmost confidence in him. In his numerous writings that I have read for many years, I never could see any reason to object to any portion. The principal part I heartily indorsed. It was strengthening, comforting, edifying and establishing to the feeble saints of the most high God. But I am aware that some brethren, dull (or who appear to be) of comprehension, have taken exceptions to some points of doctrine as expressed in the writings of the dear old father, and to the very things which I most heartily indorsed, and have defended and advocated with the best ability afforded, both in private conversation and publicly. I deem it unnecessary to name the points of difference, as all the readers of the SIGNS are aware what they are; but I wish it distinctly understood by the Primitive Baptists generally that I have always stood and yet stand identified with my dear old deceased father and brother Beebe in those disputed points of doctrine (that is, by some brethren and sisters), and I stand ready to-day and in the future to defend him and the doctrine he advocated when deemed prudent or necessary, feeling assured that I will be sustained by the word of eternal truth.

My desire and prayer is that you may receive the necessary assistance in continuing the publication of the SIGNS. I see my esteemed brother, Elder William L. Beebe, has been suggested, if it is his will, your will, and especially the Lord's will, to aid you, it is certainly my will and wish, being personally intimate with him while editing the *Southern Baptist Messenger* in the state of Georgia.

JEFF. STRINGER.

P. S.—I am the identical Jeff. Stringer that fearlessly (but humbly,

I hope) defended the dear old deceased from willful and gross misrepresentation in the state of Georgia in 1857, by a man claiming to be a Primitive Baptist minister. I withstood him to the face, because he was to be blamed, visiting various associations that fall, and endeavoring to remove all prejudice from the minds of brethren who had been hearing his false statements, reading aloud letters I had received from the dear old father contradicting the statements of the slanderer, putting out his tracks wherever he had made them, and feeling that I had done no more than my duty. I yet stand ready to defend the righteous and expose the guilty, though I am in the seventy-first year of my age, and will very soon get a discharge from this house of clay, and hope to be clothed upon with that house from heaven.

J. S.

The Turkey River Old School Predestination Association of Regular Baptists in Iowa, doth hereby send their christian love, sincere sympathy and heartfelt affection, to our late bereaved sister, the companion of our highly esteemed and most dearly beloved brother, Gilbert Beebe, the senior editor of the "Signs of the Times," and all to whom it may come. May we weep with those that weep, and mourn with those that mourn.

DEAR SISTER:—You are now in the path of affliction. God has taken away the desire of your eyes, the object of your affection, the sharer of your sorrows, the partaker of your joys. He is gone, yes, gone forever. Gone where? Paul tells us, "Absent from the body, present with the Lord." By this you are assured of our sympathies in your bereavement. We are confident you have not only the sympathies, but the prayers of all the Lord's people. We feel sure the throne of grace will be well watered with the tears of christian condolence on your behalf. We esteem it a great mercy to have the prayers of the Lord's people.

Now, a word to those who are called to mourn a dear, departed parent. This may be to you a bitter cup, but is there nothing to sweeten it, nothing to calm the troubled mind? Yes, blessed be God, there is. "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."—1 Thess. iv. 13. His conflict is over, his sorrows ended, the body of sin forever dropped, the wedding robe put on, the soul crowned with the crown of righteousness, and the God of all grace glorified in his salvation. Although we with you feel his loss, our souls rejoice in the thought of his eternal happiness. The Lord has done great things for him; separated him from the world, given him grace sufficient for the work assigned him, and made him a father in Israel. It is true the Lord has taken away, but not in wrath; his work upon earth was done. The Lord has called him from earth to mansions of rest. God

was his shield in life, and his exceeding great reward in death.

Now, may the great Head of the church be with you to reconcile you to this trying stroke of his providence. O that such a measure of rich love may pervade your aching hearts to swallow up every feeling of discontent and unreconciliation, for we must acknowledge God has a sovereign right to do with us as he pleases.

Dear brethren, one and all, we would say to you, may we bear in mind our brother, the junior editor, who is left with a double duty to perform. May we each use our best endeavor to lighten his arduous task. And to do so, we would suggest the plan of every association or church, who wish to send their sympathies to the bereaved, to send one united epistle. O how much care and time and toil it would save the editor. And would not the epistle of love be as satisfactorily reciprocated? Brethren, we ought to do all we can that is in our power to sustain our medium of correspondence, and to uphold our family paper.

This done by order and in behalf of the Turkey River Association, now in session with the Otter Creek Church, by a unanimous vote of the association, on this 6th day of June, 1881.

S. P. MOSHIER, Clerk.

HARLEM, Mo., June 5, 1881.

MR. BENTON L. BEEBE—DEARLY BELOVED IN THE LORD:—I have been taking the SIGNS OF THE TIMES for twenty years, and it has always been a welcome messenger to me up to the 15th of May, stating the death of your dear father. My dear brother, when I received the heart-rending news, in a moment of time the words of Peter entered my mind, "Lord, to whom shall we go?" Our beloved instructor is gone, and we are left exposed to the enemy. Our beloved father is gone, who has stood in the front of the battle for these many years, with sword in hand, always ready to cut asunder everything that did not agree with "Thus saith the Lord," and always contending for the faith once delivered to the saints by our Lord and his apostles; that glorious plan of salvation by grace alone, with no chance work about it, but, "I will," and, "you shall." Dear brother, I know you feel quite lonely and cast down, thinking you are not able to stand before such a host as your dear father had to encounter; but his God is your God, and he is able to carry you through. He has the same power now as in olden times. He was with Daniel in the lions' den, and with the three Hebrew children in the fiery furnace, and brought them through safe. They went in on the Lord's strength, and came out safe on the Lord's side. He is able to put you in the field, with sword in hand, the word of God, and make you, by his almighty power, to withstand the fiery darts of wicked men and devils. My dear brother, you may not expect anything but persecution from the world, for if

they do this in the green tree, what will they do in dry? I hope all that are Old Baptists will encourage and strengthen you in your great undertaking, and try to live as dear children one with another, and so fulfill the word of Christ, "A new commandment I give you, that ye love one another."

Finally, my brethren, live in peace, be kind and tender-hearted one toward another, knowing if one member suffer, all the body suffer with it. Contend for the faith contended for by those old soldiers gone before, who suffered persecutions for Christ's sake, who loved us when dead in sins and blind to the light of the Sun of Righteousness, until he arises with healing in his wings.

'Tis God alone can do the work
By his almighty grace,
In calling one into the field
To fill thy father's place.

Yours in the love and in the fear
of our Lord Jesus Christ,

RICHARD WALLER.

LACEY, Drew Co., Ark., May 30, 1881.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—I hope you and the dear, sorrowing kindred, together with all the household of faith, will allow me, as one among the many heart-stricken ones, to mingle my tears of sorrow with yours, in view of the death of your dear father and our beloved brother, one who has been so highly favored of our Lord with that excellent gift of feeding the flock of God, and nursing and comforting the feeble lambs. Although our dear brother was well stricken in years, yet the intelligence of his sudden departure fell with a shock profoundly solemn upon the thousands of loving brethren and sisters who have so long been accustomed to receive comfort and edification from the Lord, through the gifts of his Spirit, so abundantly bestowed upon our deceased brother.

Among the many precious writers in our highly valued paper, the SIGNS OF THE TIMES, none was more precious to my hungry soul in their declarations of truth than our dear, departed brother. I, as well as other brethren, have often thought, Who will the Lord have to fill his place when he shall call him home? And believing that our dear brother Benton, the junior editor, desires to counsel with his brethren, and that the Lord will incline us all to inquire of him and pray for his directing spirit, I hope the dear brethren will, in the fear of the Lord, speak freely and brotherly on the subject. And now, dear brethren, with all christian deference to the many able and precious brethren, allow me to suggest that God in his recent providences has, to my mind, pointed out our dear brother, Wm. L. Beebe, to occupy the place of his departed father, seeing, as I think, God has put within him an excellent spirit, and also that he has had experience in a like position. But I hope to be resigned to the Father's will, having full confidence that whatever he sees best for his glory and his people's good he will do; and for the same I pray

that he would enable us all to ascribe to him praise, now and forever, by Jesus Christ our Lord. Amen.

AZARIAH TOMLIN.

MIDDLETOWN, N. Y., June 25, 1881.

DEAR BROTHERS AND SISTERS IN CHRIST:—In reading your many kind letters, I am made to acknowledge the goodness of God, in putting it into your hearts to remember me in my desolate condition. It has pleased the Lord, in a life of more than three score years and ten, to many times lay his hand in affliction heavily upon me, but never has death left such a void in my existence as now. For over half a century have we been permitted to travel life's path together, and many and hard have been the struggles by the way, but while each had the other to share the trials and griefs, life seemed more endurable; but now I am left to pass through my deepest gloom without the supporting arm of him who from my youth has ever sustained and protected me. Yet I cannot say I am alone, for God is able, and I feel assured will guide me through this dark valley of the shadow of death, and enable me to say, I fear no evil. "Shall I receive good at the Lord's hands and not evil?" No. I would not, I dare not attempt to dictate to him what is best for me, but feel to praise his blessed name that all is in his hands, and that he has promised that all things shall work together for our good and his glory.

Brethren and sisters, farewell; this may be the last time I ever address you through these columns, but be that as it may, whether I ever write again for publication or not, be assured that I have you ever in remembrance.

Your sister in deep affliction,
P. A. BEEBE.

ORANGEBURG, Ky., June 3, 1881.

BROTHER BENTON:—It is needless for me to say anything with regard to dear old Elder Beebe's death, as you know how we all feel. Our loss is his gain. He has gone to receive his crown, while we are left to continue the war. I desire to state that I am trying to serve four churches in the capacity of pastor, three of which I have been trying in my weak way to preach for, for upwards of twenty years. I am able to say that they are in peace. In one of them, since last fall, I have baptized four, and one has been received by letter. More are expected, as some have given me evidence of their hope in Christ. I pray for the peace of Zion. I hope, my dear brother, the Lord will direct you in the responsible position that you are now placed in, and should you need an assistant editor, there is none I esteem more highly as an able, sound and consistent defender of the truth than Elder Wm. J. Purington. My mind has for several years been turned to him to fill old brother Beebe's place.

Yours in love,
J. H. WALLINGFORD.

CIRCULAR LETTERS.

The Elders and messengers composing the Delaware River Association of Old School or Primitive Baptists, in session with the Southampton Church, Bucks Co., Pa., June 1st, 2d and 3d, 1881, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—Through the abounding goodness and watchful care of our unchanging and covenant-keeping God we are spared to meet again, according to our previous appointment, for which great privilege we surely ought to render thanks to him who keepeth Israel in safety, and supplies all our needs, bestowing every blessing, both temporal and spiritual.

As it has been our established rule, from our organization to the present time, to present an annual address by letter, we now would call your attention to the subject of BROTHERLY LOVE, and we have chosen as our text the following declarations of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all (men) know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35.

The scriptures clearly and unequivocally teach that unless the professed followers of Christ have the love of God in their hearts, there can be no true worship by them, nor genuine fellowship amongst them; for said the apostle Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." The preceding quotation from the apostle positively shows that the love of God in the hearts of his children is the causal principle which produces all true obedience, and if love be wanting, all outward formalities of worship are but hypocrisy. Though a person may be well indoctrinated in the letter of the word, and manifest much tenacity for the cardinal principles of the gospel, if unfeigned love be not in the heart, all his outward zeal avails nothing.

"No big words of ready talkers,
No dry doctrine will suffice;
Broken hearts and humble walkers,
These are dear in Jesus' eyes."

No man can cause the love of God to be shed abroad in his own heart, for the inspired penman says, "The love

of God is shed abroad in our hearts by the Holy Ghost, which is given unto us;" therefore no mortal can create and shed abroad the love of God in his (or her) heart, any more than by his finite wisdom or power he could create a world. But if the Savior's love be in the heart, then the commandment applies with sweetness and power, for "if any man have not the spirit of Christ, he is none of his;" and without the spirit of Christ there is no divine love, consequently no holy principle, no love to God, his written word, his church and his people." The apostle Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." There certainly must be times in the experience of the heaven-born and heaven-taught when the heart-searching and reins-trying God causes them to say, like David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." At such seasons, when the Lord is thus dealing with any of his children, and they are brought down into the valley of humiliation, such know and feel that "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." In the time of fiery trial, if the love of God be in such one, he can say, with Job, "Though he slay me, yet will I trust in him."

When love controls the children of God they can say from the heart, "Forgive us our debts, as we forgive our debtors;" for then they are made to sweetly feel that "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." As love controls our actions, we feel with much satisfaction the sweetness of the Savior's words, for said he, "And as ye would that men should do to you, do ye also to them likewise." When love predominates in the heart a brother or a sister will not be made "an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught;" but when hatred is in the ascendancy every trifling fault is magnified, and a disposition clearly manifested to injure the usefulness of them against whom we have ill feeling. But when individuals or churches are under the control of their carnal, depraved natures, there will be no real spiritual prosperity, neither are they in a proper frame of mind to deal with any matters pertaining to the discipline of the church in a proper manner; but if such professors of the religion of Jesus Christ are the children of God, they will certainly pass under the rod and be humbled thereby, and

made to see their unrighteous course, for the words of our God are, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." The apostle John, in addressing Gaius, said, "The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The apostle also says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Why should inspired penmen dwell so much upon love, if it be not the real principle from which all true worship arises, and upon which all genuine fellowship is founded? Again, says John, "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."

All who truly love God have blessed seasons of meditation given them; and although many times in their experience they are made to realize that their motives have been misunderstood, like Job they are enabled to say, "Also now, behold, my witness is in heaven, and my record on high." When love actuates the saints a calmness and cheerfulness are so sensibly felt by them that they feel to "endure all things for the elect's sakes," knowing that their heavenly Father says, "Vengeance is mine; I will repay, saith the Lord." The inspired apostle, knowing that he had a Dijudicator who would avenge every wrong, said, "But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self, for I know nothing by myself; yet am I not hereby justified, but he that judgeth me is the Lord; therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." Much more scripture testimony might be adduced, were it necessary, to show that our God deals with his children not according to the outward appearance amongst men, but takes awful and searching survey of the hearts of mortals; and he said to certain characters, "But I know you, that ye have not the love of God in you." Also, the dear Redeemer said, "Judge not according to the appearance, but judge righteous judgment." And he also told the fault-finding Jews, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." If the Savior's word had no place in them, they had no love to God, consequently were not his disciples.

Brethren, we will now call attention again to the portion of scripture taken as the foundation of our remarks: "By this shall all (men) know that ye are my disciples, if ye have love one to another." When the apostle enumerates the fruit of the Spirit, Love stands first in the divine cluster growing on the tree of life; also, he speaks of three holy principles, on this wise, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Said John, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

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

When the members composing a church, and the churches composing an association, are actuated by love in contending for and upholding any principle of the doctrine of God our Savior, they will then openly manifest that they are his disciples, for inflexible firmness will be shown; but the spirit of rashness, bitterness, evil speaking and vindictiveness will not be allowed to predominate, for if "faith, which worketh by love," be in lively exercise, the desire will not be for the mastery, but that everything may "be done decently and in order;" and such being the case, a spirit of meekness will cause an ardent desire to do all things with an eye single to the honor of God, the glory of the dear Redeemer, and the well-being of the followers of the Lamb. When such a state of love manifests itself, things pertaining to the kingdom of Christ will be of paramount importance; also a heartfelt desire to "walk in the spirit," and not to "be desirous of vain glory, provoking one another, envying one another." Paul said to his Philippian brethren, "Be ye followers together of me, and mark them which walk so, as ye have us for an ensample. For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." When the saints are prompted by the love of God shed abroad in the heart, great interest will be felt in the welfare of all who love the truth as it is in Jesus; and if in a time of excitement the carnal passions have predominated, and an unrighteous course has been pursued, love having again taken control, repentance will be manifested, and a desire arise in the heart to make amends for all wrongs, for then we shall understand something of the true, spiritual import of Zaccheus' words, for said he, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." The name of that servant of God has a wonderful signification, meaning pure, clean, just, and when he uttered those wonderful words he had

been made the recipient of divine life; but "when they" (the Pharisees there present) "saw it they all murmured, saying that he [Jesus] was gone to be guest with a man that is a sinner." That man, after being called by Jesus, did not say, "Lord, I have been a shrewd, calculating and careful man, and although I have obtained some of my worldly treasure by false accusation, I will now make a good use of it in your kingdom here on earth, for the end will sanctify the means;" but on the contrary, went directly to the root of the matter, where the love of God shed abroad in the heart, not sometimes, but *always*, leads, and if he had taken anything wrongfully he would simply restore the exact amount? No, he would restore four fold. One of the inspired judges says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Here we learn that what is sowed produces its own kind, and he or they who sowed shall reap. Would there be any danger of sowing to the flesh, were there not a fleshly mind left in the believer? Certainly not. These awfully solemn declarations apply not only to individuals, but to churches and associations, for it was said to the church of Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy *first love*. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Are not these admonitions of awful import to us in this day, as well as in the apostles' day? Our God in his infinite wisdom has determined that his children shall not pursue an unrighteous course and escape the rod; and what was said to the church at Ephesus remains true; and if any organized church heed not the divine injunction after leaving her first love, and repent, the candlestick will be removed.

The followers of the Lamb of God, as a general rule, do not seem very well calculated to vie with the cunning devices of natural men, for their minds are occupied with matters of more awful moment; and especially is it so with the servants of the church, who stand as watchmen upon the walls of Zion, and they generally leave this world of sin and sorrow "The poor of the world," but "rich in faith, and heirs of the kingdom which he hath promised to them that love him." Often there are those who pass away from this mortal state having great worldly possessions, but during their natural lives gave no evidence that the love of God was in their hearts. The Redeemer said, "The children of this world are in their generation wiser than the children of light." Also, "If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust

of the eyes, and the pride of life, is not of the Father, but is of the world." Now is it not conclusive that the love of the world is found in our flesh? and if we have not any other than worldly love, we are not the disciples of Christ. We will right here quote from the inspired apostles some declarations which are a "touchstone" in this momentous question of that kind of love which is *in word* and *in tongue*. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" There certainly is some of such *heartless* or *skeleton* kind of love yet, as well as in the apostles' day. But the love of God causes a very different course to be pursued, for the outward acts will then show the inward principles, which will be true benevolence. On one occasion the inspired psalmist said, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" (Notice, it is in the mouth, not in the heart, that the covenant is taken.) "Seeing thou hatest instruction, and castest my words behind thee." The apostle, in addressing his dearly beloved son, Timothy, said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." The apostle tells what the root of all evil is, *not money*, but the *love* of money, and the consequences of that *kind* of love are clearly described; but he exhorts Timothy to flee those things, and points him to divine things, which he, as a servant of God, is to follow. We dare not give a tropical or figurative meaning to the term money, because it means what it says, money, or worldly possessions and treasures purchased therewith. In the expression, "money-changers," recorded four times in the New Testament, the original word is from the same root, *argurion*, money; and in the Old Testament the word is recorded more than one hundred times from the same Hebrew root, *keseph*. We have been thus particular with this word because there has been cavilling at times as to what the word means; and when was the day in church and State that the *corrupting* influence and *effects* of the love of money were more clearly seen than now?

Brethren, if we have been made the recipients of the love of God, and have been made to understand that all our earthly blessings are bestowed upon us by our heavenly Father, and that "we brought nothing into this world, and it is certain we can carry nothing out," realizing that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving," using "this world as not abusing it, for the fashion of this world passeth away," are we not bound by the gospel rule to inculcate love, so far as our God may enable us thus to do, show openly that we have love one to another, and *thereby* manifest that we are the disciples of Christ? When love is exhibited in our walk in all matters pertaining to the church, as well as our dealings in the world with the children of men, we then give diligence to make your (our) calling and election sure; for if ye do these things ye shall never fall. And what are these things? We are not left to judge, as men, what they are, for the apostle has enumerated them thus, "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness **BROTHERLY KINDNESS**, and to brotherly kindness charity. For if these be in you" (mark, not external and outward only, but in you) "and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." When the love of God predominates we shall certainly in our measure fulfill the following declarations: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." The apostle Paul, notwithstanding his ardent devotion to the truth and faithful vindication of the gospel, enabling him to say, "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God," did not escape sore trials and violent persecution; but that was a part of the legacy given him by his heavenly Father, for the Lord said to Ananias, "I will show him [Paul] how great things he must suffer for my name's sake." He recorded some of the things he suffered for Jesus' sake, and in his epistle to the Corinthians he says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among *false*

brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." In all those sore afflictions the apostle's *undying love* to his true and faithful brethren *continued* until the last, which manifested him a true disciple of Christ, for said he, referring to his afflictions and persecutions, "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." For he knew "that all things work together for good to them that love God, to them who are the called according to his purpose."

During the year now past, or since we were last convened as an association, many of our dear brethren and sisters, not only in this association, but of sister associations, have been called away from their cares, toils, sorrows and afflictions in this life to their home in heaven, and others are standing as it were on the brink of the eternal state, and soon their counsel we shall have no more. There are a number of our dear brethren in the ministry who have stood like "an iron pillar and brazen walls" against the innovations made in these last days upon the doctrine and order of the church of Christ, but soon the last of those "links," connecting the past with the present, will be severed; but our heavenly Father in his loving-kindness has given us some promising young gifts in the ministry, and it is the duty of the church to encourage them in a proper manner, but avoid everything that savors of flattery; and should those young gifts have seasons of discouragement, if we love them, and show that we are the disciples of Christ, in their times of despondency we shall show brotherly love and a tenderness for them. Should we discover any erroneous views concerning the atonement, regeneration, the birth of the Spirit, church discipline, and their deportment, we are to deal with them in loving-kindness, in gentleness, with an eye single to the honor and glory of God; and if spiritual love actuate us, such will be our course, manifesting thereby unto them that we love them and have a deep interest in their welfare. May our heavenly Father enable us to act in his fear, and his love actuate us in all things pertaining to us in this life, so that it may be clearly seen that we *believe* what we profess and *love* what we believe, and our deportment be such that neither Jew nor Gentile can justly reproach us for our course of life while here upon earth.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

WM. J. PURINGTON, Mod.
A. B. FRANCIS, Clerk.

The Elders and messengers composing the Warwick Old School Baptist Association, convened with the church of Middletown and Walkill, at Middletown, Orange Co., N. Y., on Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1881, address this their Circular Letter to the churches whom they represent.

BELOVED IN THE LORD:—When our divine Redeemer had finished the work his Father gave him to do, he announced to his disciples that he must be separated from them in these words: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It is evident that at this time the disciples had a very vague and imperfect understanding of the kingdom their Lord came to set up. At one time they asked, even after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto me." Evidently supposing that the kingdom over which David and Solomon reigned was to be rescued from the Roman power and restored to the Jews, the chosen people of God as a nation, it would seem as if their hope extended no further than that Christ should reign over it as an earthly or temporal sovereign. That this idea had existed among them for a long time, is clear from the fact that on one occasion they had disputed among themselves as to who should be greatest; and he said unto them, "The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve." It would seem, as indeed was natural from the views they then entertained, that he who had been most faithful, zealous and active in the service of his Lord, would be preferred to the most exalted place in the kingdom. In connection with the promise of the Holy Ghost, he said unto them, "He shall not speak of himself, but he shall take of the things of mine, and shall show them unto you, and shall bring to your remembrance all things whatsoever I have said unto you." It must be clearly apparent, from these declarations of our Lord, that a knowledge of and the receiving of the Holy Ghost are absolutely essential to the peace and comfort of the disciple, and to his establishment in the truth as it is in Jesus. The experience of all the saints confirm the testimony of the inspired prophet, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." If the disciples had been left comfortless when their Lord was taken from them, they would have been of all men the most miserable. They had been chosen out from the world, and

could no longer look to it for aid or sympathy, and their Lord had explicitly assured them that the world hated them; that in it they should have tribulation, and from it they should suffer persecution. No rays of comfort could beam upon them from any worldly source. That the world has sympathy for its own is a fact that is evident to every observer. Institutions are erected and richly endowed by our legislatures and by private benevolence for the support of the poor and the relief of the sick and suffering of this world, and these are regarded by the world as benevolent and christian institutions, and many of them, or others of a kindred character, are warmly commended as instrumental in extending and promoting the kingdom of Christ, although totally unauthorized by him who has said, "Not by might, nor by power, but by my Spirit." The Holy Ghost is a quickening Spirit, and it, and it only, quickens every child of God into a divine light, and in its blessed operations and divine influence acts as a sovereign and with omnipotent power. The language of our Lord is, "Marvel not that I said unto thee, ye must be born again." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." "It is the Spirit that quickeneth, the flesh profiteth nothing." What invincible power was displayed on the day of Pentecost, when was literally fulfilled the wonderful and sublime prediction of the prophet, when even those who with wicked hands had crucified the meek and lowly Son of God, overwhelmed with wonder and astonishment at the outpouring of that Spirit that came like a rushing, mighty wind from heaven, and awed by the bold words of the apostle, being pricked in their hearts cried, "Men and brethren, what shall we do?" And yet many who claim to be teachers of spiritual things assert that men can resist the Holy Ghost, who, they say, is striving with every one, and would fain bring them to God, that they might be saved. But using their powers of resistance, we are told that thousands remain obdurate, until at last the Spirit is grieved away and leaves man to perish in his sins. But such as ultimately perish have never known the power of the Holy Ghost. They being of the world cannot receive him, because they know him not.

In conclusion, we would remark: 1st. That the Spirit is omnipotent. All worldly principalities, powers and potentates are subordinate. When he is come, said our Savior, he will reprove the world of sin, of righteousness and of judgment. Of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

2d. He was the Comforter to the disciples when their Lord was taken from them, and he is the Comforter when clouds and darkness seem to

separate the children of God from him whom their soul loveth, and they pine and languish for his return. Their language then is,

"Come, Holy Spirit, heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

3d. He abides with the children of God. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. "What?" says an inspired apostle, "know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"

4th. He is the Teacher. "But when the Comforter is come, 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."

5th. He is the witness. "But when the Comforter is come whom I will send from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And it is the Spirit that beareth witness, because the Spirit is truth."

6th. He is the revealer of the things of God. "As it is written, 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."

The consolation, then, dear brethren, which is to be derived from this blessed Spirit, the Comforter, is that he is peace to the troubled conscience, rest to the weary soul, a Teacher to instruct the ignorant, the Consoler of those who are in affliction and distress, and who are dismayed when doubts and fears and painful apprehensions arise in the minds of the children of God. But perhaps there is no time or event in their experience when the blessed support and divine consolations of this Comforter are more soothing to the heart, and the agitated and distressed minds of the saints, than when the dear servants of God and the venerated fathers in Israel are called from their station as watchmen upon the walls of Zion, and shepherds to feed the flock of our Lord Jesus Christ. It is then we would be comfortless without this blessed Spirit. He alone could comfort the dear disciples when their dear Lord was about to be taken from them. I will send you another Comforter, was the promise given unto them, and blessed be his name, he sends the same Comforter in these latter days, as we have experienced in the great affliction which has fallen upon the churches in this association, and not upon them only, but upon all the churches of our order in our land, in the removal of our dear brother who for more than forty years, with but a very few exceptions, had presided as Moderator at the annual meetings of our association. For several years we have been anticipating and dreading the stroke which should separate us for a season, and the prayers of thou-

sands, for years, had been that God would preserve our dear and venerable brother to a good old age, and that his useful and valuable labors might continue to the last. And these prayers were heard and answered. His wonderful mental endowments and intellectual acquirements remained almost if not entirely unimpaired until the end. In the language of a contemporary, "He lived until he died." Nor did he die until his work was finished. Only a few hours before the messenger came, in a solemn address to the church over which the Holy Ghost had made him an overseer, he spoke of the importance and the great advantages resulting to the children of grace in being reconciled to God. The manner in which the sentiments were uttered, and the words themselves, made a more than ordinary impression upon the minds of the brethren, and excited comment from some of them. "Something more than usual must have rested upon the mind of the Elder to-day." Little did they think they were the last solemn admonitions they would listen to, and the last words they ever would hear from that tongue which for so many years had spoken unto them in such persuasive and eloquent strains "all the words of this life." But his work was done. Long and well and faithfully had he served his divine Lord and Master, and he needed him no longer on earth, however much the church may mourn and deplore his loss. And for himself, he was ready to depart and be with Christ, which is far better. Let us, dear brethren, heed and treasure in our hearts the precious words of the last text from which he spoke, "Be ye reconciled to God."

WM. L. BENEDICT, Mod.
BENTON JENKINS, Clerk.

The Chemung Old School Baptist Association, in session with Asylum Old School Baptist Church of Vaughan Hill, Bradford Co., Pa., June 15th, 16th and 17th, 1881, to the several churches of whose messengers she is composed sendeth christian salutation.

DEAR BRETHREN:—As it has been a custom with us for many years to prepare a Circular Letter for such occasions, and believing that it has been beneficial to the saints, we once more make the attempt, hoping that the Lord will direct our minds and guide our pen, so that we may be able to present things that will be of benefit and general interest to the heirs of promise, heirs of God and joint heirs with Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away, and, comforting thought, reserved in heaven for all them that are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. The apostle, in speaking of his glory, says, I Peter. ii. 9, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his mar-

velous light." Again we hear him say, Eph. i. 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Again, Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Brethren, please notice the manner in which the apostle sums up the three passages quoted. First, that ye should show forth the praises of him who hath called you out of darkness. Second, that we should be holy and without blame. Third, good works which God hath before ordained that we should walk in them. The commands, exhortations, admonitions and warnings, are given exclusively for the character presented, the saints of God, and it becomes the saints to examine themselves and see whether they are in the faith, in practice as well as in mind. The apostle says, in James, that faith without works is dead, being alone. He also says, Show me your faith without works, and I will show you my faith by my works. Again, we are told to strive to make our calling and election sure. Who to? The brethren. In what manner? In always being present when there is preaching, and contending earnestly for the doctrine of the bible. That is very good as far as it goes; at least it shows that we have correct views in the head, but it is stronger evidence when we can see the brethren, each one filling their seat or place in all of the appointments of the church, when not providentially hindered, manifesting by their works that they love the assembly of the saints, and desire to obey their heavenly Father, who by his servant has said, "Forsake not the assembling of yourselves together, as the manner of some is." In ancient times they that feared the Lord spake often one with another, and the Lord hearkened and heard, and we have the promise, "Where two or three are gathered together in my name, there am I in the midst." It is a duty binding upon the saints of God, which if neglected without a providential excuse, should be dealt with as an open transgression against the church. Those that live so far from the church in which they belong that they cannot attend the meetings of the church, should write as often as they can, at least every other month, stating their mind and feelings to the church, placing the church in a position, if they should ask for a letter of dismission to unite with some other church of the same faith and order, the church could grant it. We are told to seek first the kingdom of God and his righteousness. Again, the apostle says, Col. iii. 1, 2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on

things on the earth." It is impossible to serve God and mammon. Where our treasure is, there will our heart be also. If our treasure is in houses, land, gold and silver, we will make it manifest in seeking after, grasping and holding them. If our treasure is in heaven, the gospel church or kingdom, it will be uppermost in our minds; we will seek after the things that pertain to the kingdom, and for the general benefit of its subjects. We are told to bear one another's burdens and so fulfill the law of Christ. There are various burdens that it is the duty of the saint to bear for each other and help bear. In this communication we will speak more particularly of the temporal burdens of the church. In many churches there are brethren that are poor and needy, really in need of temporal assistance. Adverse circumstances have followed them, so that they have not accumulated anything for a rainy day or sickness. We ask what is duty in such cases, and answer, it is the duty of the church in which they belong to look after them, attend to their necessities. And we would say to those that have been prospered in the things of this world, don't wait for some of the poor brethren to speak about it first, but have your eyes, ears and heart open to these things. Know for yourselves the situation of your brother or sister in Christ; and that knowledge of their condition, if the spirit of Christ is in exercise, will enable you to assist them willingly; and although your purse will be poorer, you will feel richer in your mind, having the answer of a good conscience, which is of far more value than silver or gold. Another very important point to be considered in regard to the temporal burdens of the church is equality. What is equality in this matter? It is that each one should bear their portion of the burden according to the means which they possess. But, brethren, is it not the case many times that the poor bear the greater portion of the burden of the church, while those that are more able seem to pass along without scarcely giving the matter thought? We are speaking of the general burden; expense of house to worship in, necessary repairs, fuel to burn, the expenses of your pastor to defray, and occasionally think of his family. Brethren, talk these matters up freely among yourselves. Be acquainted with each other, and the general business of the church. Let the interest of one be the interest of all. Look after the welfare of each other. Be of one heart, of one mind. Again we would say, Bear ye one another's burdens, and so fulfill the law of Christ. And may it be said of you, "Behold how good and how pleasant it is for brethren to dwell together in unity." Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

In connection with this communication, we would say that the intelli-

gence received of the death of our aged and very highly esteemed brother, Elder Gilbert Beebe, cast a deep gloom over our minds, while sadness filled our hearts, realizing that we should see his face no more in the flesh, nor hear his welcome voice proclaiming the glorious gospel of God our Savior. A faithful watchman and soldier of the cross has gone to receive his reward.

With heavenly weapons he has fought
The battles of the Lord;
Finished his course, and kept the faith,
Received his sure reward.

Yes, dear brethren and friends, our loss is his eternal gain.

He's where the weary are at rest,
And all is peace within;
The mind no more with guilt oppressed,
Is tranquil and serene.

Discord and strife are banished thence,
Distrust and slavish fear;
No more we hear the pensive sigh,
Or see the falling tear.

He's hid farewell to earthly things,
They did not tempt his stay;
The angels spread their joyful wings,
And bore his soul away.

We will no more read his able communications in our family paper, the SIGNS, which were so full of marrow and fatness to the saints, only as we peruse the back numbers or the books of editorials, which will be new many times, though we have read them before. Truly a great man in Israel has fallen.

SILAS H. DURAND, Mod.

MARVIN VAIL, Clerk.

JAMES C. BAIRD, Ass't Clerk.

HOW TO ADDRESS US.

Since the death of our dear father we have been receiving letters addressed to us personally, to the SIGNS OF THE TIMES, to our brother, Elder William L. Beebe, and a number of other ways, showing that our subscribers are not all decided as to the proper way to address us; we therefore will repeat our request, that all letters for this paper be addressed, G. BEEBE & SON, MIDDLETOWN, ORANGE CO., N. Y.

Whatever arrangements we may make editorially, we will for the present continue the business under the old firm name, and desire that all our letters be addressed, and money orders made out, in that name.

NOTICE.—Elder Wm. L. Beebe has kindly consented to act as our agent in receiving subscriptions, collecting money for the SIGNS, and for books, &c., and is duly authorized by us, and we cordially commend him to the favor and fellowship of all our brethren and friends among whom he may sojourn.

BOOK BINDERY.

Having connected a book bindery with our printing office, we are prepared to execute all kinds of work in that line, and any of our friends having files of the SIGNS, sheet music, or anything they wish bound, are requested to mail the same to us, which can be done at the cost of eight cents a pound postage, and we will execute all orders promptly, in excellent style, and at satisfactory prices.

G. BEEBE & SON,
MIDDLETOWN, N. Y.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the church at Southampton, Bucks Co., Pa., June 1st, 2d and 3d, 1881, to the several associations with whom we correspond, sends greeting.

BELOVED IN THE LORD:—We again address you in correspondence according to our usual custom, believing it becomes us to hold in remembrance the manifold blessings of the King of saints and extend to you that fellowship which we have received through the coming of him in his kingdom, trusting that we all speak the same thing and no division exists among us, perfectly joined together in the same mind and the same judgment, remembering the unity of the body of Christ.

We have gladly received your messengers in council with us, and beheld in your ministers the beauty of the feet of him standing in his majesty on the mountain of holiness. May they still be permitted to continue their visits. We have received communications from most of our correspondents. May the Lord in his goodness preserve us faithful, that we may prove worthy of a continuance of mutual intercourse. We have had a good representation of brethren and friends to visit us, thereby acknowledging our steadfastness in the faith and order of the primitive saints.

It is with sorrow we are called to record the death of many aged and esteemed brethren with whom we have had sweet communion. We have missed the faces of many aged ministers through whom we have looked for counsel from on high.

Our next meeting is appointed to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, 1882, when and where we hope to receive your ministers and messengers in the love and fellowship of the gospel.

May grace, mercy and peace be with you. Amen.

WM. J. PURINGTON, Mod.

A. B. FRANCIS, Clerk.

The Warwick Association of Primitive Baptists, in session with the church of Middletown & Wallkill, June 8th, 9th and 10th, 1881, to the associations and churches with whom we correspond, send love in the Lord.

DEAR BRETHREN:—Notwithstanding the heavy gloom enshrouding our hearts at our present meeting, as every one feels the absence of our dear father, on whom we had leaned for more than an ordinary lifetime, yet we desire to record the continued mercy of the Lord toward us in blessing us with his manifest presence in our present assembly and in the liberty afforded the ministering brethren in preaching the glorious gospel of our Lord Jesus, and for the comfort with which we have been favored to receive their messages of love. We still desire a continuance of your correspondence, especially by your messengers, who speak the glad tidings of salvation by grace.

Our messengers' names will be found in our minutes. Our next session is appointed to be held with our sister church at Warwick, on Wednesday before the second Sunday in June, 1882, when and where we hope to receive again your messengers with the perpetuation of the same love and fellowship which have so long prevailed.

May the grace of our Lord Jesus rest with you and all who love his salvation even forevermore. Amen.

WM. L. BENEDICT, Mod.

BENTON JENKINS, Clerk.

The messengers of the churches composing the Chemung Association, to the churches and associations with which she corresponds sends christian salutation.

Through the goodness and mercy of our heavenly Father we have had another pleasant and profitable meeting of our association. Your messengers and messages of love have been received with comfort and gladness. Our ministering brethren have been blessed with liberty of soul and of utterance, and have preached the truth to us faithfully, and we believe many have heard with joy, to whom the gospel has come not in word only, but in power, in the Holy Ghost and in much assurance.

We desire a continuance of your correspondence, and send you this as a token of our fellowship and love in the Lord.

The next session of our association will be held, the Lord willing, with our sister church at Waverly, beginning on Wednesday after the second Sunday in June, 1882, and continuing three days.

SILAS H. DURAND, Mod.

MARVIN VAIL, Clerk.

JAMES C. BAIRD, Ass't Clerk.

APPOINTMENTS.

ELDER S. H. Durand will, providence permitting, preach for the church at Utica, N. Y., on the fifth Sunday in July, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

MEMORIALS.

(By the Baltimore Association.)

WHEREAS it hath pleased God to take away by death from the church militant to the church triumphant our dear brother, Elder Gilbert Beebe, we desire to record upon our minutes some expression of our love to him, and of our sense of the great loss we have sustained.

For more than sixty years our brother had labored in word and doctrine, and both by speech and by his pen had striven to defend and inculcate the doctrine of Christ. Salvation by grace, the divine sovereignty in all things, predestination, election, were to him essential principles of truth, and he never shunned to declare them when they became so unpopular among men. He was strong in the Lord, and faithful to his Master's cause. None have been more so. Though so unyielding against opposers of these truths, to the timid and lowly inquirer he was ever gentle and loving. He had a long and varied experience, and so was qualified to instruct the ignorant, to warn the unruly, to comfort the feeble-minded, and to strengthen the weak, and he was faithful in all these things. Therefore we feel that our loss is great. With but one or two exceptions he had attended the sessions of this association for about fifty years, and we are sad because on earth we shall see his face no more. But our brother rests from his labors, and the crown of righteousness is his. Let us on wings of faith arise and rejoice in the eternal joy into which he has entered, hoping for our release when our journey shall have ended.

ALSO,

We wish to here record our sorrow at the death of a dear brother, a long-time member of Black Rock Church, but who was well known to us all as a faithful, tried soldier of the cross.

Deacon John B. Eusor was one of the constituent members of Black Rock Church. He was present and took part in the scenes connected with what is known as the Black Rock division, and in all these years has stood fast in defense of the truth. We shall miss his presence and his spiritual conversation at our firesides and in our meetings. Thus the fathers go home to their reward. May we, upon whom their mantle falls, wear it as becomes the children of God.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

(By the Delaware River Association.)

AS OUR God, in his inscrutable providence, has called our dearly beloved and highly esteemed brother and father in Israel, Elder Gilbert Beebe, the veteran editor of the SIGNS OF THE TIMES, from the scenes of his labor, to his heavenly home, we, as an association, would offer this feeble tribute to his memory, and desire to give expression to some of the feelings of our hearts in connection with this sad dispensation. While, with bleeding hearts,

we contemplate death's work, we would not murmur, nor repine, but bow submissively to the will of our God. Our dear brother is gone; we shall not hear his voice again on earth, lifted up like a trumpet, against error and in defense of the truth, to the comfort of the saints, but we know our loss is his gain. We feel assured that he is now at rest; no more can the malignant darts of the enemy or the treachery of professed friends again wound his heart. He was faithful in all things committed unto him by our heavenly Father, and it can be said of him in truth, "He fought a good fight; he kept the faith."

We tender our heartfelt sympathies to his dear, sorrowing family, to the churches of his late charge, and to our sister association, (the Warwick) of which he was for many years a member.

May the God of all grace sanctify this dispensation of his providence to the good of all, and while we mourn the loss of a dear, faithful fellow-soldier and fellow-laborer in the gospel, teach us to look unto him to raise up others to occupy the places made vacant by the calling away of those he has discharged from the war.

The foregoing was reported, read and adopted.

WM. J. PURINGTON, Mod.

A. B. FRANCIS, Clerk.

(By the Warwick Association.)

It has not been an unusual thing during the last few years for this association to be required to sympathize with our sister associations in the removal by death of dear and valued brethren whom it had been our privilege to welcome amongst us from time to time at the annual meetings of our association, and to condole with their afflicted and bereaved families and the churches from whom kindred and brethren so near and dear had been separated. At this, our present meeting, we miss the presence of one whose long connection with us as a faithful servant of God and an able minister of the New Testament greatly endeared him to us, and whose extensive acquaintance with the brethren of our faith and order, and whose acknowledged abilities as the editor and publisher of a periodical devoted to the Old School Baptist cause, whose bold and fearless defense of the truth and the doctrine and order of the gospel had contributed greatly to confirm and establish the children of God in the truth, and also to bring them into a personal acquaintance and closer fellowship with each other, to bind them more strongly in the bond of love, and to encourage them to contend more earnestly for the faith once delivered to the saints. We hazard nothing in saying that no man since the days of the apostles has been more faithful to his Lord and Master, more self-denying in his arduous labors, always ready to employ his time and talents in the cause in which he was engaged, and in the service of his brethren whom

he so greatly loved. To abilities of the highest order he united a frankness, candor and simplicity of character which charmed all who were brought within their influence, and secured him the devoted affection of thousands of brethren in all parts of our land. Most sincerely do we sympathize with his companion, our dear aged sister, her sadly afflicted family, and the churches over whom the Holy Ghost made him overseer, and whose faithful and devoted services they enjoyed for so many years. May the God of all grace and all consolation be their comfort and support, and resign them to his most holy will, and may his example be copied by all his brethren in the ministry of the gospel.

WM. L. BENEDICT, Mod.

BENTON JENKINS, Clerk.

(By the Chemung Association.)

IN the death of Elder Gilbert Beebe we feel that we as an association have sustained a great loss. For many years he has been in the habit of meeting with us at our annual meetings, and we have long regarded him with high esteem and warm affection as a father in Israel. We feel sorrowful as we miss his dear face beaming with christian love, and his voice always lifted up in defense of the truth and in speaking a word of comfort to the lambs of the flock, and to know that we shall see him with us no more. But we know that it was better for him to depart and be with Christ, and we feel that the tie which bound us together as brethren in Christ is not severed. We are thankful that by his honored life and his faithful labors he being dead yet speaketh. We sympathize with his aged companion and his children, and the churches over the which the Holy Ghost had made him overseer, and which he had so long and faithfully served in the gospel.

SILAS H. DURAND, Mod.

MARVIN VAIL, Clerk.

MINUTES

OF ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

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

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1881.

THE VICARIOUS SUFFERINGS OF CHRIST.

The question often arises in our mind and seems to be of great importance, how God can be just, and the justifier of sinners, since it is written, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to God?"—Prov. xvii. 15. Yet in the sufferings of our Redeemer, we see one who is holy, harmless, separate from sinners, as the just and holy one of Israel, who in his own most sacred person knew no sin, who was immaculately pure, made sin for us, bearing the sins of many, numbered with the transgressors, condemned to die the just for the unjust, and the wicked freely justified through the redemption that is in him. Is not this a mystery that the angels desire to look into? This mystery is not obviated by the contemplation of the sovereign right of God to do all his pleasure; for justice and judgment are the habitation of his throne. He is a just God, and we are told that he "will by no means clear the guilty." Yet we see the vicarious sufferings of the spotless Lamb of God, when "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment [or as in the margin, He was taken away by distress and judgment, but] and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief."—Isa. liii. 5-10.

In all that we have thus far noticed of the divine testimony the sufferings of our dear Redeemer seem to have been vicarious, or substitutional. One who is just and holy suffering for others who were guilty and righteously condemned by the holy, righteous and just law of God; but unless we can find something more than substitution in the sufferings of our Lord, we shall fail to discover the justice of the just suffering for the transgressions of the guilty.

Should a citizen of this world commit a crime against the laws of his country, no principle of common law or justice would allow an innocent person to bear the penalty in his room as a substitute. Such a substitution would be a gross violation of justice. Should a criminal convicted of murder, condemned to suffer the extreme penalty of the law, procure an innocent per-

son to suffer death in his room and stead, it would not meet the demand of justice; and if such a substitute should be accepted and executed, it would be a clear case of murder, an outrage against law and justice, and would by no means make the transgressors any less guilty. Substitutions or vicarious suffering alone could never put away sin, meet the stern demands of the holy law of God, or answer the ends of justice. There must therefore be found a principle of relationship identifying the sin-bearing sufferer, before we can trace the justice of God in laying the iniquity of his chosen people on the sinless victim, who himself bare our sins in his own body on the cross. For this relationship let us search. An owner or shepherd of a flock of sheep may in strictest justice be held for the trespass of his flock. He alone has the right to redeem them because they are his own sheep, and were his before they went astray and committed the trespass for which they are held by law. He is the shepherd whose own the sheep are, and the law justly holds him responsible for expiation. So Jesus says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep."—John x. 11. And the dread command is sounded from the throne of God, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd," &c.—Zech. xiii. 7. Here is justice and equity. The sheep have trespassed, and the unoffending Shepherd suffers. But, in the absence of this relationship where would be the justice? Had it been the sheep of some other owner, could justice have laid on him their iniquity? But now as we have seen, "All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all."

Should a wife become indebted to the merchant, or to any other creditor, the relationship subsisting affords the only ground on which the husband is held responsible for the amount of the debt; but the law could not in justice substitute another woman's husband and make him responsible for the amount. In the absence of the relation of husband and wife neither law nor justice would allow the demand. Our Lord Jesus Christ claims his church as the bride, the Lamb's wife. He says he is married unto her, and in that relation holds himself responsible for her debts. And by his apostle he says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." But apart from this relationship is a husband bound to love, by substitution, and give himself for some other husband's wife, as for any but his own wife? Christ loved and gave himself for his own wife, the church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. v. 25-27.

Children may be involved in trouble, trespass, or debt, and the father is held responsible, because he is their father; not merely as a substitute for them, but by virtue of the relation which he bears to them he is held in law; if it were only by substitutions, he might be held as well for the debts or trespass of all other children, as for his own. All whom Christ has redeemed are his children. He is their everlasting Father, and was held responsible for them as such. A surety is also held in justice for the payment of the bankrupt debtors for whom he has indorsed. But for capital offenses, in which life is required, and for which death is the penalty, still nearer and more vital relation is required; neither the husband for the wife, the parent for the child, nor the surety for the debtor, can be accepted. Should a wife or son or daughter be convicted of murder, no innocent husband or parent can be accepted as a substitute for the offender. A vicarious sufferer would not meet the demand of law and justice. But while Jesus sustains all the relations to his church which we have named, and in them all his sufferings may be regarded as vicarious, there is a more vital connection in which he is identified and held to answer all the demands of the law and justice of God.

The church for which our Lord laid down his life, is his body, and he is her head, (Eph. i. 23) and as her head he was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors.—Isa. liii. 12. The transgressors of the divine law for whom he was stricken were all the members of his body. The iniquity of them all was demanded at his hand. If the members of a body commit a crime involving life, it cannot be expiated by cutting off such members from the body. Suppose a man's hand has plunged a dagger into the heart of a person, that hand if it were cut off would not satisfy the demand of the law which requires the life of the murderer. The hand could not have committed the murder if it were not connected vitally with the body, nor could the body without a head commit the act; therefore the head is justly held for the whole body of which he is the head, the shepherd for the sheep, the husband for the wife, and the parent for the child. And thus we see the Son of God, the brightness of his Father's glory, and express image of his person, in his mediatorial humiliation, made a little lower than the angels for the suffering of death, made flesh and dwelling among his members, demanding of his disciples who were slow to believe all that the prophets have written, "Ought not Christ to have suffered these things, and to enter into his glory?" And responsive to that important interrogative, positively declaring "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, be-

ginning at Jerusalem."—Luke xxiv. 26, 46, 47.

The point to which we desire to call special attention is the necessity of a vital relationship between Christ who makes the sacrifice, and the church for whom the sacrifice was made, to make the sacrifice available to them. If all the holy angels of heaven had been offered for the transgressions of man, such a vicarious or substitutional offering could not have been accepted by the law of God, and must have utterly failed to redeem the transgressors from their sins. Boaz could not have redeemed the inheritance of Elimelech, if he had not been vitally related, as a near kinsman who by vital relationship had in himself the right of redemption.—Ruth ix. 1-9. If our neighbor's sheep have trespassed and are lawfully held for the damage which has been sustained, none but the owner of the sheep can, simply by paying the ransom demanded, make them his own sheep.

The spiritual, eternal life which was with the Father co-existent with his eternal being, was given to his children, in the Son, even that life which was, and is, and forever shall continue to be hid with Christ in God, and constitutes a vital relationship which secures to him the right to take on him the seed of Abraham, when that seed had in the flesh transgressed the law of God, and thus identify himself with them in their flesh, partake of the same flesh and blood of which they are partakers, assume a body made a little lower than the angels for the suffering of death, in which to suffer and bear their sins in his own body, be put to death in the flesh, that he might redeem them from the sins of their flesh, and bestow on them that eternal life which is the gift of God through him. In his begotten Sonship he is one with all who are begotten and born of God, even as in his supreme, unbegotten and self-existent Deity he is One with the Father in the Godhead. In his begotten Sonship he is the Mediatorial Head of the church, and the "First born among many brethren." Of these brethren, it is written, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. 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. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children [brethren of him that sanctifieth, and children which God hath given him, and whom he is not ashamed to call BRETHREN] are partakers of flesh and blood, he also himself likewise [or in like manner] took part of the same," &c. Their partaking of flesh and blood no more made them the children of God whom

he gave to Christ, than Christ's incarnation made him the Son of God. Christ in his Mediatorial Sonship existed with the Father from everlasting, but was made flesh and dwelt among his children in the flesh when the fullness of the time for his incarnation had come; then, as he himself has declared, "I proceeded forth and came from God; neither came I of myself, but he sent me."—John viii. 42. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John xvi. 28. Also, John xvii. 6-8, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

This record of the Son of God, as proceeding from, and subject to the will and control of the Godhead, we understand to relate to his Mediatorial, or begotten Sonship, and by no means in disparagement of his unbegotten, independent, eternal Godhead; for he is not only the Word which in the beginning was WITH God, but he is also the Word which in the beginning WAS GOD, and that in the most unlimited sense of the words. In his begotten Sonship we understand that he is the Elder Brother of all who are born of God, and the First Born among many brethren. In his Godhead undivided and indivisible, there being but One God. The head of Christ is God, even as the head of the body or church is Christ. Therefore as the atoning sacrifice for his people we regard him as being infinitely superior to a mere substitute. The atoning sacrifice was made by Christ for his own body, the church, therefore he, in treading the wine press, says, "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."—Isa. lxiii. 5. Whatsoever is done to any, even to the least of his members is done unto him.

ACTS XV. 18; ISAIAH LXVI. 10.

J. S. Burns, of Booneville, Ohio, in behalf of a friend of his, inquires whether there is any passage of scripture which says, God foreknew all things from before the foundation of the world? We know of no passage recorded in the words as stated in the above inquiry. But in Acts xv. 18, the words of an inspired apostle, indorsed by all the apostles, are thus recorded, "Known unto God are all his works from the beginning of the world." And in Isaiah lxvi. 9, 10, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times

the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." In this the Lord Jehovah claims to be superior to all gods. No other God can predestinate and bring his decrees to pass. He gives the challenge to all that are called gods, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you."—Isa. xli. 21-24. Alas, how many vain, infatuated idol worshipers there are who object to the eternal omniscience of the true and living God, and choose a god who, like themselves, is destitute of the divine perfections of foreknowledge, predestinating power, and wisdom, by which the true God is distinguished from all that are called gods.

ORDINATIONS.

SATURDAY, May 21.

The church of Christ called Little Bethel, met pursuant to adjournment, and after preaching by Elder J. M. True, proceeded to business as follows:

1st. At the request of Elder J. G. Sawin, Elder J. M. True was chosen Moderator.

2d. Brethren who had been invited to sit with the church as helps in the ordination of brother E. P. ASHBROOK to the work of the gospel ministry reported as follow:

From Blue Ridge Church, Champaign Co., Ill.—Elder Pallas McCay.

West Liberty Church, Des Moines Co., Iowa—Elder J. M. True.

Big Spring Church, Cumberland Co. Ill.—Elder Isaac Taylor.

Also present, the pastor, Elder J. G. Sawin.

The visiting Elders and brethren were cordially invited to sit with the church.

3d. Brother Ashbrook being called upon related his christian experience and call to the ministry, which being satisfactory, the church agrees to proceed in his ordination in the following order:

1. Laying on of hands of the Elders present, and ordination prayer by Elder Pallas McCay.

2. Charge by Elder J. M. True.

3. Right hand of fellowship by the church and brethren present.

4. The Moderator, Elder J. M. True, requested to arrange a copy of these proceedings and forward for publication in the SIGNS OF THE TIMES, and such other papers as he may think proper.

JAMES M. TRUE, Mod.

Attest: J. G. SAWIN, Clerk.

Call for a council, and minutes of the Ordination of Elder Gilbert Beebe.

Among the papers found in our dear departed father's desk was an old account book dating back to the year 1818, and among other things it contained a copy of the above call and ordination, and believing it will be of interest to our readers we publish it, which reads as follows:

THE CALL.

The Baptist Church in Hempstead, to the Baptist Church in Middletown, sendeth christian salutation.

DEAR BRETHREN:—Forasmuch as it has pleased the Almighty in the course of his divine providence to cast the lot of our brother Gilbert Beebe with us, and we being perfectly satisfied with his gift and qualifications for the ministry, and also having obtained satisfactory information respecting his common deportment, we have concluded it will be for our satisfaction and comfort, as well as for the advancement of our Redeemer's kingdom in this place, to set him apart to the work whereunto the Holy Ghost has appointed him. We therefore earnestly request you to send your beloved Pastor, Elder J. W. Griffith, to sit in council with Elders D. Steers, L. Lathrop, J. F. Randolph and P. D. Gillett, on the 26th day of the present month, to examine, and if thought proper, ordain our brother. We with christian ties of affection remain yours in Christ. Farewell.

Done at our regular meeting for business, this second day of November, 1823, and ordered to be signed by

ABRAM I. FORSHÉE, Clerk.

This call was also extended to the churches at Warwick, Plainfield, Samptown, and to Eld. Daniel Steers.

THE ORDINATION.

The ministering brethren met at Hempstead, Rockland Co., N. Y., according to the request of the church, for the examination and ordination of G. Beebe, on the 20th day of January, 1824.

The meeting being opened with singing and prayer, Elder J. W. Griffith was chosen Moderator, and Elder P. D. Gillett Clerk.

The candidate was examined with regard to his christian experience, call to the work of the ministry, moral deportment, and views of doctrine and ordinances of the gospel.

Perfect satisfaction being obtained by the council, they proceeded as follows:

Sung 144th hymn, 2 Book.

Elder Grinnell prayed.

Sung 126th hymn, 1 Book.

Elder Zelotes Grinnell preached the ordination sermon from Mark xvi. 15, "And he said unto them, Go ye into all the world and preach the gospel to every creature."

The candidate was then presented by the church to the council and received imposition of hands and prayer by Elder P. D. Gillett.

Sung the Psalm.

Charge by Elder J. W. Griffith, and the right hand of fellowship by Elder P. D. Gillett.

Elder Zelotes Grinnell made the concluding prayer and dismissed.

MARRIAGES.

At the residence of the bride's parents, on April 20, 1881, by Eld. Joseph L. Staton, Mr. Peter B. Legates, of Newark, Del., to Miss Sally McKearns, of Cecil Co., Md.

On Tuesday, May 24, at the residence of the bride's parents, in Green Co., Ohio, by Elder L. Bavis, Mr. John W. Strosnider and Miss Margaret M. Furgerson, both of Green Co., Ohio.

By the same, at the same time and place, Mr. Adonis Jones, of Hamilton Co., Ohio, and Miss Esther A. Furgerson, of Green County, Ohio.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Death has certainly been very busy among us of late, and his reputation for loving "a shining mark" has been fully sustained. Three of the churches here in Virginia which I am serving have been visited by him, and an old and valued member removed from each. First, brother F. A. Weedon, of the Bethlehem Church, near Manassas, whose obituary will doubtless be sent to the SIGNS ere long, was taken from us, soon followed by our aged and esteemed sister Florence, of the Broad Run Church, and now within a few weeks, sister Edna A. Ferguson, of the Ebenezer Church, has been called to her everlasting reward. By request I send a brief notice of the death of the latter for publication in the SIGNS.

Sister Ferguson died at the residence of her brother in Fauquier Co., Va., May 5, 1881, in the 72d year of her age. She died on the day Elder Beebe was buried. Readers of the SIGNS will remember her name, for she occasionally contributed very readable, interesting and comforting articles to that paper. I have not the date of her baptism at hand, but she was baptized by Elder Beebe many years ago, and a more devoted and consistent follower of her Lord and Master I never met. A deep, rich experience gave her that knowledge of the truth and understanding of the scriptures which can be obtained in no other way. For many years she lived a widow, her husband having been removed from her very suddenly by death; and having no children, her later life has been lonely, though she was the loved and esteemed inmate of the family of her brother, brother James R. Kercheval, who, with his wife, were untiring in their devotion to her, and did all that could be done to make her comfortable during her protracted illness. My acquaintance with sister Ferguson, though comparatively brief, was exceedingly agreeable and profitable to me. With an uncompromising love of the truth, she possessed that meek and quiet spirit, that spirit of self-abnegation and self-forgetfulness, so charming in a disciple of our Lord Jesus Christ. To this she added faithfulness in every walk of life, and especially in the church. Any departure from the truth by her brethren, either in walk or doctrine, was a great grief to her, and was sure to meet her gentle, loving, but firm reproof. This may seem to some like fulsome praise, but I feel constrained to record this tribute to the memory of one whom I so dearly loved for the truth's sake, and who has been to me a faithful mother in Israel; and in doing it, I but faintly reflect the sentiments towards her held by all her brethren who became intimately acquainted with her. Her last illness was protracted, she being unable to attend meeting for about eighteen months, which to her was the heaviest part of her affliction. It was a delight to visit her during this time. Her mind seemed almost wholly occupied with heavenly things, and though often in darkness and assailed from time to time by cruel doubts and fears, still "Christ and him crucified" was all she cared to talk about. Thoughts of her brethren were almost the last thoughts in her mind, and a desire to see them was among the last desires she expressed.

Brother Kercheval writes concerning her last moments, "She was sitting in her chair by the window, looking out, when the Master called her. She immediately looked around, with the sweetest smile on her countenance I ever saw her wear. I have known her long, and have seen her under preaching and in many ways, and she had usually a

sad countenance; but at that time it was lit up with a glow that I never saw depicted there before, and she said, 'I cannot make you all understand me.' She still looked in the same direction she first turned, but never spoke again."

She has gone to her rest she so much longed for, and while her kindred and brethren grieve for their loss, they would not if they could recall her to those scenes of suffering now left behind her forever.

Affectionately your brother,
J. N. BADGER.

ALDIE, Loudoun Co., Va., June 1, 1881.

DIED—In Sanford, Maine, April 15, 1881, **Alice J. Libbey**, wife of Mr. Charles Libbey, aged 22 years, 8 months and 5 days. Her disease was consumption, and she was patient in all her sufferings. She was a fine young woman, respected and beloved by all who associated with her. She never made an open profession of religion, and said but little about it until a short time before she died. She then revealed her mind and feelings very freely, and it was then wonderful to hear her talk about God being the sole arbiter of all events, and that all he did was right. She then being satisfied that death would soon do its work with her, and as her bounds were set, she did not want it altered, but felt to say, God's will, not mine, be done. She saw herself a great sinner, justly condemned by God's holy law, and that it was altogether beyond her power to do anything to secure her own salvation; but she had a hope that Christ had secured that for her. I saw her about a month before she died, and it was wonderful to see how reconciled she was to her fate, and to hear her talk about God. Before I left, the family were called together, and I read a chapter in the bible and spoke in prayer, and it seemed to be one of the most heavenly seasons I ever enjoyed. By her request I saw her again a few days before she died. She then said that she was ready to die, and was waiting for God's time to come to take her to himself. She also said that God had been so good to her in her sickness that she could not believe he would leave her in the hour of death. All that she dreaded was the struggle of death. But when the time did come, she died as easy as going to sleep. A great many people attended her funeral. She has left her sorrowing companion, a little boy some three years old, two brothers, an aged grandmother and many other relatives to mourn.

ALSO,

DIED—In North Berwick, Maine, April 19, 1881, Mr. **Mark Johnson**, aged 70 years. Mr. Johnson had been in poor health for a long time, but during the winter seemed some better, and it was hoped he would get well; but in the night, a little before he died, he felt not so well, and his wife got up and did all she could for him; and as he seemed easier, she laid down and fell asleep, and when she awoke he was dead. When young, he entertained a hope in Christ and united with the Free Will Baptists; but some years after, by reading his bible, he became satisfied that what the Old School Baptists preached and contended for was according to the bible and his own experience, and he ever remained firm in the same until death. He was a fine man, and will be greatly missed. He has left a sorrowing wife, three children, and brothers and others, to mourn.

ALSO,

DIED—In Lebanon, Maine, April 19, 1881, Mr. **Frank B. Hanscom**, aged 27 years, 8 months and 8 days. His disease was consumption, and it did its work quickly. He was confined to his bed not more than two days. He was a very active, promising young man. I am informed that he was willing to die, and made arrangements for his funeral, selecting me to preach. He has left father and mother, one brother and four sisters, and other relatives to mourn.

WM. QUINT.

EDITOR SIGNS OF THE TIMES—DEAR SIR:—It is with profound heaviness of heart that I now solicit space in the columns of your valuable paper to chronicle the death of **Barbara Brock**, beloved wife of Wm. Brock, M. D., of West Lorne, Ontario. She was born June 25, 1855, was married to the above

named person Dec. 30, 1879, and at their residence in the above named village, on the night of May 11, 1881, her spirit quietly took its exit from the shores of time, after an illness of nineteen weeks duration. Her suffering was intense, but was borne with amazing fortitude, manifesting a resignation to the will of him who worketh all things after the counsel of his own will. Having had considerable conversation with her regarding her case between herself and her God, I feel assured that her spirit now basks where the candle of God's love ever burneth, where are pleasures forevermore. Therefore we do not mourn as those who have no hope, (though she was the star that illumed our pathway) but feel in a measure to rejoice that she is taken from a world of perplexity and from the evil that is to come.

Elder Wm. Pollard delivered a very eloquent and comforting discourse upon the funeral occasion, to a large concourse, from Isaiah xxv. 6-8, dwelling particularly upon the 8th verse, after which the remains were consigned to their silent abode, to await the awakening call of the Archangel's trumpet.

Her brother,
D. M. CALLUM.

WEST LORNE, Ont., May 16, 1881.

BROTHER BEEBE—I send for publication the obituary of sister **Matilda H. Parlett**, who departed this life suddenly on Saturday a. m., May 21, 1881, in the 55th year of her age. She was the daughter of Captain Upton D. and Mary Welsh, of Howard County, Md. The mother was a worthy and consistent member of the church for quite a number of years. The deceased was married to Moses L. Parlett in May, 1864, by Eld. Samuel Trott. It may be mentioned as a coincidence worthy of note that she was married upon the first day of the association held in Baltimore that year, and died in the night after the close of the association held in Baltimore this year. She had been a widow nearly twelve years, during which time she has been a member of the family of her brother, Napoleon Welsh, in Baltimore, where many of our brethren have met and enjoyed her always pleasant company.

Our deceased sister was convicted of sin many years ago, and ceased to trust in her own works for salvation, but for many years could not feel satisfied that Christ loved her and gave himself for her. But at length, like many others, a degree of hope and rest and peace sprang up in the midst of affliction, so that as this world lost its pleasures for her she was enabled to have firmer hope in the joys of the world to come. I have heard her narrate incidents of her early experience which were very rich and full, and in which God was glorified. She loved the truth. She loved her brethren. She esteemed the assemblies of the saints as very precious. She loved her bible, and it, with her hymn book and the SIGNS, embraced all her reading. She was humble and meek and lowly. I think she was one of the most unworldly persons I ever knew. She seemed to me to care very little for the world in any way. Her disease was such (epilepsy) that she knew she might go at an instant's warning. This did not make her sad, for she had no dread of death. This she has often said. She did not have the morbid feeling that she wanted to die, but was willing to live or die as the will of the Lord was. I baptized her in the fellowship of Ebenezer Church, together with her brother and his wife, nearly nine years ago, in the same spot where her mother had been baptized before her. And she has been a good and faithful member and a joy and comfort to us unto death. On the last afternoon of our association this year I spoke to her and she seemed well and cheerful, and so expressed herself. That night she conversed with friends staying at her brother's till a late hour, in a very bright, cheerful humor, telling of her early life. The next morning, as she did not come down at the usual time, some one went to her room and found her sleeping that sleep that is painless and whose waking is in eternity. What a terrible shock! How sad the end to such a pleasant association as we had just closed! Yet why should we be astonished or sad? It is only another gone home painlessly a little before.

In company with brethren I. N. Vanmeter

and J. S. Dameron, I attended the funeral on Monday p. m. following, and then her mortal remains were conveyed to their last resting place till God shall wake the dust from death and change and glorify the body into the image of Jesus' resurrected body.

She leaves two children. A brother with his wife, and the Ebenezer Church, with many dear friends, to mourn our loss.

As ever, your brother in hope,

F. A. CHICK.

DIED—On the 28th of March, 1881, Mrs. **Almeda Munday**, aged about 72 years.

The subject of this notice was baptized by Eld. John Penny, and has been a member of Salt River Church, in Anderson Co., Ky., for about forty years, and during that time she remained firm and unshaken in the truth of Christ her Redeemer. When the split took place, she was among those who contended for salvation by grace alone. I have been acquainted with sister Munday and family over thirty years, having been at her house a number of times, and I always found her ready and willing to administer comfort to her brethren and sisters. While I considered our sister a woman of strong mind and firm of purpose, yet she manifested that humility so becoming a christian. She had been afflicted with rheumatism for about ten years, and after suffering much, continued to decline, until the Lord took her, as we trust, to himself. Her mind remained clear to the last. She was a constant reader of the SIGNS, which she highly prized, especially the editorials of the dear father Beebe.

She leaves four children to mourn the loss of a dear and kind mother, also many friends and the church; but we should not mourn as those without hope, believing our loss to be her eternal gain. And now may Israel's God guide and prepare those children to meet her in that world of joy where parting will be no more.

Brother Beebe, I close with a sad heart, and in much sympathy for you and the rest of the family in your sad bereavement.

A. J. BICKERS.

OUR beloved brother **William Perkins**, died at his residence near Winchester, Scott Co., Ill., March 2, 1880. The deceased was born in Cumberland Co., Ky., May 10, 1807, was married to Miss Polly Grace in August, 1829, and then moved to the above named place, where he lived until death called him to that mansion not made with hands. He was a highly esteemed member of the Primitive Baptist Church at Friendship. His disease was erysipelas. He was sick only a few days. His funeral was preached by G. W. Murray. His remains were interred in the family graveyard near his home, there to rest in peace.

ALSO,

Mrs. Polly Perkins, the wife of our deceased brother Wm. Perkins, was born Sept. 18, 1812, and died Nov. 15, 1880, surviving her husband only a few months. Her illness, too, was short. Brother G. W. Murray preached her funeral, after which she was laid by her husband, there to remain until God shall call their bodies forth from the grave. She, too, was a member of Friendship Church.

Thus our brother and sister have passed away, but we trust our loss is their eternal gain. May God bless their children and the relatives, and in his goodness bring them all to a knowledge of the truth as it is in Jesus Christ our Lord, is my prayer.

WM. L. CAMPBELL.

BY request of sister Moseley, I send for publication in the SIGNS the obituary of our dear brother **Elijah Moseley**, who departed this life Dec. 4, 1880, very suddenly, about twenty hours after he was attacked, which was confined to the brain. His age was 68 years.

Brother Moseley was raised in Dallas Co., Ala. It was here that he professed a hope in Christ and united with the Old School Baptist Church. Soon after he was chosen and set apart to the office of deacon, and he discharged the duties of the office with becoming zeal for ten years. It was here that the writer first made his acquaintance. In 1845 he moved to Arkansas, and was in the constitution of the Harmony Church, Bradley Co., Ark., where he lived the most of the

time until 1865. He moved into Ouachita Co., and here united with Bethesda Church, and here remained until the summons came. He lived a consistent life, was a faithful deacon, and a loving brother and companion.

He leaves his dear companion, two sons, one daughter, and many relatives and the church to mourn their loss, but not without a well grounded hope that their loss is his eternal gain.

Your brother in tribulation,

WM. McDONALD.

CAMDEN, Ark., April 14, 1881.

DIED—At her late residence, Patchogue, Long Island, N. Y., Feb. 13, 1881, **Maria Hait**, wife of Wm. H. Hait, aged 63 years and 8 months.

Mother suffered several years from complicated diseases and cancer. Under her great suffering she was made reconciled to the will of God. She said she was ready to depart when the Lord saw fit to call her hence.

Mother was a member of the Old School Baptist Church a good many years, and was a firm believer in the doctrine and faith. A few days before she died she said, "Tell the church I am with them heart and hand." She welcomed the SIGNS and perused them with deep interest. We feel our loss greatly, but we believe our loss is her eternal gain. Elder Wilson Housel came and spoke a few comforting words to us. His text was John vi. 39. Yours in tribulation,

JANE E. SMITH.

IN compliance with the bereaved family, I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **David W. Cubberley**, who departed this life April 11, 1881, aged 88 years, 6 months and 22 days.

The subject of this notice passed rather an eventful life, for he was baptized sixty-five years ago, and united with a Baptist church at Nottingham Square, Mercer Co., N. J., and at that time the church was, to all appearance, free from the carnal inventions of men, but soon the corruption of the present day began to be introduced, and the departure from the gospel was so great that brother Cubberley could not remain in such an organization, and in the year 1855 he withdrew from them, and remained "out in the world" until 1864, when he joined the O. S. B., church of first Hopewell, of which he remained a worthy member until he died.

I visited brother Cubberley in August, 1880, and while there he remarked, "I may die suddenly" (which he did) and I now wish to inform you that my desire is that you use, at my funeral, the following words for a text: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

He has left a widow, five children, four daughters and one son, twenty grandchildren and twenty-two great-grandchildren.

Brother Cubberley was the youngest of eleven children, and the last one of the family, yet lived to be the oldest of the number, by two years.

His funeral was April the 14th and very numerous attended, and the words already quoted in this notice, was used as a text.

The true, tried and aged servants of our God are being called home from our churches, and may they who are younger in years and in experience be made to stand firm in this day of delusion, is my anxious desire; and, if it be the will of our God it will be so.

Affectionately Yours,

WILLIAM J. PURINGTON.

HOPWELL, N. J., June 21, 1881.

DIED—At home, in Clackamas Co., Oregon, May 3, 1881, brother **Jos. Ringo**. He was born in Henry Co., Ky., in 1806, where he received a hope in Christ. He moved to Clay Co., Ind., in 1832, and united with Mt. Zion Church in 1833. Moved to Adair Co., Mo., in 1836, and united with Little Zion Church the same year. In 1865 he emigrated to Oregon. Brother Ringo died leaving a second wife, two sons, grandchildren and friends to mourn their loss. May the God who called us out of darkness into his marvelous light be a husband to the weeping widow and comfort her, and be a father to the children, and put his Spirit within them, that they may know the joy of their father back in old Kentucky, and rejoice in God their Savior, is my desire and prayer.

ANDREW MAYFIELD.

ASSOCIATIONAL.

The Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

The Corresponding Meeting of Virginia is appointed to be held with the church of Upper Broad Run, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, and continue three days.

The Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

The Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

The First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

The Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. MCCOWEN, Clerk.

The Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the fourth Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

ON TRIAL.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., JULY 15, 1881.

NO. 14.

POETRY.

THE PILGRIM'S SONG.

My days on earth are fleeting,
And soon they will be o'er;
Each day I'm drawing nearer
To heaven's happy shore;
Soon, soon I shall be landed
In heaven by grace divine,
There in my Jesus' likeness
I shall forever shine.

I'm nearing to the haven,
The haven of the blest;
The voyage will be over,
And then I'll be at rest.
Time, time is quickly passing;
How quick the moments roll!
Eternity is dawning
Is dawning on my soul.

And when my days are ended
On this terrestrial ball,
And from the realms of glory
Jesus for me shall call,
Then from all care and anguish
I will in haste away,
And dwell with my Beloved
In one eternal day.

Then sweetest hallelujahs
I will to Jesus sing,
And bow in love and wonder
Before my gracious King;
With his own hand he'll take me
And seat me at his side;
With Christ I'll reign forever,
And be his own dear bride.

F. W. KEENE.

CORRESPONDENCE.

(Concluded from page 90.)

NEWBURY, Ontario.

DEAR ELDER BEEBE:—I wish you and all the elect of God much prosperity. How sweetly true are these words of our God concerning his chosen, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

I will now try to tell of some of the ways in which the Lord has led me about. Some little time previous to my joining the Regular (or as I see them denominated in the SIGNS, New School or Missionary) Baptists, I felt the hand of the Lord laid upon me, and his voice in me calling me to preach the gospel of the grace of God. I was reading the first chapter of Jeremiah, and had read but a few verses, and while meditating thereon these words were spoken home to my soul with such power that I trembled before God, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." I exclaimed within myself, What does this mean? Can it be that Jehovah has purposed that I shall preach the gospel? Again the same words were

sent with power, and I fell on my knees full of trembling, and asked the Lord what this meant. I told the Lord with tears in my eyes that I was too young in years, that I was but a babe in knowledge, and then while on my knees before God these words were spoken to me, "Say not, I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." I was dumb with amazement at these words, and when my troubled soul found utterance I cried to the Lord that since it was his will that I should speak in his name, he would open up my way, mould me for his service, and make me an able minister of the new covenant. From that day to the present I have been constrained to cry to the Lord for teaching, and for that ability which God alone can supply, that I may preach Christ's gospel. At the time of my joining the Regular Baptists I was somewhat poorly in health, and in a very little time after I was brought quite low, and continued to be very sickly for nearly three years, so much so that I was confined within doors. During all that time that word, "Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak," continued with power to rest upon me, so that night and day this was the burden of my life. Yet how mysterious did the ways of the Lord seem to me. Feeling his word like a fire in me, and yet was I so low in health oftentimes that I could scarcely move. The years of sickness were very profitable years to me. His word was my meditation day and night, and many, many experimental teachings did I receive in the furnace of affliction at Jehovah's hand. O how constant was my beloved Christ Jesus to me. Amid all my pain and weariness, my repinings and sinfulness, my Beloved was with me, sustaining and comforting me. Oftentimes during my sickness was I brought apparently to the gates of death, and nature seemed to say I could not live; but still I felt that I must get well, for the Lord had called me to preach the gospel, and not a sermon had I preached yet. At one time I was so low that I thought surely I could not live, and if it was my Lord's will I felt quite willing to die. I went to my dear Lord and cast all my care on him, and with tears I besought the Lord to give me some assurance of his will concerning me. My Lord inclined unto me and heard my cry, and said in me with much power and assurance, "I shall not die, but live, and declare the works

of the Lord." O what rejoicing I had in my Beloved, so that my heart exclaimed, "Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." I fully believed that I should yet have sufficient health to be able to preach the gospel. A short time after this there was a gradual improvement in my health, and on February 28th, 1875, I was first privileged to speak publicly in the name of the Lord. I had received an invitation from the "British Calvinistic Baptist Church," which was composed of colored people, to speak to them. I implored the Lord to open my mouth to speak the truth as it is in Jesus, and for his presence to go with me. O with what trembling and helplessness did I go to the meeting-house. I felt I should surely be dumb, and have nothing to say; but my God came to my help, and whispered these words to my soul, "Fear not, I am with thee." I was strengthened, and was enabled to speak from 1 John xi. 22. In the evening there was a large gathering, and the pulpit at the array of earnest black faces looking at me, my heart sank within me. I cried to the Lord to appear in my behalf, and to undertake for me. I was a little encouraged by seeing a few white persons present, who had, when in England, belonged to the Particular Baptists, for I knew that their cries were unto God in my behalf. I preached from the words, "Therefore with joy shall ye draw water out of the wells of salvation." I was indulged with sweet liberty in speaking, and several of the people of God dropped words of encouragement, testifying that they were edified by the truth I had preached. While returning to my home what heartfelt praises could I render to the Lord for his surprising grace in thus enabling me to preach the unsearchable riches of Christ. I continued preaching to the colored people about five months, at the end of which time the few Particular Baptists that attended my preaching proposed that they would rent a building, and that I should preach to them, and then we would seek to be organized by the Particular Baptists of England. We rented a hall, and I preached there nearly six months. All went on well for a little time, but the devil got his foot in among us, and all came to naught. I was so discouraged that I thought I should never preach again; but preach I must, for that word was continually ringing in my ears, "Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak." I con-

tinued preaching among the Regular Baptists, but met with nothing but reproach. In the month of January, 1877, I became acquainted with a church in Lobo, called the Covenanted Baptist Church, and was invited to preach to them, which I did; and although while among them I was greatly tried, yet did I find many a precious season of experimental fellowship, such as I had never known among the Regular Baptists. After laboring among them for about six months I was invited to join them, but as I could not see my way clear to do so, I discontinued preaching among them. From church to church among the Regular Baptists I continued to preach, and in them all I found a few who knew and loved the truth, and they loved me also for the truth's sake. But O what discouragements I met. The professed people of God, with but very few exceptions, were all against me, and fretted and complained and rebelled against my ministry. So cast down have I been at times, when all faces have been set in array against me, that I have gone home with many a bitterest of trouble, and with many tears have told him all my grief. Can it be that I am preaching the truth? O what heart-searchings I had, and sore temptations I had from men and from the devil not to be so plain in what I preached; but such preciousness did my trouble find in the very doctrine that I was tempted to hold back, that I could not but speak the things which I had seen and heard. At other times, in my cowardice, I have asked the Lord to remove from me the necessity I felt laid upon me to preach the gospel, and, like Jonah, would I have fled from the work, only I feared I should be swallowed up in the belly of hell. I felt I was alone in America, for I had never found any among the Baptists in Canada that preached the gospel. Many of them were waiting for my halting, and had they known the sorrows and anxieties I endured, they would have known that I was indeed "ready to halt," and but for the grace of God should have become a "castaway" long ago.

In the purpose of God, on September 21st, 1879, I was preaching in Newbury, at which time two of the deacons of the Euphemia Baptist Church were present. At the close of the service one of them inquired of me if I did not find my preaching to meet with opposition. I told him I most certainly did, and that the majority of Regular Baptists would spew it out of their mouths. He replied, "I know it to be the truth by

my own experience." I was invited by him, and also by the other deacon, to come and preach to the church in Euphemia, to which I consented, and from that time to the end of the year 1880 I continued to do so. With the deacon that first spoke to me in Newbury, and some few others, I spent some of the happiest moments of experimental fellowship in the gospel of God's dear Son. But I had not been among the people in Euphemia long before some of the members began to manifest their hatred to the gospel, and what I preached was soon by way of reproach denominated "Old School doctrine." This manifest enmity against my ministry continued the whole time I was among them, and it became the talk of the neighborhood; so that my life was one of the greatest anxiety, and many, many bitter seasons did I prove. But my God stood by me, and by his grace I was enabled to "contend for the faith once delivered to the saints." I found in Euphemia some few members of the Old School Baptists who had formerly belonged to the Regular Baptists; with them I had fellowship in the truth as it is in Jesus. Elder William L. Beebe came to preach in the neighborhood, and out of curiosity I went to hear him, but filled with the greatest of prejudice against him from reports that I had heard; and although I could not deny that what I heard was the truth, yet such were my suspicions that I received no profit. I heard him preach again, but with the same result. But upon hearing such sweet power into my soul that all my prejudices and suspicions were slain, and I could not but love the man who could thus reach my poor soul in his ministry; and after the sermon, while in conversation with him, I was the more attached to him for the truth's sake. The members of the Old School Baptists that I became acquainted with in Euphemia invited me repeatedly to come among them, assuring me that I would find a home; but this I felt was impossible, as I found I would have to be (as I then thought) rebaptized. With many cries to the Lord for direction did I spend the year 1880. I look back upon it as the most trying year of my life. So cast down was I in my soul's experience that I wished I could die, and have longed for wings like a dove, that I might fly away and be at rest. All this was my infirmity; nevertheless the Lord stood by me, and in answer to my cries I felt the Lord leading me to come out from among them and to be separate. On the last Sunday before Christmas, 1880, I preached my last sermon for them, from the text, "Stand ye in the ways, and see, and ask for the old paths," &c; and after preaching I read before the congregation my reasons for withdrawing from the Regular Baptists in Canada, and thus publicly withdrew. O what a relief I felt, and yet I knew not where to go; I stood alone. I purposed to continue preaching, being persuaded that God would guide me; for a few weeks

before this my dear Master had so sweetly and comfortingly spoken to me, saying, "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." A few days after coming out from the New School Baptists I was thinking, Could the churches of truth receive the ordination of a preacher who had been ordained by the Free Will Baptists? I felt this could not be, as his ordination among such churches could not be according to the New Testament order, for one of the qualifications of an Elder is that he be one "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Then immediately my thoughts turned to my baptism, and I felt that I had no ground to prove its validity. For the ordination of Elders is one of the ordinances in the church of Christ; and if the ordination of men not "holding fast the faithful word" in professed churches of Christ, that most certainly are not "the pillar and ground of the truth," is not to be fellowshiped by the true church of Christ, what can there be in the ordinance of baptism administered by such Elders and in such churches to be fellowshiped? I felt I could not be satisfied with such a baptism, no more so than if I had been immersed by the Methodists or the Mormons. About this time I learned that the Old School Baptists were to hold a Quarterly Meeting in Duart, so I decided to go. I felt constrained to go, and I felt that I would result from my going. But my God had said, "I am the Lord thy God, which leadeth thee by the way that thou shouldest go." On Saturday morning Elder Pollard preached, and at once I felt to rejoice in the doctrine that I heard, and I also felt a union toward him and the people that could fellowship such doctrine. In the evening Elder W. L. Beebe preached, and I had quite a feast, and such a love to the church that feed upon such precious doctrine as we had listened to that I longed to live and die with them. I felt they were no strangers to me. I knew them in the fellowship of the truth. "The joyful sound" that I had heard preached both morning and evening was that which I had known for many a day, and had been longing to hear. I felt indeed they were my people, and their God was my God. On returning to the house of the friends that entertained us I told my wife that I felt I must cast in my lot among the people of God that I had found. O what a night I spent; such a love I felt for them, and a longing to be one with them in church fellowship, and yet I feared I should do something that was contrary to the Lord's will. I spent most of the night in prayer to God for his guidance. On Sunday morning I went to the meeting again, looking up to the Lord for some word of counsel. I was much profited by what I heard preached, and all through the service I pleaded with the Lord to give me some word, but

still no word came; but while singing the closing hymn these words were sent to me, "Go in this thy might, thou mighty man of valor." I doubted if it could be the Lord that was speaking, but again the still, small voice spake the same words to me, and O what delight filled my soul. I could have wept aloud for joy. At the close of the service I spoke to Elder Beebe, and told him of my desire to come before the church. He answered me, saying, "Come in, thou blessed of the Lord; wherefore standest thou without?" I spent a very happy time during the rest of the meeting, though harrassed considerably by the devil and self. I thought perhaps it would be better if I returned home first to tell the folks what I intended doing, for what would they think if I became united with "the sect everywhere spoken against," and against which in my ignorance I also had spoken? But while these thoughts were passing in my mind the preacher quoted these words in his sermon, "I conferred not with flesh and blood," followed up by "What is that to thee? Follow thou me." I felt this word to be a word of counsel and reproof, and I said, I will go in his might. I came before the church on Monday morning, was received, and "the same day" was baptized by Elder William L. Beebe. O what a sweet time I experienced. I returned home rejoicing. How I could bless the name of the Lord for leading me to the house of God; and continually from that day to this I have felt constrained to praise the Lord my Shepherd, that he has led me to find a home at last among the people of God, and day by day as I become acquainted with the household do I feel assured that they are the household of faith, the pillar and ground of the truth. I thank God that I have found in my heart to pray this prayer, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." Amen.

FRED. W. KEENE.

PRAYER.

My mind has been much exercised of late on the subject of prayer. What great reason we have to rejoice that a way is opened, a new and living way, through Christ, our glorious sacrifice. Yes, we do rejoice that we can come to the throne of grace in the name of our blessed Jesus, who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Is there not, then, great encouragement for every poor sinner who feels himself the chief of sinners to look to Jesus? To whom else can we go but to the sinner's Friend? In all our sorrows and all our troubles he is our only help. But there is no real prayer unless prompted by the spirit of God, and the sinner is humbled and laid low at the footstool of mercy, under a spiritual sense of his own vileness and unworthiness. Then our prayers

will go up perfumed with the sweet incense of our Savior's merits. A view of our own depraved and wicked heart in the sight of a holy and just God will lay us low at the footstool of mercy, where our cry will be, "Lord save or I perish; all my help must come from thee; thou art my only hope, my only trust; all my desire is before thee, and my groaning is not hid from thee." Our dear Lord has promised to hear the groaning of the prisoner and regard the prayer of the destitute. Those who have no help in themselves, but are ready to give up in despair, and often say, Surely I have no interest in the atoning blood of Jesus, those are the very sinners that are welcome to the mercy seat. They have no merits of their own to plead, therefore must plead the merits of Jesus, whose name is ever prevalent before the throne. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." O for a stronger faith in our dear Redeemer. O for a living faith that will enable us to be looking unto Jesus, the author and finisher of our faith. It is from him we receive every blessing we enjoy, and can we not commit our all into the hands of our precious Jesus, who ever liveth to make intercession for us? O what a mercy to have such a compassionate Advocate, who knows the failings, the weaknesses, the many temptations and the afflictions his children are subject to here on these low grounds. But he has said, "I will not leave you comfortless; I will come to you." He has been with his people in all ages, and has ever been a prayer-hearing and prayer-answering God. David was a man of prayer, and the Lord remembered him and delivered him out of all his afflictions. He also answered the prayers of the prophets Elijah and Samuel, so that the latter could say, "Hitherto the Lord hath helped me." And can we not truly say the same? We find the prayer of Hannah was heard, and the desire of her heart was granted. Hezekiah prayed, turning his face to the wall, turning from all creature help to God alone, who heard and answered. Daniel, a servant of God, who in face of danger went often to the throne of grace, knowing no other power could deliver him. His faith was sharply tried, as was also that of the three Hebrew children cast into the fiery furnace. They four were the children of the living and true God, and underneath them were the everlasting arms; therefore it was impossible for their enemies to destroy them or triumph over them. I have often admired the practice of the disciples in meeting often for prayer. At the time Peter was cast into prison they had met at the house of Mary, and, no doubt, were praying for their beloved brother, Peter, when he knocked at the door, and declared how the Lord had delivered him. When Paul and Silas were taken and cast into prison and their feet made fast in the stocks, at midnight they prayed and sang praises, and though in prison

they were made to rejoice, for our Lord was there with them according to his promise, "I will not leave you comfortless." To deliver his children at that time he caused an earthquake to take place which shook the prison to the foundation, so that the doors flew open and their enemies were defeated. All power in heaven and on earth was in the hands of our divine Master, who had sent them forth to proclaim salvation through his name. No doubt this was permitted that the jailer and his house might hear the word of life. We read that all things work together for good to them that love God, so this must be among the all things. "The wrath of man shall praise him," in bringing about his purpose. He sees his people and hears their cry whether it ascends from a prison, a fiery furnace or a den of lions. The angel of the covenant is with them in all places. It may be from a bed of suffering, in deep poverty, in the deep waters of affliction, both of body and mind; but what is the promise? "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." O for a stronger faith that will enable us in humble confidence to bow at the throne of grace and plead the precious promises of our dear Lord, who has said, "Open thy mouth wide and I will fill it." When our faith and hope is strong, then we can commit all into the hands of our blessed Jesus, knowing he is able to keep that which we have committed unto him, and can rejoice in the Rock of our salvation. At other times, O how different. A dark cloud arises, which hides the face of the throne, and our Beloved is gone, we know not where. Our cry is, "O that I knew where I might find him; I would come even to his seat, and would argue my cause before him, and fill my mouth with arguments." What a gloomy, wintry season to the soul. We daily cry, When will the spring appear, when we shall hear once more the sweet music of the birds and feel the cheering beams of the Sun of Righteousness? Where can we go for comfort? Can we go into the world and find comfort? No, we cannot. There, all is a barren desert; all is cheerless and comfortless. No cheering fruit, no streams of living water to quench our thirst. "Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of all their distress; and led them forth by the right way, that they might go to a city of habitation." Then, when the cloud is removed, and the glorious Sun of Righteousness again shines in our dark and benighted souls, we feel the sweet and gentle influence of the Spirit drawing forth all the power of our soul to adore and praise our great Deliverer.

In looking back upon a long life, how many times have we experienced the goodness of God in delivering us in time of trouble, and the fulfilling of his promise, "Call upon me in the day of trouble; I will deliver thee;" "I will uphold thee by the right

hand of my power." "God is our refuge and strength, a very present help in trouble." O what an unspeakable blessing to have so kind and sympathetic a Friend to go to in all our trials. What a mercy to have the mind raised above all earthly things, and have the privilege of drawing near the throne and holding sweet communion with our beloved Friend. When we can daily come near the mercy seat, as a child to a parent, in filial love and confidence, and leave our burden there at the foot of the cross, then how light and joyful we can go on our way. We often think how happy and easy life would be if we could always enjoy the light of his countenance; but our Father knows it would not be for our good. Darkness is as necessary as the light; if we always enjoyed the light of God's countenance, we should not appreciate it as we do after passing through a season of darkness, doubt and fears, where we had no light, and began to feel ourselves sinking in deep waters where there was no standing. Then we begin to feel the need of a helping hand, and with Jonah to say, "I will look again toward thy holy temple," from whence alone cometh help. The prayers of Jonah and all God's children under similar trials come from a broken and contrite heart. Such God hath said he will not despise, but will regard the prayers of the destitute. We cannot sink beneath his power to save. How great his love! truly it passeth knowledge. When we contemplate the love of God, we are lost in wonder. Why such love to sinful man, unworthy of the least of all his mercies? Had he dealt with us according to our sins, or rewarded us according to our iniquities, instead of enjoying a comfortable hope in the mercy of God, and having the privilege of meeting together as did the disciples of old for prayer and praise, we should have been where hope never comes, and where eternal death forever reigns. Can we, who have some humble hope that we have been called from darkness to light, from the power of Satan unto God, ever forget the love of our blessed Jesus in giving his life as a ransom to deliver us from so great a death, and preparing us through rich, unmerited grace, as we humbly trust, for the enjoyment of that glorious inheritance laid up for the redeemed of the Lord? "O for such love let rocks and hills their lasting silence break." And while we are traveling through the wilderness, may we be kept by power divine in the footsteps of the flock; and may our dear Lord grant us a spirit of prayer, that we may pray without ceasing to be kept from sin, kept from wandering on the dark mountains of error, and ever be kept from bringing reproach upon his precious cause we profess to love; and may we adhere closely to the commands of our divine Lord. "Watch and pray, that ye enter not into temptation." It is not a sin to be tempted, (our dear Lord was tempted), but in giving way, or entering into temptation. May we be en-

abled to abstain from all appearance of evil, and so to walk that we may make it manifest that though we are in the world, we are not of the world. Our dear Lord knew that his children would be surrounded with evil; not only so, but be subject to it in their own wicked hearts. But let us for our own encouragement look at the prayer of our beloved Lord for his poor disciples before he left them: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." The anticipation of that future glory is enough to bear up the mind under all the troubles of life. What are they compared with that eternal weight of glory that awaits all the redeemed of the Lord? Then the saints will have no more need of prayer, for prayer will be turned to praise. Can it be possible that we shall be of that happy number who have been taught that new song which none could learn but the hundred and forty and four thousand which were redeemed from the earth? O, happy day when saints shall meet, no more to part.

Now I come to a close, begging my beloved friends to overlook all imperfections in these few scattered thoughts, as they come from the pen of an aged sister who truly loves the cause of Zion. I have been traveling here in the wilderness over seventy years, and for fifty-three years of that time I have professed to be a follower of that meek and lowly Jesus. But O how unlike him. Unworthy as I am, having received help of him I continue until now, and can truly say, my God has been a present help in time of trouble; and now I am looking forward to the end of my journey when I shall be called to lay my armor by and dwell, I trust, with Christ at home.

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

Yours in christian love,
MARY R. AKEHURST.
UTICA, N. Y., April 23, 1881.

"And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."—Matthew v. 40, 41.

These words form an important part of Christ's sermon on the mountain, in which the duties of the disciples to one another form the largest part. The strict observance of the rules herein laid down would bring the greatest amount of tranquility of mind possible, while their nonobservance will bring as a consequence the very opposite of peace of mind; and this is true as well of churches collectively as of members individually. Peace always follows close upon the heels of the observance of our duty, but punishment often lingers; for the Lord is long-suffering and slow to anger. In the case of Joseph's brethren they did not realize the evil consequences of their evil doings against

their brother for many years after; but God did not forget to avenge Joseph, for vengeance belongs to God. And inasmuch as a wrong done unto one of the least of his disciples is done unto him, he makes their cause his own and sends it home like burning coals to the consciences of those who despise his law. This is set forth fully in the closing part of this sermon, wherein the disciple who hears and does these sayings is strongly contrasted with the one who hears and does not. Wherefore, said Paul, "knowing the terror of the Lord, we persuade men." See also Proverbs i. 20, to last verse.

But to return to the text. A sufficient cause for a suit at law is supposed to exist; the judgment against the debtor is a just judgment; and now an opportunity offers to try the honesty of the debtor. If he is honest at heart he will pay all just claims as fast as he can, and will do so freely, whether under suit or not. If he is dishonest at heart he will evade the payment of the claim if possible, or if he cannot fully evade the payment he will put off pay-day to the furthest limit possible, no difference how badly the creditor may be in need of the money. But at last, when it cannot be put off any longer, it is paid in full, and then how stands the case? Can the creditor ever hold him in high esteem after acting thus? He may have stood in high esteem before all this took place, but never so high afterward. Would he feel like taking such an one into an intimate partnership? Would he feel altogether at home and safe while bound up in partnership ties? Would he not wish those partnership relations to be amicably dissolved if possible? But take the other debtor; he acknowledges the justness of the claim and has a keen sense of honor. He pays his debts, not through compulsion, but of a free will, and if any body has to suffer he is ready to suffer rather than the creditor should. He perhaps sells his property at a sacrifice to enable him to pay up at the earliest possible moment, and is ready and willing to make good all damages the creditor may have suffered in consequence of his payment not being punctually met. He goes further than the mere law would compel him to go, that no one else should suffer. Now, with this debtor how stands the case? Having shown an honest principle his name is like precious ointment, and by letting his light so shine God is glorified; for he that in these things serveth Christ is acceptable to God and approved of men.

But I do not conceive that the Savior designed these instructions to be confined to worldly dealings; church matters were evidently in full view throughout. In this mortal state we are often in debt to our brethren; we are often led astray from various causes, the world, the flesh and the devil, and sometimes are led into great wrong by the cunning craftiness of men who are heady, high minded, traitors, truce breakers, &c., who sometimes creep into

houses (or churches) and lead captive silly women laden with sins, led away with divers lusts; wolves in sheep's clothing, who come but to scatter and devour, and, like Absalom of old, steal the hearts of the men of Israel. Now, when the heart is stolen the whole person is at the mercy of the captor, and under such a leader we are very apt to despise not man only but also God.—1 Thess. iv. 8. Sometimes the utmost rancor, spite and malignity are shown to some brother without just cause; but time, the great revealer, discovers matters not at first known to us, and all at once we find ourselves in debt deeply to some one we have wronged and whose name we have cast out as evil. Our sins have found us out. Joseph has been forgotten a long time, but he is unexpectedly alive yet, and the case has to be met. An humble acknowledgement is due from us; payment should be made, but O how hard to make it. Shiftings, subterfuges, concealments and evasions, perhaps, follow, but the debt remains. The wrong may be apologized for, defended, indorsed, lied about, daubed over, winked at, or silently endured, but so long as it exists there is trouble in store. If gunpowder is not removed a spark will sooner or later find it. For the matter is in God's hands, and every wrong not righted will come up and keep coming up. "The voice of Abel's blood crieth unto me from the ground." Achan's apparent innocence did not save him at the last. Now pay-day has come; it cannot be put off any longer; the high sheriff from heaven is in sight, and we hasten to pay off the debt after staying it off so long; but we are very careful to not pay more than we are compelled to pay; just enough to barely let us out and to get rid of our brother's case, to save ourselves from a worse fate. But is Christ's law fulfilled? We give the coat, but keep the cloak. We go the one mile through compulsion, but not the twain. We would not have gone the first mile if we could have helped ourselves. Have we met the case fully? Is the wound healed? Is fellowship as good as of old? When the rains descend and the floods come and the winds blow will such a made fellowship stand the test? Any house will do to live in while fair weather lasts, but we want one that will shelter us in trying storms, and such an one must be built upon that foundation that Christ has laid. Therefore be sure to let the injured brother have the cloak also; be sure to always go the second mile. No thanks are due at the end of the first mile, but at the end of the second mile there is pay for going both miles. Many years ago I knew of a case in point. One brother came to another one whom he had been led to greatly injure, and after calling him brother asked him if he could take his hand. Said he, "I owe you an apology for the manner in which I treated you at such a time. I was led captive by the devil at his will, and am sorry for what I did, and if you can do so I want you to forgive me."

The broken bones knit over at once and grew stronger than ever, while others equally culpable took a different course by withholding all that they could, apparently, so that the broken bones were never made to rejoice.

THOMAS COLE.

ROYALTON, Fairfield Co., Ohio, May 5, 1881.

SCIO, LINN Co., Oregon, June 21, 1881.

DEAR BROTHER B. L. BEEBE:—I received a request by private letter a few days ago, from our beloved brother, Elder George E. Mayfield, of Umatilla Co., Oregon, for my views through the SIGNS OF THE TIMES on Gal. iii. 19, which reads as follows: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

My views are specially solicited on the words, "And it was ordained by angels in the hand of a mediator." I do not profess to have any special light on the subject, still, if I should say I have no views on the subject I would not tell the truth. Then, such views as I have I will give; and if I am wrong, I hope some good brother who has more light than I have will write, and give better, and more satisfactory views on the subject than I am capable of giving. Now to the subject. And it is necessary in order to have a correct understanding of the subject matter contained in the text, that in the first place we ascertain the cause which produced these words. The Galatian churches, to whom this was written, were mainly Gentile believers, who, although they started out on their christian journey in the doctrine of Christ and his apostles, nevertheless, through the influence of false teachers, like those who came down from Judea, and taught the Gentile brethren at Antioch, that except they submitted to the rite of circumcision, and kept the law, they could not be saved, were seduced, deceived, and led astray. Hence the apostle addressed them thus, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ."—Galatians i. 6, 7. Again, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain."—Gal. iii. 1-4. Therefore this being the situation of the churches of Galatia, the apostle is arguing throughout the entire epistle the utter insufficiency of the law covenant to effect, or even to assist in effecting, the eternal salvation of lost sinners. For he says in the second verse after our text, "For if there had been a law given which

could have given life, verily righteousness should have been by the law." And in the last verse of the chapter immediately preceding the one containing our text, the apostle says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." And in the twenty-third and twenty-fourth verses he says, "But before faith came," [i. e. under the law covenant, or legal dispensation,] we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was [not is, as is sometimes erroneously quoted,] our school master" [that is, by types, shadows and figures under the law dispensation] "to bring us unto Christ, that we might be justified by faith." And in verse eighteen he says, "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Next comes our text, "Wherefore then serveth the law?" The answer is, "It was added because of transgressions." That is, if there had been no transgressions of law; there would have been no place found for the Sinai covenant or law; as the apostle elsewhere says, "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ."—1 Cor. xv. 56, 57. "Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." The seed to whom the promise was made is Christ, who is "the end of the law for righteousness to every one that believeth." As he himself hath declared, "The law and the prophets were until John," who was "the beginning of the gospel of Jesus Christ."—Mark i. 1. Now we come to that part of our text upon which our brother more particularly desires my views, "And it was ordained by angels in the hand of a mediator." "It" (that is the law) was ordained by angels. And to this agree the words of Stephen the martyr, in his defense before the high priest, saying, "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 now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." The American revision, by the Bible Union, renders the passage thus: "Having been ordained, through angels, by the hand of a mediator," which, I presume, is the more correct rendering. "In the hand," or more correctly, "by the hand of a mediator." I will here call our dear brother's attention to the article (a) which always precedes a general name. The apostle adds in the next verse, "Now a mediator is not a mediator of one; but God is one." (i. e., a mediator must be a mediator of two or more parties.) The definition of the word mediation is, Agency between parties; interposition, intercession. A mediator is a person who mediates, or interposes between two or more parties. It may

be one person, or it may be another. It is indefinite. Now as the mediator of our text is indefinite, we must search the sacred record in order to ascertain who this indefinite mediator is. And in the first place I will ask our brother this question, Who interposed between God and the carnal Israelites under the covenant of works, in the wilderness of Sinai? Was it not Moses? Now let us search the scriptures and see if this position is correct. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness, where God was."—Ex. xx. 18-21. Again, "And Moses called all Israel, and said unto them, 'Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us, in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire. I stood between the Lord and you at that time, to shew you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount.'"—Deut. v. 1-5. Also read from the twenty-second verse to the end of the chapter. I might go on to quote many more scriptures to the point; but a word to the wise is sufficient. I will now give a few words of explanation and close. Moses was a mediator of the old covenant that was made after the law of a carnal commandment. The Lord Jesus was the mediator of the new and everlasting covenant that was made after the power of an endless life. Now as the carnal Israelites were a type of the spiritual Israelites, so, in the like manner, Moses as a mediator of the carnal Israelites was a type of Jesus the mediator of the spiritual Israelites. Moses was a temporal mediator. His mediatorial office commenced when God took carnal Israel by the hand to lead them out of Egypt, and ended on Mount Nebo, on the top of Pisgah. But when did the mediatorial office of the Lord Jesus Christ commence, and when did it end? Ah! Who can tell? It is far beyond the greatest stretch of finite minds to comprehend, and the tongue of an angel would falter in telling. It commenced as far back as the ancients of eternity, and is as old as the everlasting covenant, and will continue endless ages. Now, Brother Beebe, I submit what I have written to you for your disposal, and if published, then to all the readers of the SIGNS OF THE TIMES, and especially my dearly be-

loved friend and brother George E. Mayfield. And now my dear brother B. L. Beebe, may a double portion of that spirit that enabled your dear father to conduct the SIGNS OF THE TIMES so much to the comfort, edification and instruction of the dear children of God, dwell richly in you, that we may still as heretofore be comforted, instructed and edified, is my prayer for Christ's sake. Amen.

JOHN STIPP.

MT. PLEASANT, Iowa, June 21, 1881.

DEAR BROTHER BEEBE:—I have been taking the SIGNS OF THE TIMES over forty years, and expect to take them while I live, but I do not expect that will be very long, for I am in my seventy-seventh year.

Dear brother in Christ, I sympathize with you in your bereavement. A great man has fallen in Israel. The Lord gives, and the Lord takes away; blessed be the name of the Lord. You cannot sorrow as those that have no hope; for he has "fought a good fight, and kept the faith, and there is laid up for him a crown of righteousness, which the Lord will give him; and not him only, but unto all who love his appearing." His editorials have been a great comfort to me. Every number of the paper I got, the first thing I did was to turn and read the editorials, and they were very edifying to me. But we must look beyond the watchman. It pleased the Lord to store his mind with heavenly wisdom above most of our ministering brethren. It seems to me I never knew a man to manifest the spirit of Christ at all times like brother Beebe. His editorial on the absolute predestination of all things, I fully indorse. That has been my view for many years. I do hope the brethren throughout the United States will still patronize the SIGNS in the future, as they have in the past. All the letters that have been published in the SIGNS, from our dear brethren and sisters, in the main, speak the same thing, that salvation is alone of the Lord. "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For whom he did foreknow, them he also did predestinate; and whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather that is risen again; who is even at the right hand of God," who ever liveth as our Advocate.

I remain your unworthy brother in hope of a better resurrection,

S. R. PATTON.

NEAR WESTON, Mo., May 11, 1881.

DEAR BROTHER BEEBE AND SON:—Believing it to be a cause of rejoicing to God's dear children to hear of poor, repenting, returning sinners to their heavenly Father's house and going home to their friends and telling how great things the Lord has done for them, and hath had compassion upon them, hath brought them into his banqueting house, and they have set down under his shadow with great delight and his fruit is sweet to their taste, and his banner over them is love, I will pen a few lines for publication in the SIGNS, if you think it will not exclude more interesting matter.

Some time in the first of last January I was sent for by old brother Francis D. Davis, who has recently become a subscriber for the SIGNS OF THE TIMES, living within the bounds of Sugar Creek Church, Buchanan Co., Mo., to go up and baptize him, who had lately received a hope in the Lord Jesus Christ. Sister Mitchel, his niece, living about six miles above me, came down by herself, over sleety roads, to request me to go up to her uncle's residence to administer the ordinance to him as soon as I could conveniently. In conformity with the request, I went, and found several of the members of Sugar Creek Church assembled at the house, with a goodly number of his neighbors and friends. After singing several hymns, I requested brother Davis to give a relation of his hope in Christ, and he did so, which was very short but comprehensive and satisfactory; after which I tried to talk some time on the gospel mode of baptism, a proper administrator, and a fit subject for the ordinance; during which time much feeling was manifested in the little audience. I felt to hope that the Lord's presence was realized in our midst, and that it was good for us to be there. Then I proceeded to baptize the old brother, assisted by Elder W. S. Wells, the dear brother being seventy-eight years of age and paralyzed in one side.

Again, on the fourth Saturday and Sunday in last month, sister Sarah Smith and her husband, brother John Smith, daughter and son-in-law of the late Elder John Walker Thomas, were received by experience into the Unity Church, Platte Co., Mo., and were baptized by our dear brother, Elder R. M. Thomas. So we see, dear brethren and sisters, that the Lord gives his Zion some tokens in his own time and way, when it pleases him, that he has not forgotten to be gracious. "But Zion said, The Lord hath forsaken me, and my Lord has forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."—Isa. xlix. 14, 15. I think there are others in the bounds of the several churches to which I have been trying to preach for nearly the last forty years whose duty it is to take up their cross and follow their dear Savior in the ordinances of his house. The Lord, if it be his good pleasure, will bring them

into the church militant in his own good time; he will work in them to will and to do of his good pleasure. As it was in the days of the apostles, so it is now, "The Lord added daily to the church such as should be saved;" not such as men would have to be saved. This he will continue to do until the last material is brought into the spiritual building with shoutings, crying, "Grace, grace, unto it." The quickening of sinners dead in trespasses and sins is the unaided and unhindered work of God Almighty; it is his work also to cause them to go forward in the discharge of their duty. "You hath he quickened, who were dead in trespasses and sins." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Ephesians ii. 1, 4-6. "He [God] brought me to the banqueting house," which I understand to be the church, "and his banner over me was love."—Song ii. 4. It is true that by the ministry of the word God teaches and directs his people in the way which they should go; it was so in the case of Philip and the eunuch; it was so also in the case of Peter and Cornelius; and it is so now. The Lord is pleased often to open to the understanding of his dear children, through the instrumentality of his servants, the mysteries of the kingdom of heaven; it is often done from the press as well as from the pulpit. How often is it the case that God's servants are solicited to elucidate certain portions of the divine word, by dear brethren and sisters, through the SIGNS OF THE TIMES, and how often has it been echoed back through the same blessed medium, the comfort and instruction that has been realized by such elucidation; and those who teach are just as dependent for light from on high to guide them in the way of truth, as those who are taught are to receive the truth in the love of it. It is just as important that those whom we attempt to teach be qualified to receive instruction, as it is for us who attempt to teach to be qualified to instruct, and this qualification is just as applicable to teachers and pupils spiritually, as it is naturally. Therefore I conclude that when the command was given by the great Head of the church to his apostles, "Go ye therefore, and teach all nations," &c., it only embraced those who were quickened and made alive, and therefore capable of being taught. He did not say, all power is given unto you to communicate divine life to dead sinners, but, "All power is given unto me." He elsewhere declares that "The time is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." He said to Peter, "Simon, son of Jonas, lovest thou me more than these?" "Feed my sheep; feed my lambs," &c. He never commanded him to make sheep, nor to

be instrumental in helping him to do it.

Brother Beebe, I will stop here; I have already spun out this communication to too great a length; do with it as you think best, and all will be right.

Yours in the affections of the gospel,

P. J. BURRUSS.

CENTER VILLAGE, Ohio, June 16, 1881.

DEAR BROTHER BEEBE:—I herewith send you, and the family of our precious old brother, my deepest sympathy in your sad bereavement, in the loss of a kind husband and a good and tender father, and commend you to that God in whom he so long trusted, and to the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified. I sincerely hope that the SIGNS may be continued and sustained, that it may still be a great source of both comfort and instruction to the dear people of God. I have used what little influence I have, for about twenty five years, being a subscriber and agent several years before I was a member of the Baptists, and if it continues to publish the same doctrine, faith and order of God's house that it has while conducted by its able and faithful founder, I shall do all I can to sustain it. In reading the editorials in the SIGNS, for the last few years especially, I have often been reminded of the words of God by his servant Job, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." I would think of how long that faithful servant of God had held on, contending for the faith once delivered to the saints, and it seemed to me that in his old age he went deeper and deeper into the mysteries of God's blessed word. How my poor heart has been made glad in reading his precious editorials, and I have often remarked that I did not believe that God had given a greater gift to expound with the pen so many of the deep portions of scripture, since the days of miracles, than he had given to brother Beebe. But alas! he has fallen—fallen asleep in Jesus; and I feel that it can be truthfully said of him, as it was of Barnabas, he was a good man, full of the Holy Spirit and of faith. I have not words to express what were my feelings when my brother-in-law, as I closed my meeting on Saturday, came to me and said, "Elder Beebe is dead." It shocked me so that I had to take hold of the stand. From my first acquaintance with Elder Beebe, nearly twenty-five years ago, there is none that I have esteemed more highly in love for his work's sake than him. But he has gone from the evil to come. His spirit, no doubt, is joined with angels and the spirits of just men made perfect. May the God of all grace bless his family, and especially his widow, is the prayer of your unworthy brother,

L. B. HANOVER.

OUR GREAT LOSS.

In the discharge from this earthly warfare of the veteran editor of the SIGNS OF THE TIMES, while we of his immediate family are overwhelmed with the depth of our bereavement, which no language can express, we feel that the same cloud of impenetrable gloom which envelops us, has also darkened the courts of Zion throughout the wide extent of the land where his verbal or written testimony had made his name familiar to the lovers of gospel truth. Intensifying the bitterness of grief arising from the thoughts of his departure, comes the inquiry to many hearts, Who will fill his place? Who, as he has done for almost two generations, shall speak words of comfort to the tried and afflicted? Who will defend the cause of truth against the assaults of enemies without, and wield the influence of his mild and loving counsel in reconciling those painful dissensions which even among the saints so often arise from the lurking corruption of our carnal mind? The painful truth comes sadly in reply that none can fill the place of the dear father in Israel who has been taken home. That place was prepared for him, and he was fitted for the place which he filled, and at his appointed time he received the welcome release which ended all his trials and sorrows. Now, each of us who remain, must fill the place appointed for us. The great Captain of our salvation yet lives, and orders all events for good to the dear saints of his love, and he has authorized us to pray him that he would send forth laborers into his harvest. He is the fountain in whom it pleased the Father that all fullness should dwell, and as every blessing hitherto enjoyed came from his gracious hand, so he is able still to supply all your need, according to his riches in glory. Since the immediate apostles fell asleep it is doubtful if any life has been more exclusively devoted to the service of the church than was that of the dear father whom we are called to mourn; certainly none could have been more deeply impressed with fervent love to the dear people of God; none more cheerfully delighted to serve the afflicted and poor of the flock, and seldom has it been granted to a mortal to comfort so many mourners in Zion, as have been cheered by the pen and tongue of the venerable father who has gone to his rest. Certainly none have been more solicitous for the prosperity of the saints, or more deeply sensible of the importance of being established in the truth, as the only hope for real peace in Zion, and the only impregnable position on which the saints should ever stand. Cheerfully did he render himself a sacrifice to the cause he loved, and truly did love alone prompt the willing sacrifice. Bleeding hearts throughout the continent attest the worth of his devoted labors. But, after he had served his own generation by the will of God, he was taken home to rest. The loving appreciation of the brotherhood is attested by the many tributes of

affection which are daily coming from all directions from those who could not be present at his burial, when the hearts of the smitten ones who must speak, almost stifled their voices, as with their surviving brethren they felt rather to need comfort ministered to themselves than ability to console the stricken ones around them.

Having finished his labors with devoted faithfulness and loving zeal, the voice which called him home was welcome to his willing heart, and with christian confidence he fell asleep in the Redeemer he so ardently loved, neither wishing to remain longer under this bondage of corruption nor impatient to depart.

Since words cannot express the sorrow of such as mourn this great loss nor can any created arm bring comfort, may the abiding Comforter, the Spirit of truth whom the world cannot receive, take of the precious consolations of Jesus, and show them through faith unto each one who mourns. As the all commanding voice stilled the tempestuous waves of Galilee, so shall our troubled hearts be calmed by his sweet words richly ministered in them by his Holy Spirit. Where shall we go but unto him? He alone can make darkness light, and at his command our sorrow shall be turned into joy. Knowing our frame, and remembering that we are dust, he has not forbidden us to weep for ourselves when bereft of temporal blessings, or called to resign our loved ones; but in his mercy he has given the consoling assurance that even in our mourning his love has blessed us, and in all our tribulations he is our peace. Then it follows that even this sorrow shall turn to joy in the experience of them that love God, of them who are the called according to his purpose. May we have grace to pray evermore, "*Thy will be done.*"

We, of the immediate family of the late ELDER GILBERT BEEBE, feel grateful to God for the warm sympathy in our deep bereavement, which has been so feelingly expressed by very many of the saints by private letters and in public expressions of churches and associations; and appreciate the graceful tributes of respect from the press and representative men of various professions, who have honored themselves in attesting the worth and integrity of our loved father. May his example be to them and his surviving children a beacon on our pilgrimage, that we may emulate his worth, and meeting death in the same full assurance of faith, leave a record of our pilgrimage unblemished as his. We feel that prayers for our support ascend from bleeding hearts in distant sections. May the comfort they invoke for us, dwell richly in each of their own hearts, and as the light of the Sun of Righteousness falls on the deep darkness of our sorrow may the Lord set the fair bow of his living promise in the cloud, and give us all to rest in his everlasting truth.

WM. L. BEEBE.

MIDDLETOWN, N. Y., July 7, 1881.

THE SPRING ASSOCIATIONS.

In the kind providence of our Lord it was our privilege to attend the five associational meetings which convened on Wednesday of each week consecutively, as published in the SIGNS, beginning with the Baltimore, May 18th, and ending with the Che-mung, which met June 15th. At each of these associations perfect love and brotherly kindness attested the presence of the Lord, and the abundant blessing from his gracious hand was manifest in the harmony and simplicity with which the doctrine and order of the gospel was presented in all the preaching, and the childlike and unrestrained freedom which marked the conversation of the dear saints in all their interviews. The truth in love was the theme presented throughout, and the peace of God was apparent in the unity of joy with which that truth was received and indorsed, showing clearly the work of the Lord in fashioning the hearts alike of all his dear children whose happy privilege it was to meet on these occasions. While the various gifts displayed each in its own peculiar form the harmony of the one glorious doctrine of God our Savior, and all vied with each other in striving to show forth the excellent glory of the truth as it is in Jesus, everything like personal rivalry or strife for the mastery was conspicuously absent from these meetings, where the little children of our Redeemer's kingdom met to talk of his finished work, his unwavering faithfulness, his wondrous love, and all the unsearchable riches of his grace in the salvation of his people from their sins, and in keeping them through faith unto that final salvation, or triumphant deliverance in infinite and unspeakable glory which is ready to be revealed in the last time.

A cloud of gloom indeed overshadowed all hearts in realizing the absence of him whose loving voice had rarely failed to be heard at these anniversary gatherings for half a century, and each felt to mourn a father gone; yet the soft hand of divine love touching that cloud caused it to glow with unearthly beauty, in the rapturous assurance that however endeared to our hearts by his long and valued service to the cause he loved, for him to depart and be with Christ was far better; so that the very love to him which made us mourn our loss, brought heavenly balm of consolation to our bleeding hearts, as faith beheld him sweetly resting in the blessed presence of the Lord, where no strife can ever disturb his everlasting joy.

Though each of these associations and the Covenanted Church in Ontario adopted expressions of mourning for the departure of their loved veteran, our dear father, the most appropriate tribute was rendered to his memory in the prevalence of mutual love, which seemed intensified by their common grief.

This love, producing unity in the faith, and mutual efforts to serve one another in presenting the truth as it

is in Jesus, richly pervaded all these meetings, both in the simple and quiet transaction of business, and in the more interesting and important work of preaching and uniting in prayer and praise to our precious and ever living Redeemer. This is an earnest of the everlasting joy of heaven.

"Thus on the heavenly hills
The saints are blest above,
Where joy, like morning dew, distils,
And all the air is love."

WM. L. BEEBE.

MILFORD, La., June 5, 1881.

MR. B. L. BEEBE—DEAR BROTHER IN CHRIST:—Although feeling my weakness and utter inability to write anything for your comfort or instruction, yet I feel it my duty as a subscriber, agent and well-wisher for our welcome messenger, the SIGNS OF THE TIMES, to drop you a few words, to express my tender sympathies for you in your bereavement of your dear father and partner in editing and publishing the messenger of truth so joyfully received by the lovers of truth. I would have written sooner, but owing to bad health I have withheld until now. I can assure you, my dear brother, that although your dear old father was a stranger to me in the flesh, and I have been a subscriber to our family paper but a short time, yet I do feel that I have been drawn to him by the cords of love and christian fellowship, which flesh and blood could not impart, nor yet the institutions of men, but the spirit of God, in which I hope we have been made alike to rejoice, and by which I trust we have been made heirs of that salvation which alone is of God, who has saved and also called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; who also has been pleased to impart to us the gift of the ministry, which I feel too unworthy and sinful to bear, nor do I feel like the blessed Lord would ever make me to adorn the precious gift, but I often fear that I am a reproach to the all-glorious cause of Christ which I so dearly love. Dear brother, the spiritual union and relationship that I trust existed between us causes my heart to yearn toward you, more especially in the absence of the dear old veteran of the cross, whom I esteemed so highly as I have no other mortal man. Not even the death of my own dear old father, who was a consistent Old School Baptist, in the seventy-sixth year of his age, which occurred but a few days sooner, gave me such a shock as his. I have read and reread the sketches of his life, with his autobiography, and it looks to me like it is hard to be reconciled to give him up. I so much hoped to see and hear him proclaim the unsearchable riches of Christ; but alas! my hope is blighted, and I must be still and know that the Lord is gracious, that he giveth and taketh away. And blessed be his holy name, he is able to turn our mourning and sorrowing into joy and praise, and teach us to know that all things work

together for good to them that love God, to them who are the called according to his purpose; for he worketh all things after the counsel of his own will, according to his own eternal purpose, and he can fill the vacancies of all the dear departed ones with just such as will be for the comfort and edification of all the dear people of God.

Dear brother, if it be the will of the blessed Master to make choice of Elder William L. Beebe to fill up the editorial department of our welcome visitor, the SIGNS OF THE TIMES, I am well satisfied with it, and know that he is able to uphold, protect, sustain and encourage him to press onward in the defense of truth, to wield the sword of the Lord and of Gideon with all the boldness and ability that he requireth. May the Lord bless and increase the circulation of the SIGNS OF THE TIMES to all who desire to know and love the truth, is the prayer of one who is not worthy a name among the agents of the same, but who is still willing to use all his power and influence in its circulation and support.

I have not, after looking over this, written all I desired, but as my mind led me, and concluded to send it just as it is, hoping at some future day to be guided to communicate something to its columns. Dear brethren, hoping that God will sanctify our bereavement to his own eternal purpose, and to the welfare of all the dear redeemed ones, I will close.

Yours to serve,

M. PATTERSON.

LOCKTOWN, N. J., July 5, 1881.

ELD. WILLIAM L. BEEBE—MY HIGHLY ESTEEMED AND MUCH BELOVED BROTHER:—Please suffer a poor, unworthy one to address a few lines to you, as I have felt a desire so to do, ever since our Association at Kingwood last year. The subject that you spoke upon did not interest me so much at the time of your preaching, but like bread cast upon the waters, it comes floating up in my soul with such beauty that it cannot be expressed. I tried to tell my brethren about it, but failed. What took my attention particularly was the one out of the six men who was clothed in linen, with a writer's ink horn by his side, and his business was to put a mark upon every one of the little ones who sighed and cried. O what volumes these things set forth in the election of God's little ones, and their full redemption through the blood and righteousness of our glorious Daysman, to whom the porter openeth. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, we hope, and given us to love these things, so that we can say in truth that "The Lord hath done great things for us, whereof we are glad."

My dear brother, I feel as if I would like for some one of this church of Kingwood, who is able and capable, and lived among us about forty years ago, to write a little to the SIGNS OF THE TIMES and tell how wonderfully the Lord blessed us at

that time, when the enemy was pouring in upon us like a flood, and had us so tangled up that we were almost persuaded to believe a lie. We did not know what the matter was. They told us that we were too sound; that we were sound asleep and needed stirring up. So they got their machinery (anxious benches) started, and went to stirring, and the more they stirred the worse it got. About this time it pleased the Lord to send, to the great comfort and instruction of our tortured souls, the words of truth and soberness by our highly esteemed and much lamented brethren, Elders G. Beebe, Hezekiah West, Eli Scott and G. Conklin. They came preaching Jesus and the resurrection. They soon told us what the matter was. First, our dear brother Beebe, if I may claim that relationship, preached from 1 Corinthians ii. 3-5: "And I was with you in weakness," &c. When the dear Elder began to speak of our faith not standing in the wisdom of men, but in the power of God, and these blessed truths entered my thirsty soul, how soon the shackles fell off. Next came the soul-cheering text of Elder West, from the Prophet Isaiah, "He shall feed his flock like a shepherd," &c.: next was Eli Scott's, from Philippians i. 27-29, "Only let your conversation," &c; then along came Elder Conkling and stirred up our pure mind by way of remembrance, in the language of the psalmist, "The Lord hath done great things for us, whereof we are glad." O how we miss these dear old counselors, who have so often and so lovingly preached unto us the unsearchable riches of Christ.

Dear brother, if I had the ability I would like to write more, but perhaps, considering my weakness and imperfections, I had better stop. I would love to say something about how I felt when the sad news came of the death of your dear father, and also a father in Israel to thousands. Dear brother, we have many instructors, but few fathers. Many of the blessed truths that have flowed from my dearly beloved brother's heart will never be forgotten by this poor worm as long as it crawls upon this earth.

Well, I guess I will stop now, after saying, To you who are troubled, rest with us. Trust in the Lord forever; for in the Lord Jehovah is everlasting strength. Farewell.

With much love and sympathy for you and your dear afflicted and bereaved mother and family, and hoping the Lord will strengthen you, and cause his children to support you in the publication of our dear family paper, which we feel that we cannot dispense with.

Dear brother, if it is not asking too much, please write through the SIGNS on 1 Cor. iii. 17, "If any man defile the temple," &c.

CORNELIUS MYERS.

DUART, Ontario, July 1, 1880.

I do not know why I should be so frequently prompted to write, or to give vent to my feelings, in regard to any of those mysterious things which

pertain to the kingdom of our Lord and Savior Jesus Christ. I hope it is not presumption in me that dictates such, but an instilled principle and regard for the truth as it is in Jesus which causes meditation upon those unsearchable riches of Christ, which are not perceptible to the natural eye or understanding, for they are hidden from the wise and prudent, and revealed unto babes, according to the Father's own good pleasure. We learn that God's ways are mysterious. Truly, how unsearchable are his judgments, and his ways past finding out (of ourselves); for it is the Spirit that searcheth all things, yea, even the deep things of God. Therefore it is he who worketh (not special cases) all things after the counsel of (not ours) his own will, and he worketh in us (the heirs according to the promise) both to will and to do of his own good pleasure. Then if we are his children, the expression is quite applicable unto us. But some poor soul may say, It has been for a long season a matter of serious and profound consideration with me whether I can justly be called a child of the light or not.

"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?"

"Blessed are [not shall be] they that mourn, for they shall [not probably] be comforted. Blessed are they that do hunger and thirst after righteousness, for they shall [not merely get a taste] be filled." Why, the very desire gives sufficient evidence of life. Where there is life there is hope. Equally the same in a natural point of view. Until God himself had shined in our hearts, and given us the light of the knowledge of the glory of God in the face of Jesus Christ, we had no desire to look unto him, nor were we conscious of the depravity that dwells in our carnal nature. Hence the exclamation, "O wretched man that I am! who shall deliver me from the body of this death?" He who is rich in mercy, for the great love wherewith he loved us, even when we were dead in trespasses and sin, in due time caused us (did not work ourselves into this feeling) to feel the exceeding sinfulness of sin, and the supreme majesty of his power gave us some knowledge (as I trust personally so) of himself, whom to know is life eternal. And regarding the subjects of his choice, he declares that he will give (not offer) unto his sheep (not the goats) eternal life, and they shall never perish (although they may get astray), neither shall any man pluck them out of his hand. Indeed this life is a gift, a gratuitous bestowal upon the favored subjects whom God sees proper to make the recipients of it. "For the natural [understanding] man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know [notwithstanding his acuteness] them, because they are spiritually discerned." No man can of his own free will receive this life, for it is hid with Christ in God; neither can his arrow

of conviction be prevented from entering into the heart, for the word which goeth forth out of his mouth shall not return unto him void, but it shall accomplish that which he please (not as men would have it), and it shall prosper in the thing whereunto he hath sent it. Thus saith the Lord of hosts. He emphatically declares that he is God, and beside him there is none else; neither is there any other name under heaven given among men whereby we must be saved. He it is who doeth his pleasure in the armies of heaven and among the inhabitants of the earth; and where he begins a good work, he will perform it until the day of Jesus Christ. "The bruised reed will he not break, and the smoking flax will he not quench, till he send forth judgment unto victory." He will in his own good time (although it may seem long to us) raise the drooping head of his own dear children, and fill their mouths (spiritual appetites) with fat things (the fruit of the Spirit), and cause them to sit under the shadow of his wing, for he is as the shadow of a great rock in a weary land. Then cannot the soul, that was almost ready to faint, run and be not weary, walk and faint not? Sorrow cometh in the night, but joy cometh in the morning. I understand the term night to signify the withdrawal of God's presence from an individual for a season, and Satan is allowed to harass. Then the soul is in trouble. Those feelings are quite characteristic of the children of God, even after their deliverance from under the law. As it was with the ancient saints, so it must positively be now, for there is only one way. Jesus says, "I am the way, the truth, and the life; no man [it makes no difference who] can come unto me except the Father, which hath sent me, draw him." His children are they who have to come up out of great (not a little) tribulation, and wash their robes, and make them white in the blood of the Lamb. Probably their language at times may be, O that I could find him whom my soul loveth, where he feedeth his flock at noon. I cannot see any evidence that I am a chosen vessel. Surely all things will go against me yet, and some day I shall fall. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all [how minute the account is kept] numbered. Fear ye not therefore, ye are of more value than many sparrows." "Lo, I [God] am with you always, even unto the end of the world." "I will never leave thee nor forsake thee." "I have loved thee with an everlasting love [not from the time that you began to love me], therefore with loving-kindness have I drawn thee." Then it should be an expression of encouragement to all those who are thus favored, and who love God in sincerity and in truth, that he who keepeth Israel neither slumbers nor sleeps. God is the builder and the keeper of the holy temple himself. Upon this Rock, he says, will I build (not give a contract)

my church, and the gates of hell shall not prevail against it. No weapon that is formed (which implies to my mind that there should be such) against thee shall prosper, and every tongue that shall rise up in judgment against thee shalt thou condemn. This is the heritage of the sons of God, and their righteousness is of me, saith the Lord. Then who shall lay anything to the charge of God's elect? For it is Christ that died, yea, rather that is risen again for our justification; who is now exalted upon his Mediatorial throne, to give repentance unto Israel, and the remission of sins. Why should we then fear? For all things (not special things) work together for good to them that love God, to them (particularly) who are the called (not who would wish to be) according to his purpose. Having predestinated them, and in the fullness of time called them by his grace, with an holy calling, to participate in that immortal glory which we humbly hope to know hereafter. It does not yet appear what we shall be, but we know we shall be like him, for we shall see him as he is. How vain is it then for us to have our treasure built upon worldly considerations, knowing that we have an house, a building not made with hands, eternal in the heavens; and the things of time are of the most transitory character, and shall soon fade away with the glory thereof; but the word of the Lord endureth forever. Therefore, taking those things into consideration, may we be enabled to lay aside every weight, and the sin that doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus, who is the author and the finisher of the faith of his people, and who is worthy of all glory, power and majesty, world without end.

With sincere regard to the household of faith,

D. MCCALLUM.

PALESTINE, Texas, April 22, 1881.

ELDER G. BEEBE & SON—DEARLY BELOVED IN THE LORD, FOR THE TRUTH'S SAKE:—I have desired to try to write for some time, but my unworthiness and imperfections kept me back; but my desire is still the same. I commenced some time back, and after I began I seemed to be left alone, like good old Abram before he was called Abraham. After he had prepared the sacrifice for an offering, when the fowls came down, while he was waiting, he drove them away; but I could not drive away the vain thoughts that came in, and a great darkness came over me; and when I had nearly finished my writing I read it over and it looked so much like the poor writer that I laid it by. But the impression remains, and if I send it, and you can have patience to look it you will know what to do with it. I find my heart so drawn out in love to the dear children of God, those who send their sweet messages of love and cheer, comfort and admonition, through the blessed medium, the SIGNS OF THE TIMES,

that we do not feel like strangers; we understand each other's language, we have the same hopes, the same fears, joys and sorrows; we trust in the Savior, who will save all his chosen ones, (who were given to Christ before the foundation of the world) without human effort, means or money. We have all tried our own means, when we were brought to see ourselves justly condemned in the sight of a holy God, have violated his law, being sinners by nature as well as by practice; we saw no way of escape from his justice; then we tried to use means; but all proved abortive; then the blessed Jesus was made manifest, who came to save his people from their sins; and he is able to save to the uttermost all who come to God through him. Thus we can all bear witness that our salvation is all of grace from first to last. Amazing grace! When I look over my long, eventful life, I feel like I ought to be the most thankful of any one living. I am now in the seventy-seventh year of my natural life, and over sixty of what I tremblingly and humbly hope is my spiritual pilgrimage; and the loving kindness and tender mercies of the Lord have been and still are so great and so many that I am truly filled with wonder, love and praise. But I am ashamed when I see such poor returns as I make for all his goodness to me. How different from what I so fondly hoped, thinking that as I advanced in age I should grow in grace and in the knowledge of our Lord and Savior Jesus Christ. But alas! here I am, a poor, old, worthless sinner still; for truly in my flesh dwelleth no good thing. Sins that have not been manifest in my early days come up now, showing the depth of sin in the Adamic nature. Sin is my greatest trouble. When I would do good, evil is present; the thing that I would, that I do not; but the thing that I would not, that I do. I am often chastised, and go mourning from day to day for weeks together, and often wonder how it is with me, and if I have been under a mistake all the time. Satan comes with all his fiery darts, and my sins stare me in the face. O, dear saints, do you know the anguish of soul when under the hidings of his countenance? Am I "like the horse or the mule that have to be held in with bit and bridle?" But with all of this, the blessed Savior has kept me, I trust; for when the storm has been long and severe and the darkness ever so black, he has enabled me to lay hold of the anchor, although sometimes my hold was almost broken; but thanks and increasing praises be given to his dear name, we are kept by the power of God through faith unto salvation ready to be revealed in the last time. Ah, yes, he is the Keeper of Israel; he watches over his people, and not one of them can be lost. They may go astray, but he will bring them back, sometimes with stripes, too. But instead of complaining when chastised, let us be thankful that he leaves us not to ourselves; for if we be without chas-

tisement, whereof all are partakers, then are we bastards and not sons; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. There are some who need more chastisement than others, and I have thought that I am one of that class, but the dear Lord knows just how much and of what kind. Blessed forever be the name of our dear Redeemer, he works in his people "both to will and to do of his good pleasure." "He hath also wrought all our works in us." And he, of God, is made unto us wisdom, righteousness, sanctification and redemption. He also has wrought out a perfect robe of righteousness for his bride, in which glorious, seamless, spotless robe she will be presented a glorious church, not having spot or wrinkle or any such thing, but shall be holy and without blemish. How wonderful to finite minds. But it is written, "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 to us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." O how we should thank, praise, and adore our God for what he has done for his people. "He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Yes, before time had a beginning the glorious plan of the redemption of his church was irrevocably fixed, and in the fullness of time the blessed "One" took on himself not the nature of angels, but he took on him the seed of Abraham. It behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Then, dear children, let us hold fast our profession without wavering, ever looking to Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Let not our trials, tribulations or afflictions without, or temptations or fears within, ever cause us to be driven away from our hope; for the Lord will perfect that which concerneth us. His omnipotence and boundless love and grace are all engaged to save the meanest of his sheep. They cannot be separated from him, for they who are sanctified, and he who sanctifieth, are all of one. You are members of his body, of his flesh and of his bones. What a union! The dear Savior, on the last, sorrowful night of his stay with his disconsolate disciples, said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." How impossible to separate them. When we meet with trials, it is nothing but what we may expect. He told us that in the world we should have tribulation; it is our lot. He suffered more than any of us have been called to suffer, and

suffered it for his church. Then why should we complain when ours are light afflictions, working for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but the things which are not seen? "All things work together for good to them that love God, to them who are the called according to his purpose." Many of his dealings with us seem dark and mysterious to us, but as he said to Peter, "What I do thou knowest not now, but thou shalt know hereafter."

Dear brother Beebe, I must ask your forgiveness for troubling you with this poorly written document. I have written with much bodily pain, which, I suppose, is one reason of such darkness of mind; but lest I should not feel any better, I have felt strong desire to write this one time before I go hence; but do not take room for it to the exclusion of others.

Will brother I. N. Vanmeter, when he shall have time, please think of this poor, unworthy writer, and let us hear from him again? If he could realize the comfort, the joy and gladness we experience in receiving his rich letters, if he has opportunity he will write. The last I received from him was in November last. Perhaps our letters are miscarried.

Dear brethren and sisters everywhere, I desire that you all remember me at the throne of grace. It is not long that we have to stay here, my dear, old, faithful, beloved brother. May the crown be yours in the kingdom of your Father.

MAHALA SPURGIN.

UTICA, N. Y., Dec. 21, 1881.

ELDER BEEBE AND SON—DEAR BRETHREN:—The time has come for us to renew our subscription to the SIGNS OF THE TIMES, which still continues to come to us laden with the precious truths of the gospel of the precious Christ, which is heavenly food to the hungry soul, for which I trust the Lord has given us an appetite; and I trust we are sometimes made to hunger and thirst for the precious bread and wine of the kingdom, without which we droop and faint by the way. But what a mercy that there is a little strength left, and to desire to cry at Mercy's door for a crumb of that heavenly food; and I trust we do not always cry in vain; for the dear Lord does, in his own good way and time, feed our poor, hungry souls from that abundant fullness which is treasured up in our Lord Jesus Christ, whose flesh is meat indeed, and his blood is drink indeed. O what a glorious, heavenly feast when we can sit at the table of the Lord and by precious faith feed on the precious Christ, and feel our spiritual strength renewed. But, dear brethren, I often have to sigh, and cry, O these precious seasons, how few and far apart they are. I would not murmur if I could help it, for I know that it is all of mercy that I am out of that place where hope never comes.

ROBERT ALEXANDER.

BOOK NOTICES.

A FIVE DAYS DEBATE
ON
CHURCH IDENTITY.

We have just finished printing in book form, the stenographic report of the above debate between brother J. B. Hardy of the Regular, or Primitive Baptists, and Mr. Isham E. Wallace of the Missionary Baptists. The book will contain 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

Plain Cloth Binding.....\$1 50
Imitation Turkey Morocco.... 3 00
Genuine " " 4 00

Address,

J. B. HARDY,
SALEM, Livingston Co., Ky.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

APPOINTMENTS.

I wish to mention again through the SIGNS, for the information of any who may be interested, that I continue to serve the Ebenezer Baptist Church, 154 West 36th St., New York City, as pastor, being with them, the Lord willing, on the first Sunday in each month, and at their church meeting at 2 o'clock on the Saturday before; and that the church is served by other brethren the rest of the time. Preaching is expected every Sunday, at 10½ a. m. 3 p. m.

SILAS H. DURAND.

If the Lord will, Elder B. Bundy expects to be with the church at Utica, N. Y., on the second Sunday in August, 1881.

ELDER S. H. Durand will, providence permitting, preach for the church at Utica, N. Y., on the fifth Sunday in July, 1881.

THE EVERLASTING TASK
FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1881.

JEREMIAH XXXII.

BRETHREN BEEBE:—If you have time and light on Jeremiah xxxii. 7, 8, 27, 35, please give us your view on the chapter, but especially on the portions of it which are expressed in the verses referred to, and oblige a poor sinner saved by grace, if saved at all, for no creature help can save a sinner.

Truly yours,

E. S. LEGGETT.

LITTLE RED, Ark., Feb. 17, 1881.

REPLY.

We cannot claim that we have any special light on the chapter on which our views are solicited; but we will offer a few general remarks on the subject as we may be led, and submit what we may write to the consideration of brother Leggett, and to our readers generally.

At the time indicated, when this word of the Lord came unto Jeremiah, it found him incarcerated in a prison for having incurred the displeasure of Zedekiah, king of Judah, by faithfully declaring the message of God concerning the impending captivity of Judah and Jerusalem for their idolatry and wicked departure from the law of the Lord; but as no prison walls can repel the word of the Lord, which goeth out of his mouth like the rain and the snow from heaven, and which no created power can successfully resist, so came the word of the Lord, at this, as at all times, unto the prophet Jeremiah, which could not be turned back until it had fully accomplished that for which it was sent.

In the absence of absolute predestination, no prophet could with certainty have foretold of coming events, either of mercy or of wrath. The inspiration by which God spake unto the patriarchs by the prophets gives irrefragable demonstration of the determinate counsel, foreknowledge and infinite prescience of the all-wise God. This was clearly demonstrated in the fearful prediction of the tempest of wrath which was soon to drive the king of Judah and his subjects into captivity, stating with unerring precision by whom they were to be captured, the place of their captivity, and the exact time they should be held in Babylon, and when and by whom God would deliver them.

Jeremiah had to encounter the violent opposition of false prophets, who flattered the king that these terrible predictions of Jeremiah should not come to pass. The command of God to the prophet, in whom was the right of redemption of his nephew's field, to make that redemption purchase, seems to have been designed as a sign of the final redemption of the remnant that should be ultimately delivered from captivity, and return to their inheritance in Jerusalem. This we infer from the fourteenth and fifteenth verses: "Thus saith the Lord of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For

thus saith the Lord of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land." And looking still further through the type to the redemption of the remnant of God's chosen people from sin and transgression by the blood of their divine Kinsman, according to the election of grace, the redemption of the field was designed to indicate the final restoration of the Jews to their inheritance in Jerusalem, and also to point to the redemption of the people of God which are in Christ Jesus our Lord, and it certainly was a sign to them of the certain fulfillment of the word of the Lord, which was fully realized by them in their Babylonish captivity, and in their ultimate deliverance and restoration. The terrible judgments predicted by Jeremiah were fully realized by the Jews for their transgressions and base idolatry; and also the deliverance promised in the thirty-seventh verse, and to the end of the chapter, was fulfilled to the letter at the appointed time, according to the word of the Lord by the prophet.

The thirty-fifth verse, on which our brother desired our views, reads thus: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." Baal, or Bel, which signifies ruler or lord, was an idol god of the Phoenicians and Canaanites, and his high places were those consecrated places in which his worshipers paid homage to him, and the people of Israel were often detected in bowing at his shrine in their abominable idolatry. Molech also was an idol; he was a god of the Ammonites. The word Molech signifies a king. To this most cruel idol human sacrifices were made, and even the children of Israel caused their sons and daughters to pass through the fire to him. This cruel, inhuman and unnatural service was not authorized by the Lord; for as we are told in our text, it had never come into the mind of God to command any such abomination, but he had forbidden it on pain of death.—See Deut. xii. 29-32; xv. 10; 2 Kings xvi. 3; xxi. 6; 2 Chron. xxviii. 3; xxxiii. 6. Such revolting homage as the worship of Molech, causing children to be burnt upon his altar, can only be accounted for on the ground of the deep and dark depravity of mankind; in such cruel devotion only the enmity of the carnal mind against God can show any inducement. The propensity of the carnal mind to sin against God knows neither limit nor bounds. Yet Israel, the chosen people of God, favored above all other nations of the earth, in their carnal state and condition were prone to idolatry and will-worship as the sparks fly upward. What could induce them to sacrifice their children to Molech, except to openly rebel against God, who had so strictly forbidden it.

"The valley of Hinnom, or of the

son of Hinnom, is called Tophet; it is a small valley on the southeast of Jerusalem, at the foot of Mount Zion, where the Canaanites, and afterwards the Israelites, sacrificed their children to the idol Molech, by making them pass through the fire, or by burning them."—Encyclopedia of Religious Knowledge, page 226.

These abominations were not practiced privately and in obscure places, but were at times popular in Jerusalem, and the temple of the Lord was desecrated, and altars to Molech were even set up, and these abominations were practiced in the holy consecrated temple in Jerusalem. Is it strange then that the wrath of God was manifested against the idolatrous people by sword, famine and pestilence, and by delivering them into the hands of their enemies? It truly seems more amazing that our long-suffering God did not banish them forever. How truly it is because he is God and changes not that the sons of Jacob are not utterly consumed. Yet in wrath he remembered mercy. In visiting the sins of Judah and Israel with the rod, and their idolatry with stripes, he did not forget his covenant with Abraham, nor fail to verify his promise to Isaac and Jacob.

The admonition of our subject to the people of God to beware of rebellion and idolatry should not be overlooked nor forgotten by the saints of the gospel dispensation, "For whatsoever things were written aforetime were written for our learning," &c.—Rom. xv. 4. The name of the place of the captivity of the carnal Israelites was Babylon, which name signifies confusion, and we are told "They shall be ashamed and confounded, all of them; they shall go to confusion together that are makers of idols."—Isa. xlv. 16. Any departure from the true God, and reliance for salvation on the works of men's hands, is idolatry, and will assuredly subject the transgressors to Babylonish confusion; from which may God in great mercy preserve us, for his holy name's sake.

THE ATONEMENT.

DEAR ELDER BEEBE:—Does preaching that the atonement was made, or that it was through or in consequence of it that we have temporal blessings, amount to heresy? If so, is it a heresy of sufficient magnitude to declare non-fellowship for it? A reply to the above through the SIGNS at your earliest convenience will greatly oblige one who desires to act according to the truth.

Yours in much love,

R. W. HARRELL.

BELTON, Texas, Feb. 7, 1881.

REPLY.

The word *atonement* in our language is defined by Webster to signify reconciliation, satisfaction, and specifically in theology, the expiation made by the obedience and personal sufferings of Christ. In all the atonements made by the Levitical priesthood, the shedding of the blood of the sacrifices demanded by the law was for the ceremonial remission of the sins of those exclusively for whom they were offered. All the sacrifices under the ceremonial law were but shadows of the great atonement

which was to be made by the great High Priest of our profession, when he through the eternal Spirit should offer himself without spot unto God, and by which he with his own blood should obtain eternal redemption for all for whom that offering should be made, and by which he should perfect forever them that are sanctified. The offering of Christ was not to procure temporal mercies, but for the remission of the sins of his people, and that he might redeem them for whom the atonement was made unto God by his own blood, and cleanse them from all sin, and purify unto himself a peculiar people, zealous of good works.

Temporal mercies in the providence of God come alike upon the just and also upon the unjust; but so far are they from showing that the ungodly are partakers of the peace-speaking blood of atonement, the apostle shows that they are indicative of the wrath of God. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"—Rom. ix. 22.

It is held by some that incidentally the ungodly are benefited by the atonement of Christ, because it is said that for the elect's sake all things now exist. But this we regard as a far-fetched and exceedingly speculative inference. It is true the world must continue until all the redeemed of the Lord shall be gathered into the fold of Christ, but it must also stand until all the ungodly shall have filled up the cup of their iniquity.

Heresy, in a scriptural sense, may apply to any doctrine or sentiment held in opposition to bible truth, or subversive of the truth as it is in Jesus, and as set forth in the holy scriptures. Happy and highly favored of the Lord must that christian be who is perfectly free from misconceptions as to the true meaning of every part of the scriptures of truth, if indeed such an one can be found on the earth. It is subversive of the teaching of the Spirit for us to denounce as a heretic, or make a brother an offender for a word, as we at present are in an imperfect state. We see but in part, we know but in part, and are not to tolerate in ourselves a censorious or criticising spirit towards our brethren. The magnitude of heresy is ascertained by its virulence and hostility to the truth, and by its tendency to overturn the faith of the disciples. Some were to be reproved, some rebuked sharply, and others to be delivered to Satan, that they may learn not to blaspheme.

We may declare non-fellowship for an error, while we still believe that the brother who holds it is a beloved child of God. In the case stated by our friend Harrell, the church where the evil of which he speaks exists is most competent to judge whether the preaching of which he speaks is subversive of the faith to the extent that disorder, confusion and contention are so engendered by it that the peace of the church requires a withdrawal of fellowship from the offender.

OBITUARY TRIBUTES.

Many tributes to the memory of the late senior editor of the SIGNS OF THE TIMES are received, whose publication is necessarily delayed to leave room in our columns for other matter. These will be inserted from time to time, as room can be afforded. A number of poetic contributions have also come to hand, which would demand more space than can be afforded for their insertion; and as it is a delicate task for us to discriminate among them, the authors will please excuse us from making any selection. We highly appreciate the feelings by which all of these poems were dictated, but can neither publish them all nor select from among them.

ORDINATIONS.

By request of the First Nodaway Church of Regular Baptists, Andrew County, Mo., the following brethren were present: Eld. R. M. Simmons, of Three Forks of Nodaway Church, Taylor Co., Iowa; Eld. W. W. Tilery, of Mt. Zion Church, Buchanan Co., Mo.; Deacons Eli Adams and Luke Thornton, of Salem Church, De Kalb Co., Mo.; Dea. J. S. S. Wilson, of Little Flock Church, Andrew Co., Mo.; Dea. John Vanbuskirk, of First Nodaway Church, Andrew Co., Mo.

The council organized by choosing Eld. W. W. Tilery Moderator, and Luke Thornton Clerk, and proceeded to ordain brother ROBERT ROWE a deacon of First Nodaway Church, Andrew Co. Mo.

Ordination prayer by Elder R. M. Simmons, and laying on of hands by the presbytery.

Charge by Eld. W. W. Tilery.

Right hand of fellowship by the Moderator, and also by the council and church.

W. W. TILERY, Mod.
LUKE THORNTON, Clerk.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

INQUIRIES AFTER TRUTH

Will Elder S. H. Durand please give through the SIGNS OF THE TIMES his views on John iii. 16, and oblige
A. L. BRONSON.
JEWETT, N. Y., June 30, 1881.

OBITUARY NOTICES.

DIED—At the family residence in the town of Mortonville, Clark Co., Ill., April 13, 1881, of pneumonia, brother E. B. Moore, aged about 73 years.

Brother Moore was born in Ireland in 1808, came to America in 1832, settled and remained in New York until 1841, spent two or three years in Illinois, and in 1845 moved to Yazoo Co., Miss., where, in 1851, he and his estimable companion, who preceded him to the land of the blest, last November, were baptized by Elder G. W. McDonald and received into the fellowship of the Union Church. Removing to Illinois in 1856, and being for some years destitute of church privileges, finally, in 1860, united by letter with the Big Spring Church, Cumberland Co., Ill., where they remained until removed by death.

Brother M. was immovably established in the doctrine believed and preached by the Old School Baptists. He was persecuted on account of his religious belief, but his faith could not be shaken. His house was a home indeed for the Lord's people, and the weary, toil-worn servants of God never went empty away from his pleasant home. He was blessed with a good portion of this world's goods, and when he had been ministered unto in spiritual things, he hesitated not to freely bestow also of his temporal things. That he enjoys that rest that remains to the people of God I have no doubt. Two sons and one daughter, Mrs. Elizabeth Vaughn, are left to mourn the loss of father and mother, both removed in so brief a space of time. How sad. May the Lord kindly remember the sons and daughter and fully reconcile them unto this heavy dispensation of his providence.

Brother M. had been a faithful reader of the SIGNS for many years.

ALSO,

DIED—At the residence of her son, J. S. Riggs, Winneshiek Co., Iowa, Feb. 19, 1881, sister Jane Riggs, aged 82 years and 3 months. This aged mother in Israel whose pilgrimage has terminated was a worthy member of the Old School Baptist Church, having been, with her husband, who preceded her to the better land in 1859, baptized and received into the fellowship of the Salem Church, Wayne Co., Ind., about the year 1820, by Elder Thomas Taylor. In 1830 they moved to Madison Co., Ind., where both united with the Sugar Creek Church, and where their membership remained until they were called hence. Since her widowhood, sister Riggs has made her home most of the time with her son-in-law, our esteemed brother Rufus Johnson, at whose pleasant home the writer became acquainted with her several years since. She was a dear lover of the truth and exemplified her faith by an orderly walk and godly conversation. She was in her last illness resigned to her heavenly Master's will, and calmly awaited the appointed moment for her release from this earthly tabernacle, that she might go and occupy the building of God, a house not made with hands, eternal in the heavens. She is gone from earth, and while dear loved ones with tearful eyes and sorrowing hearts gaze on the vacant seat may they be comforted by the sweet assurance that she is at rest, that with her the toils, cares and struggles of life are ended, the battle fought, the victory won. Her death took place while on a visit to her son's.
J. G. SAWIN.

LOXA, Ill., June 8, 1881.

SISTER Elizabeth Fortson departed this life Oct. 5, 1880, aged nearly 64 years. She had been afflicted two years, up to the time of her death, by a cancer on her left breast. Her sufferings were very great. In conversation with her relative to her affliction, she would say it would soon be over; that it was too much for her physical strength to endure long. "And as it is evidently a part of my earthly inheritance, O Lord, help me to bear it; strengthen my faith, increase my hope, and help me to look just ahead of earthly trials and sufferings, for the prize, the glory that is to be revealed." She was much devoted to the reading of the SIGNS, and singing, until a few moments before she expired. Her favorite words to sing were,

"O when shall my sorrows subside?
O when shall my sufferings cease?
O when to the bosom of Christ be conveyed,
To the regions of glory and bliss?"

She was baptized by her father, Elder Hays, in the fellowship of the Primitive Baptists, in Alabama, in 1833, after which she was joined in wedlock with Enoch Calaway, and emigrated to Texas, some time after which she was left a widow. Her second marriage was with Willie Dolahite, and was left a widow the second time, and died the wife of brother E. S. Fortson Sr.

The deceased was extensively known by the brethren as well as beloved by them. Her opportunities being good, she visited the associations and churches. She was sound in the faith of the gospel, interesting and instructive upon the subject of the church and its vital quality, and uncompromising as to the doctrine of salvation. Her dying day was in itself a pleasant day. It was sister Fortson's redemption day. It is a day in which all the heirs of glory return from their travels to their own Father's house and enter into possession of the glorious inheritance. All pain will be buried with the body, but not resurrected with it.

May the God of love comfort brother Fortson and sister Fortson's children, and sanctify their bereavement to their good and his own glory.

E. A. JETER.

DE BERRY, Panola Co., Texas.

DIED—At her home in Yalobusha County, Miss., six miles south of Water Valley, April 29, 1881, Mrs. Alice M. Brown, aged 22 years, 3 months and 21 days.

The subject of this notice was the eldest daughter of John A. and Fannie J. Womack, and wife of S. Patan Brown. Her last sickness was pneumonia, though she had been a sufferer from phthisis all her life. This mysterious and (to us) dark providence has cast a deep gloom over the hearts of many relatives and friends, but more especially are we called upon to sympathize with her bereaved companion, to whom she was united in marriage in very early youth. Also her grief-stricken parents, upon whom devolves the care of her three little children, one an infant only a few weeks old. Truly the Lord's ways are not our ways.

Deceased was a woman of great energy and faithfully did her duty in assisting to provide for her family the necessities and comforts of life. They had, but just a few months previous to her death, moved to their new home, and there seemed to lie before them a bright prospect of future prosperity and comfort; but alas! how sudden and sad the change. How suddenly the light of that home has been extinguished. How ruthlessly the stern messenger, death, has entered and forever severed the tie that bound together that little family. With the sable shadow of his wing he has darkened that threshold, and where all was active life remains only gloomy solitude. "In the midst of life we are in death." In the very prime of life she was called away. As we sat and watched the death-damp gather upon the youthful brow of our friend and neighbor, how forcibly were we reminded that we all, like Alice, are sojourners but for a moment in the dark shadows of mortality. She seemed to have a presentiment for some time before her death that her time upon earth was short. She spoke of these impressions while in health, and during the first day of her illness, on waking from a short sleep, she remarked to her aunt, "I am going to die." Though not a member of any church, and had never made any public profession of religion, she has not left her friends without hope of her beyond the dark river over which she has passed. In a conversation with her husband but two days before her last illness she gave him such evidence as enables him now in his sad bereavement to hope that his great loss is her great gain. Telling him of the great changes her mind had undergone during two years past, she expressed much regret for the errors of her past life, and hoped for strength to spend the remainder of her days more in the path of duty. Then to the mourning friends we would say, Weep not. The Lord hath taken but what he gave, and we know that he is too wise to err and

too good to be unkind. May he out of his abundant grace enable the grief-stricken parents to feel that though he has afflicted them in taking to himself their first born, he and he alone is able to heal the wounds his providence has made. May his richest blessings rest upon her motherless little babes and lonely companion, and may he be made to look away from earth and earthly things, and trust in him who hath said, "My grace is sufficient," and be sweetly reconciled to say, "Thy will be done," is the sincere wish of
A FRIEND.

LITTLE ROCK, June 19, 1881.

BROTHER **Nathaniel C. Miller** (an own uncle of the writer) departed this life March 2, 1881, aged 72 years. He was afflicted for many years with asthma, and the last year suffered with an affection of the kidneys, which terminated his existence in a world of pain and sorrow.

The subject of this notice entertained a hope for a number of years before he received strength to tell it to the church; then he was made willing to bow his neck to the yoke and was baptized in February, 1858, by Eld. Daniel Morrison, and proved a worthy and useful brother to the church. Being a good singer, he took the lead in singing, and for a number of years filled his seat with the brethren. The last meeting he came to, I think, was on the 7th of November last, and after that, by his request, the brethren met at his house, and with them he would talk about the things of the kingdom. A short time before his departure a number called in to see him, and requested that I should read and try to pray with them, which I did. I then told them we might sing, and began to sing the hymn, "O land of rest, for thee I sigh," and he sang with us. When we came to the verse, "Weary of wandering round and round," &c., he sang with such energy and strength that some of the family said to him, "Father, don't sing so loud; it will hurt you." I was with him the last three days and nights, and he had his mind all the time. When we saw that according to nature he could not stand it long, I said to him, "Uncle, I have heard you sing a great many times,

'Jesus, my Lord, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.'

It is not lost, is it, uncle?" He replied, "O no; I hope not; but I do not want to use deception. The Lord is my only hope." His last words to us were, "I am so bound up here; I must have room;" and in a few moments he was gone.

The bereaved widow found in his pocket, a few days after his death, a piece of paper on which was penciled the words, "Why art thou cast down, O my soul? Why art thou disquieted within me? For I hope to yet praise him." And another, "Behold what manner of love the Father hath bestowed," &c. He leaves an aged widow, one daughter and three grandchildren, besides many friends, to mourn their loss, yet believing their loss is his eternal gain.

A discourse was preached on the occasion by Eld. David Earl from 1 Thess. iv. 13, 14. May the Lord support the aged widow in her old age, (who is a worthy member of the church) and give her the oil of joy for mourning, and may she at last die the death of the righteous.

JAMES MILLER.

HALCOTT, Greene Co., N. Y., June, 1881.

MR. BENTON L. BEEBE—DEAR BROTHER:—Please publish in the SIGNS the following obituaries of our dear little children:

John S. Place died June 25, 1874, aged 5 months and 22 days. He suffered extremely for a long time before he died, with a disease of the kidneys. He was a charming little boy, beloved by us all.

ALSO,

James Emmerson Place died of cholera infantum, Sept. 20, 1876, aged 10 months and 19 days. Emmerson was a child apparently enjoying good health until taken sick. In his last agonizing hours he would turn his head first to his mother and then to his father, as if he wanted to inform them of the approaching danger. He was a bright little

child, and we did all we could to keep him with us, as we also did our little John; but the time of parting had come and we were again made to mourn the loss of so precious a child, endeared to us all.

ALSO,

Our only surviving son, **Leroy D. Place**, died March 13, 1881, aged 2 years, 4 months and 14 days, with scarlet fever, after an illness of about three weeks. He was getting along, as we supposed, very well; so much so that we did not apprehend any danger until awakened at the hour of midnight with him wanting a drink of water, after which but a few moments elapsed when he was taken with spasms. A doctor was summoned immediately, but all the service that could be rendered proved of no avail. He died about 4 o'clock a. m. with a smile upon his countenance. Just a moment before he expired he looked at his mother with a pleasant look, as if to tell her the work was done. Death is swallowed up in victory.

O what a loss! But we trust our loss is his eternal gain. May the Lord of mercy enable us to bear up under all these sore afflictions, and by his grace enable us to trust the keeping of our children in his hand.

We had the services of our esteemed brother, Elder J. H. Biggs, who preached a discourse on the funeral occasion from the words, "This mortal must put on immortality."

We loved these charming little ones,
And would have wished their stay;
But let our Father's will be done;
They shine in endless day.

S. L. & S. L. PLACE.

CALEDONIA, Ohio, June 29, 1881.

DIED—At his residence in Westerlo, Albany Co., N. Y., April 23, 1881, **Oliver Bryant**, aged 92 years and 6 months.

Mr. Bryant was born in 1788, in the town of Durham, Greene Co., N. Y., on the farm now occupied by Jedediah Bush, near the old stone bridge, about two miles west of East Durham, where his parents then lived. He removed in 1812 to the farm on which he lived at the time of his death. In 1813 he married Sabrina Mabey, who died in July last, aged 91 years. They lived upon the same farm nearly sixty-seven years. They had a respectable family of five children, all of whom are now living near where he died. More than half a century since the parents united with the Baptist Church at South Westerlo, and were baptized by Elder Reed Burritt, then pastor of the church, and they were faithful in the performance of all their duties, both as members of the church and of society. They were exemplary christians, kind neighbors and loving parents. They lived to a good old age, and at their death were not long separated. Thus have they passed away and gone to their rest in the mansion above, in the house not made with hands, prepared by God for all that love him. I was with him a few days before his death and conversed with him on the subject of Christ's kingdom. His mind seemed calm, and clear upon the scriptures of divine truth, and remained so till near the last, when he sweetly fell asleep in Jesus.

He was deacon of the church for many years, and his loss will be deeply felt by the remaining members. Our desire is that the family and friends with the church may be supported under their loss, and the affliction be sanctified to their good and to the glory of God.

I preached on the funeral occasion from the words found in 2 Timothy iv. 6-8, to a large and attentive audience.

Yours in christian fellowship,

I. B. WHITCOMB.

Mrs. Catharine Haviland was born on Long Island, January 3, 1781, and died in New York City June 18, 1881, having attained the great age of 100 years, 5 months and 15 days. She was baptized in New York about seventy-five years ago by Elder Van Velsen, who was her cousin, and was at the time of her death a member of the Ebenezer Old School Baptist Church. She was blind for eighteen years, during which time she was as patient as any one could be, and was resigned to the will of God. She sang hymns until within a few weeks of her death. On her one hun-

dredth birthday she was bright and cheerful as usual, and in the evening she entertained her friends by singing without a mistake two verses of the hymn, "O how happy are they who their Savior obey." She leaves one sister, who is ninety-five years old, also one son and two daughters. She was indeed gathered as a shock of corn fully ripe. I attended her funeral at the house of her daughter, Mrs. Rabedeaux, 215 E. 84th St., in the evening of June 20th.

SILAS H. DURAND.

Nellie Beard, only daughter and youngest child of James C. and Watie A. Beard, died of diphtheria, at Du Bois, Pa., Monday morning, May 30, 1881, aged 6 years, 4 months and 17 days. One more tie is sundered that bound our hearts to earth. None can feel the anguish of heart that is ours, except those who have been like afflicted. Although we are bowed down with grief for our loss, we can but feel that our loss is her eternal gain; for Christ has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." No present affliction seemeth good, but grievous to be borne; but we are comforted with the hope that the affliction is in mercy sent. "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." On earth we shall never again behold the loving little face of our daughter, but we have a hope that we shall go to her, when time to us shall be swallowed up in eternity, and these mortal bodies shall put on immortality.

In much tribulation, though in hope of eternal life, we remain,

JAMES C. & WATIE A. BEARD.

DIED—At home, in Clackamas Co., Oregon, May 3, 1881, brother **Jos. Ring**. He was born in Henry Co., Ky., in 1806, where he received a hope in Christ. He moved to Clay Co., Ind., in 1832, and united with Mt. Zion Church in 1833. Moved to Adair Co., Mo., in 1836, and united with Little Zion Church the same year. In 1865 he emigrated to Oregon. Brother Ring died leaving a second wife, two sons, grandchildren and friends to mourn their loss. May the God who called us out of darkness into his marvelous light, be a husband to the weeping widow and comfort her, and be a father to the children, and put his Spirit within them, that they may know the joy of their father back in old Kentucky, and rejoice in God their Savior, is my desire and prayer.

ANDREW MAYFIELD.

DIED—June 3, 1881, near Frazeyburg, Muskingum Co., Ohio, sister **Kissia Morgan**, aged 78 years, 7 months and 4 days.

Sister Morgan, and brother Morgan her husband, were baptized by the undersigned at the Falls of Licking Old School Baptist Church. Sister Morgan was in her 73d year, and brother Thos. Morgan, her husband, in his 78th year. They were baptized on the second Sunday in June, 1876. Sister Morgan died in hope of a blessed immortality beyond the grave. In her last words she said, "I will be so happy soon." Brother Morgan is still on this side the river waiting his Lord's will.

Her funeral was largely attended on the first Sunday in June last, at which the undersigned endeavored to comfort the bereaved friends.

May God bless the sorrowing ones, and especially the aged brother and companion.

G. N. TUSING.

DIED—Near Thornville, Perry Co., Ohio, on June 17, 1881, sister **Elizabeth Grove**, aged 62 years, 7 months and 4 days.

Sister Grove united with the Union Old School Baptist Church, and was baptized by the undersigned on the fourth Sunday in August, 1879, of which she lived a worthy and consistent member until her death.

Sister Grove died very unexpectedly; her disease was paralysis. Her funeral took place on the evening of the 18th, and a discourse was preached on the occasion, on Thursday the 19th, at the Union Meeting House, to a very large and attentive audience. The church feels she has met with a great loss in the death of sister Grove. May God bless brother Grove, and the sorrowing children, and the many friends left to sorrow, but not without hope.

G. N. TUSING.

DIED—May 30, 1881, after a protracted illness, brother **Aaron Berry**, aged 68 years, 4 months and 23 days.

Brother Berry united with the Old School Baptist Church on Pleasant Run, upwards of thirty years prior to his death, of which he lived an exemplary and worthy member, beloved by all until his death. He leaves a companion and six children to lament his death. His funeral was largely attended on the 2nd day of June, 1881, at which time the undersigned tried to talk to the people, and direct their minds to him who must reign until all enemies are put under his feet. The last enemy to be destroyed is death.

G. N. TUSING.

ASSOCIATIONAL.

THE Corresponding Meeting of Virginia is appointed to be held with the church of Upper Broad Run, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, and continue three days.

Brethren and friends coming to the meeting by rail-road via Washington or Alexandria will take the cars at the Potomac depot, Sixth Street, Washington, at 7.10 a. m., or at the Orange R. R. depot in Alexandria at 7.55 a. m., on Tuesday before the meeting, for Gainesville, on the Manassas R. R. Those coming from the south will take the same train at Manassas. All will be met at Gainesville and taken to places of entertainment and to the meeting.

A cordial invitation is given to brethren and friends. We hope our brethren in the ministry will remember us.

Affectionately,

J. N. BADGER.

THE Lebanon Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., August 19, 20 and 21, 1881. (The third Sunday in August.)

Those coming from the east and south via New Castle will stop off at Mt. Summit, on the Ft. Wayne, Muncie & Cincinnati R. R., where they will be met on Thursday at 1 p. m. and 6 p. m.

Those coming from the west and north via Muncie on the same rail-road will stop off at Springport, where they will be met on Thursday at 2 p. m. and Friday at 9 a. m.

Our brethren, sisters and ministers are cordially invited.

R. H. BARR, Church Clerk.

THE Mad River Predestinarian Baptist Association will meet, the Lord willing, at the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1881.

Those coming from the north and east will stop at Columbus Grove on the D. & M. R. R. Those from the south and west will stop at Delphos on the P. F. & C. R. R., where they will be met and cared for.

J. G. FORD, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Bethesda, commencing on Friday before the third Sunday in September, 1881, and continue the three following days. Eight miles west of Senatobia, Tate Co., Miss.

Our brethren, especially ministers, are solicited to attend. Conveyance will be at Senatobia on Thursday evening for those wanting it.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Sangamon Association is to sit with the Bethel Church, Indian Grove, Livingston Co., 6 miles south of Fairbury, beginning on Saturday before the fourth Sunday in August, 1881.

Those coming from a distance will be met with conveyance both at Fairbury and Lexington, McLean Co., Ill. All to be met on Friday. All are invited, especially the ministering brethren. We are but a little band, almost alone, but we ask the brethren to come and see us this one time more.

Lexington is 14 miles west of the place of meeting, on the Chicago & Alton Road, and Fairbury 6 miles north, on the Peoria Road.

By order of the church,

JOHN G. STEERS, Clerk.

THE First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.
T. J. HOUSE, Clerk.

THE Des Moines River Association will hold her session for 1881 at the place of meeting of the West Liberty Church, Des Moines Co., Iowa, 14 miles north of Burlington, near Sperry, on the Burlington & Cedar Rapids R. R., where teams will be in waiting on Saturday morning, the day the association commences, August 20, which meeting will continue over Sunday and Monday.

A cordial invitation is extended to all our brethren, sisters and friends that can make it convenient to attend this meeting.

JAMES M. TRUE, Clerk of the Ass'n.

THE Maine Old School Baptist Association will be held, if it is the Lord's will, with the church at Whitefield, Maine, on Friday, the 26th of August, 1881, and continue three days. Friends coming by rail-road will be met and cared for at the Gardiner Station, on the Maine Central R. R., on the day before the meeting, at 3 p. m.

We always feel to gladly welcome the friends of truth to our yearly feast.

H. CAMPBELL.

THE Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

THE Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. McCOWEN, Clerk.

THE Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the third Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith Ketchum and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

THE Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

THE Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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

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

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

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

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

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

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VOL. 49.

MIDDLETOWN, N. Y., AUGUST 1, 1881.

NO. 15.

CORRESPONDENCE.

AT HOME IN THE BODY, ABSENT FROM THE LORD.

(2 Cor. v. 6.)

Few words in any language can have a meaning so broad, touching in so many points the sympathies of the human heart, as the word, home. Its full signification cannot be found in any lexicon, yet the most unlearned understands it well. Home is the place where all our abiding interests are, and all our permanent joys. It is there we enjoy the pleasures arising from family ties and relationships. Father, mother, brother, sister, husband, wife, children; all these dear names, expressing the sources of truest and noblest earthly joy, belong to this word, home. They, with all their tender associations, are a part of its wonderful meaning. Home is the *one* place, contrasted with *other* places. It is the center to which all other places are the circumference. There we live; elsewhere we only stay.

The figurative expression, "at home," then, which the apostle has used here, commends itself to the common experience of men, and is easily comprehended by all. It means to be satisfied, contented, at rest. The laborer knows its meaning as he returns from his work with his wages. While at his labor he may have eaten at a richer table, and slept in a softer bed; but all the time he was looking forward with eager desire to his return, when he should be at home again with those for whom he labors and endures absence. The traveler understands it when from his ramblings and sojournings he goes back to the one place of all others for him. He has had pleasant journeys, and congenial companions; has visited dear friends in their own beautiful homes, and has enjoyed their hospitality and companionship much. But what a sense of satisfaction, and rest, and comfort there is in his heart when, passing through the familiar gate, under trees, perhaps, which his own hand has planted, and entering the door, he exclaims, at home again! And many a poor prodigal has felt a deep, overwhelming, heart-melting sense of its meaning when, dragging his weary feet and worn out body to the dear old door again, from which he had gone out in his pride, self-will and wild ambition, he meets the outstretched arms of waiting, never-failing affection, and knows to his surprise that this is still his home.

The apostle speaks of this mortal body as "our earthly house of this

tabernacle." In this house we first found ourselves. We grew up in it, and it has been our home. We may have felt from time to time that it had faults, but we never became so dissatisfied with it as to wish to exchange it for another, until the time when the Lord spoke to us with divine, quickening power. We thought only of correcting its faults, mending the broken places, making such additions to the beauty of its appearance as we could, and furnishing it as profitably and attractively as possible. With all its faults, disorders, and lack of finish, which we may have seen and tried in vain to correct to our liking, yet we loved and cherished this house, and would never have felt at home in any other. Though there were attractive features in the houses of others which we would gladly have had ours possess, yet the thought of exchanging ours for the most beautiful one we ever saw, would awaken a revolting feeling. The intimation which we so often heard that this house of ours was some time to be taken down by one, Death, always caused a thrill of terror; nor could we ever find any real consolation from the assurance that it was to be built again in a better and more enduring manner. We preferred to keep it while we had it, and did not in truth believe that it would ever be built up again, after it had once been taken down and turned into dust. The great trouble of our life was about this mysterious thing called Death, and the work it was to do. If we ever got clear for a little time of that fear it was only a fitful, half-way kind of deliverance, produced by the opium of some dreamy philosophy, or the wine of false doctrine.

At a certain memorable period in our life a wonderful and mysterious change came over us. By an invisible power we seemed to become possessed of a new sight, new comprehension, and new sensations generally. This house in which we had lived all our days became changed in our view, and appeared not merely faulty, but altogether vile. For some time we regarded its changed appearance as merely new faults which we could in time correct. We strove earnestly to fix it up, and wash out these black stains which kept showing themselves; but the more we worked, and scoured and scraped, the more faults and rents and stains we saw, until finally it seemed all faults, all stains, and altogether vile, without a solitary redeeming feature, and we just sat down in amazement of grief and helpless despair, and

cried, what shall we do? O what a time of trouble that was. No one has ever been able fully to describe it. It has been called the time of Jacob's trouble. No other trouble is like it. It seemed as though the time had come for the house to be taken down, and that Death was approaching to perform the awful work. But that was not the cause of our greatest trouble. Our great affliction was to find this house that we had loved so well, and which had always been our home, so very vile and filthy, and no possibility of our ever making it any better. Just when we had such a desire as we had never had before to have it clean and without blemish; just when we seemed to be lost to every thing else but a longing for purity; when we seemed to have but one care, and that was to have every thing clean, and pure, and sweet about us; and when a speck of dirt or the least stain made us sick at heart; just at such a time to find that there was not a stick or board or shingle in the whole building, from top to bottom, but was rotten and filthy to the last degree. O what anguish of soul! And the extremity of the shame and agony was that One who had but lately been made known to us as the infinitely Holy One, and who was declared to be of purer eyes than to behold evil, and who could not look upon vileness, was coming to us. We felt that he was worthy of all praise, and that it was right and necessary that all who came into his presence should be clean and holy. We could not but desire to be found worthy of his favor, and to be permitted to join in his praise. But that we knew was absolutely impossible, and we could only expect to be destroyed by the very brightness and glory of his coming.

But now, wonder of wonders! that Holy One approached, but not as we had fearfully expected. Instead of righteous indignation and consuming wrath, there were tender pity, love and sweet compassion in that glorious face, with mercy and truth met together there. He seemed indeed to be in some mysterious sense another Being, and yet the same. There was a new name spoken in our hearing which stilled all the throbs of terror in our heart, removed all our fear and shame and trouble, and raised up within us such emotions of love and joy and thankfulness as can never be described. That wonderful name was Jesus, Savior. O what divine power and sweetness there was in it. His coming was like the rising of the sun upon a place lately covered with the blackness of dark-

ness. A wonderful transformation seemed to take place in and about this house. As the light of his glorious and loving countenance fell upon it all its faults and rents seemed to be healed, all the black stains disappeared, and it presented something like the perfection of beauty under the golden radiance which rested so lovingly upon it. How we wondered at the manner of his coming, so different from what we had expected in One so infinite and glorious in holiness and power and majesty. Even the brightness and glory were softened so that we could look upon it. He came with the kindness of a Friend, the watchful affection of an Elder Brother, the tender pity of a loving Father, the love and joy of a devoted Husband, the self-forgetful care and holy, comforting embrace of a mother. And what sweet communications, what whispers of love we heard from his blessed lips! Mortal tongue can never tell the holy delights of that sacred hour. The love we experienced "passeth knowledge," our joy was "unspeakable and full of glory," and the peace that rested upon our spirit in his presence "passeth all understanding." He gave us promises that were inexpressibly sweet, but the fullness of which we did not then know, and shall not till our last change shall come. He told us many precious things which were to us then as cold water to a thirsty soul, and which will never leave us; but whose rich and comforting depths of meaning are continually opening up to us more and more as the years of our mortal pilgrimage go by.

O! what a sad hour was that when we missed the presence of this Beloved One! How startled we were! We thought he had come to stay, and that he would never leave us nor forsake us. Indeed he had spoken those very words to us, and we thought he meant that we should always experience the comfort of his presence as we were then doing. But now we looked for him in vain. We could not find him anywhere. The sunshine was gone, and with it all our comfort and peace. Not all, for we still felt our heart throb with love, and there was a sad, sweet comfort in that love, even though the object of it was gone from us. And now, how strange! this house, which had appeared as though all made over new while he was with us, became old and vile and dismal again. Indeed it looked worse than before, and appeared absolutely unendurable. We were perfectly astonished, supposing there had been a real

change. When the glorifying light of his presence went away, all the black stains appeared again, blacker than ever. While he was with us there was a very sweet smell, as of whole fields of most fragrant flowers, and gardens of spices. Now there was the smell of vilest odors that made us sick. We could not look into any room or corner of this house without seeing some disgusting object, hearing some unpleasant, terrifying sound, or perceiving some sickening odor. O how we cried in these sad days. What mournful hours we spent in bewailing our sad condition. Day and night we called for him whom our soul loved. We feared that we had been deceived in daring to think that he had favored us. We thought that we had been allowed to see something of what we might have enjoyed if we had been clean and pure, and were now left to our just deserts as vile tenants of a vile house.

There were a good many people came to us in those days professing to have been sent from that Holy One, telling us many things to do, and how to cleanse our house, so that he would come and live with us. But they were no comfort to us. We could not believe what they said. They did not talk to us as though they had ever seen that dear One whose coming had produced so wonderful an effect upon us, and we could not have any confidence in them. Besides, we knew that it was impossible for us to do what they told us, and make this house good. But one day there came to us a man from whom we could not turn away, though we thought at first he was like all the rest. As soon as he began to talk to us our heart thrilled and bounded with strange emotions of wonder, joy and praise, and went out to him in love, for he spoke of that Jesus, our Beloved, in such a way that we knew in a moment he had seen him, and had been sent to us by him. O what an hour was that! How still we were, how quiet and peaceful, as the message of love was spoken to us. To the poor the gospel was preached. We rested as a child in its mother's bosom, its lips at the fountain of life. We were satisfied with the breasts of Zion's consolations. We milked out and were delighted with the abundance of her glory.

O! how many secrets were told to us thus from time to time by this and other true messengers from our Beloved! How many things were explained to us in this way about his glorious character and wonderful works; about this earthly house of ours, and what is to become of it; wonderful things which have greatly comforted us, because we believe and wait for them. And sometimes in the years that have gone by our dear Jesus has come again to us in his own person, and has made the place glorious to us. There have been times of special refreshing. But we have learned that his presence was not seen and felt, as we had at first thought, by our mortal powers, but by the spiritual power of faith; and

that the change produced by it upon our earthly house of this tabernacle was not, as it had at first seemed to us, in the nature and structure of that house; but that it was in the revelations made to us of heavenly things, and things yet to be experienced hereafter, causing us to look with the joy-inspiring power of faith upon things not seen, and lose sight for the time of things in mortal view. We have learned that this house is still vile, fast decaying, and must soon be dissolved; but that we have a building of God, a house not made with hands, eternal in the heavens, which has been seen at times by the far-reaching, mysterious vision of our faith. We have learned that the reason of our groaning in this tabernacle, being burdened by its vileness, is that we earnestly desire to be clothed upon with our house which is from heaven; that God hath wrought us for this self-same thing; and so has made us to hate the evil of this house that we cannot rest and be at home in it, but must rather feel it to be a bondage of corruption.

We have learned, too, that in that wonderful first visit our dear Lord did more for us than we then knew; for he gave unto us the earnest of the Spirit, and sealed even this old house by that Spirit unto the day of redemption, when a mysterious work of infinite power and wisdom shall be wrought upon it. And we have been given from time to time little glimpses by faith of that infinite power, and wisdom, and love, and kindness, in being assured that the house which is from heaven, which is to be our home in eternity, our heavenly clothing, just fitting and perfectly satisfying our immortal desires, is this same vile house, changed in a manner beyond the possible comprehension of men, and made perfectly pure, and holy, and spiritual, so that we in that house shall be like unto our Beloved. We can no more understand this than we can understand the manner of the existence of our God, or how he made the heavens and the earth; but we rejoice to hear it, and find that our spirits rest sweetly in the belief of this precious truth.

And now we must tell the saddest experience of all since our acquaintance with our Beloved. When he had been long absent, and we had heard often from his servants, we fell into a quiet and formal state, and began to listen to them as a kind of business. The anxious and vivid interest with which we listened for their messages at first was quieted down and about gone. We became familiar with their themes, could sit quietly, and sometimes even drowsily, while they spoke of those things that had once so thrilled us, and could argue with them and speculate upon the subjects of their speech as coldly and indifferently as upon any worldly subject. About this time a thing occurred which we would never have believed possible. We began to feel rather easy and quiet in the old house. The odors were not as sickening as before. Some of them we began rather to like. We wondered at it

at first, but soon concluded we had been mistaken in thinking them so bad. The appearance of the house was not near as disgusting as before. We sometimes rather admired it. We did not feel like groaning as much as formerly, but went about to fix up things, and made many calculations and provisions for the future to fulfill our desires; although we had been especially admonished by the servants of our Friend not to do so, not to make ourselves at home in this house, nor set our affections upon the things belonging to it, for it was certainly to be taken down soon. We even went so far as to light up some candles and lamps, and admired the effect upon the walls of the house and upon the things around it, and we have placed a great many new articles of furniture within, some made by our skill, and some purchased with money; and they became idols to us.

Now all of this went on so gradually that we were well at home in this miserable old house before we noticed very particularly the change that had taken place in our feelings. But one day we were listening to one of these servants, one of the most faithful, but whom we had not liked very well of late because he had appeared to us harsh and unsympathetic, and as he described the state of a backslider in heart and life we felt that he was telling about us. It did not however awaken us to sorrow and spiritual desires, but rather a feeling of aggravation at being disturbed. Then he contrasted the pleasures to be found in this earthly house with those that broke in upon the soul when the Savior first appeared and opened up to us the view of heavenly things. As he spoke of that appearing there came across the desert where we were a perfume-laden breeze from the heavenly land that was very far off, awakening a longing to see again that dear Savior who had appeared so beautiful to us. His love and kindness all came back to our minds and how we wished to meet with him again, or receive a message from him. We looked around as expecting him to appear, but what a scene met our view! We had become familiar with the earthly, vile odors of this house. We had rejoiced in our own lights, and in fires that we had kindled. Spiritual joy was gone, and the vain delights of earth were in its place. The peace of God had taken its flight, and earthly content and carnal security only were ours. We had shut the door, put off our coat, washed our feet, and lain down upon the bed of worldly rest. In that condition this breeze from the heavenly land found us. Our Beloved put his hand a little in our sight, recalling his dealings of love and kindness to our minds, and it was like sweet smelling myrrh. Indeed our own hands took the perfume as we sprang up to open the door. But he was gone. We could not see him, nor get any token from him. We listened to his servants, but there was no word for us, except to describe us as hypocrites. Even

a rebuke would have been an excellent oil, but not even that was given. O! how cold we felt! how hard of heart! How destitute of all feeling! No spirit of praise, no love. Our heart was like a desert, like a rock. Absent from the Lord! Cast out of his sight. We could not but wonder at our own foolishness and forgetfulness, and bemoan our terrible state. How could we ever have become so delighted again with this vile house? We loathe it now even worse than ever. We abhor it. It is a loathsome prison to us, a vile den.

"Sin's promised joys are turned to pain,
And we are drowned in grief;
But our dear Lord returns again,
He flies to our relief."

His first appearance was with a rebuke; but O! how sweet it was! How thankfully we kissed the rod that smote us! We fell at his dear feet, "feeble and sore broken," but loving and grateful. He raised us up. His gentleness restored our strength.

"Seizing our soul with sweet surprise,
He drew with loving bands,
Divine compassion in his eyes,
And pardon in his hands."

We felt that we could never again be at home in the body, but were willing and very desirous rather "to be absent from the body, and to be present with the Lord." But we have learned that we cannot trust any resolutions of our own. Many a time since, we have been startled to find ourselves becoming at home again in this vile earthly house, though we have to acknowledge that nothing can compare with the sweetness that we have tasted in the loving presence of our dear Lord, and we know now that we shall miss all of that just in proportion as we are at home in the body. And more than that; for there are terrors unspeakable, in the darkness of his absence, and terrors that cannot be described, for one who loves the Lord, in the rod with which he chastises his disobedient children. And knowing the terror of the Lord, his servants have ceased not to persuade us to vigilant watchfulness over our evil propensities; for our comfort exhorting us to cleave unto the Lord, to hold fast the words of promise, and not cast away our confidence, and to be careful above all things not to be at home in the body.

We have learned that we cannot rely upon any of our natural powers or senses, for to them everything appears just as it did before we were given power of discernment to see the vileness of our house. To our natural sight, to our carnal mind and heart, our earthly house of this tabernacle is just as good and desirable as ever; while to our spiritual mind it is so miserably obnoxious that we cannot keep from groaning when spiritually minded, except in the presence of Jesus. We have learned much that is delightful and comforting about the power of faith, and we always love to have our Lord's servants tell us more about that holy and mysterious principle. In all the spiritual paths that we have trodden, in all the ways that are capable of

affording any real joy, we have apprehended and rejoiced in the presence of him who loved us and gave himself for us, and who is our Light and Song, and has become our Salvation. By faith we have been enabled to do spiritual work, and through faith to receive spiritual blessings. By faith we are enabled to look away from this, our earthly house, which can never be to us a home any more, and from all the things which are seen, to the other, the heavenly house, which will one day so sweetly clothe us, and to all the things which are not seen. And when rapt away from earth in that ineffable vision of eternal things, we know that all the afflictions of this present time are light and but for a moment, and that they work for us a far more exceeding and eternal weight of glory; for through them the Lord prepares us for our house which is from heaven.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., July 13, 1881.

FAIRFAX STATION, Va., March 19, 1880.

DEAR BRETHREN BEEBE:—Calling at the post-office a day or two ago I found a letter from our dear old brother, Cornelius Myers, of Locktown, N. J., and on reading it when I got home my mind seemed stirred up; and although I feel that I have no words of comfort or cheer for the poor of the kingdom, yet I do feel to hope that the Lord in his unerring providence has given me a feeling of sympathy for my dear fellow-travelers along this way of sorrow and affliction, and I think I have been made to realize the poverty of soul with which the way abounds, by which the tempted child of God has to go; and whether I have ever known anything about the grace of God or not, I feel to-day that were it not for his kindness toward me I should have long since sunk down in despair. The very breathing of our dear old brother's letter seemed to arouse me, for I have, it seems to me, long been sitting down within these old prison walls, thinking that I had no company, but shut up in solitude and in much weeping, thinking I should no more see the face of Jesus, nor that of my brethren, in a spiritual manner; but, I say, our dear old brother's letter seemed to arouse me, and I beheld that dear aged soldier had been my daily companion all the time, and his voice in this lonely place was so much like "home-folks" that I recognized it right away. Why, bless your hearts, brethren, I felt glad I was there in the way with him; and although we have never met face to face in a natural point of view, yet I knew him, because I saw him under the fig tree, in deep distress, away off in a strange land, and in the nighttime. Since his introduction into the Lord's visible fold he has had, and still is having, many trials, much sorrow and trouble, both spiritual and temporal, and as he goes on down the hill of this mortal journey I feel to hope he may not be overlooked; but those who are young in the faith have many lessons to learn, and they would do well to go

and see that dear old soldier, and take notice of the way he is still hobbling along, and if any should see what I now am penning, may they take it as a sweet privilege to look up and converse with those well-trying pilgrims. Suffer me to tell just one instance in my own experience, to illustrate the sweetness of such a visit among the poor of the flock, (yet none of the children of God are rich in themselves). I was paying a visit not long since among some brethren of a sister church, and as I was to spend the forenoon with one of those faithful old soldiers, he suggested that we hunt up a poor sick brother and see how he did. I did not feel at all that I could enjoy such a visit, for I felt cold and lifeless to the fullest extent; but I had more respect for the dear old brother's feelings than to tell him I did not want to go, so we went, and as we walked the words came to my mind, "I was sick, and ye visited me not." Now I was on my way to look at my brother, but the question was, did I want or had I a desire to go? Then thought I, I have come into condemnation; it were better if I had not come. But at length we arrived at the place, and found the brother very weak, but he seemed lifted up to see his brethren come in. I began to feel that I was glad to be there, and by and by in came an old sister whose membership is with our little band, who came to us as a stranger from another county, having been baptized before the division among the Baptists here in Virginia. She had been around hunting a home among a people whose Lord was her God, and after coming to see us she discovered in the preaching of the word among us her own hope of life and salvation, and so she made herself known. I was on that occasion groping in darkness, and felt dead to everything spiritual, and felt cold and indifferent to what was going on around me; but when the dear Elder (our pastor) asked her if she had been to hear any other denomination preach, she said, "Yes." "Well," said he, "could you not indorse their preaching?" She answered, "No." Then said he, "What is the difference between their preaching and ours?" Then I roused up, for O, thought I, what if that question had been asked me? How little I felt to know of the way of life and salvation, and how little I had learned of the doctrine of God our Savior. Dead and cold, yea, surely I feared I had never been with Jesus; and now should this poor old wanderer then sitting before me come in and tell more about the preaching than I, who had been trying to learn and had heard the sound so frequently? Dear brethren, if you have ever been ashamed, then you can guess my feelings better than I can describe them. Suffice it to say, the old sister answered the question, and told the difference with as much ease as anything can be done in the world. Her answer may provoke a smile from the reader, but I do not mention her words for that purpose, but to show that we who are young in the faith

have yet much to learn of how ignorant we really are, and how natural it is that we become careless and indifferent about these old soldiers, and their very names sometimes are thought of as a thing of the past. Dear brethren, I write these things to my own shame, and can only wish they were not true. But hear the dear old sister's answer as to the difference between the preaching of the world and that preached among us. "Why," said she, "you preach my insides." O, dear brethren, I felt to leap for joy that the Lord has ordained so much strength out of the mouths of babes and sucklings; for while I had long hoped that I knew this difference, yet pride (that dreadful foe to peace) had puffed me up with the idea that some day I should be able to define the difference in a more interesting and pleasing way, to the more popular "fancy." But truth, my beloved brethren, is like a two-edged sword, for it pierces deep and divides asunder joints and marrow, and thus I really believe I felt it on that occasion. And at the house of this sick brother this same sister came, and that memorable event came into my mind, and I had to mention it; and while my flesh was cut off, I felt that I was glad to know the difference in the preaching of the gospel of grace and the preaching of outward works. This difference was known and felt by the afflicted brother too, for all the Lord's children are taught of God, and he writes his laws in their inward parts. Thus that aged sister had been taught of the Lord. And while at that afflicted brother's house I learned that the Lord had inclined the hearts of some to administer to his temporal needs. I know this is commendable, and I was glad that it was my happy lot to bear them record of their faithfulness in these things; and thus I would recommend that each and all of us who have named the name of Jesus should ever remember the poor in spirit, and especially the dear old soldiers of the cross, who may be lingering here on the shores of time in poverty's vale and in bonds of affliction. Your unworthy brother knows somewhat of how it cheers a drooping heart for the saints of God to call and see "How they do." May the Lord help me never to forget the useful lessons taught me in the last eight or ten years in this world of sorrow and affliction. I hope I do love to sit at the feet of the aged, and hear them tell of the Lord's faithfulness along the whole journey. It gives me comfort in the hour of trial, and gives me to hope, if spared that long, that

"E'en down to old age I'll be able to prove
His sovereign, eternal, unchangeable love."
No matter, my dear brethren and sisters, how little and poor you may feel, the poorer the better for you, spiritually speaking (and I have my opinion of this world's goods too), for remember, "Jesus looked on his disciples and said, Blessed be ye poor, for yours is the kingdom of God." And on another occasion he said, "The kingdom is within you;"

and that is the very place where this true poverty is felt. Therefore those that feel this poverty of soul are blessed indeed, and the words of assurance fall from the lips of Jesus himself, that "theirs is the kingdom of God." There is no room to doubt here, and the tempter never can assail this safe retreat. It is when away up on the mount that he comes and shows the wonderful display of his cunning; but when all our trust is in Jesus, he knows he can tempt him no more. Then the kingdom is yours, dear one, no matter where you may rove or rest. You cannot feel too low, but there is danger in soaring too high. Remember that your Lord and Savior was made a little lower than the angels (or messengers of God) for the suffering of death; but he was made low that you might be exalted, and he became poor that you through his poverty might be rich, for it is the Father's good pleasure to give you the kingdom. But remember what Jesus has told you, "Blessed be ye poor, for yours is the kingdom." So let your poverty of soul serve you as evidence, for hardly shall a rich man enter the kingdom. Those are the rich referred to that have strength enough of their own to kindle a fire and sit by it and warm themselves; but the poor are those who are too weak to think a good thought. Now I ask you, poor, doubting one, of which class are you? I do not expect you to answer, but I know you rejoice, and still are afraid to confess it, lest you might do wrong. Well, that just proves the old sister's answer correct; that is the law of God written in your inward parts, and it tells you to have no confidence in the flesh, for if you do it is sure to bring you into captivity. Then, to whom shall you go? To Jesus you do go for life and salvation, indeed it is your whole desire, and may it ever be your daily food to eat and drink at the fountain of truth eternal. And while it is yours to be poor in a spiritual sense, may you remember that being poor, you make many of your poor, downcast brethren and sisters rich by your visits and communication; rich in having your company and sympathy, and in the manifestation of your fellowship, love and consolation. Indeed, you lift them above the low grounds of sorrow by your words of comfort and cheer. It helps to bear the burden of the day, and each is made to rejoice, for often Jesus is felt to break bread to each in turn, and they feast together, and ere they are aware they are singing,

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

But, dear brethren, I have scribbled enough. If I could command language to express what I feel, and then use it to profit, it might be worth trying to write; but those that know me, know I am but a worm, and no man, therefore I cannot see much use in my worrying you with what I have to say. When I commenced I felt like dropping a few hints; not that I know of any more

negligent than I, but to stir up the pure mind by way of remembrance; but I fear I have put it in such a shape that it may be misconstrued. If so, I will bear the blame, for I do not feel at all blameless.

I did not write this for publication, but I felt that to put a few thoughts on paper would be some relief. If there is anything in what I have written that is worth fixing up, and you have the time to do it (as it seems it needs so much of it), you can do just as you think best with it, and all will be right with me respecting it.

May the Lord's richest blessing attend you, and all the household of faith, is the desire of your brother, I hope,

ELI T. KIDWELL.

LEESBURG, Va., June 27, 1881.

ELDER G. BEEBE & SON:—I send you the written experience of J. A. Grafton for publication, if you are so disposed. I should like to see it published, though lengthy; first, because he seems to be telling his own experience in a simple way, and secondly, because he has told mine.

I assure you of my best wishes and efforts for the future success of the SIGNS OF THE TIMES, while truth is in command, and the sword of the Word is raised on high.

Yours in hope of life eternal,
E. V. WHITE.

FOREST HILL, Md., June 18, 1881.

DEAR ELDER WHITE:—I have been thinking a great deal about you since I saw you. I have not been well for the past two weeks, and have not been able to work for the last four days. My left shoulder is disabled, from some cause, I know not what; so the most of the time I have been reading the SIGNS OF THE TIMES and the bible, searching for some crumbs of comfort, and indeed I do find great comfort in reading the experience of those whom I believe to be the chosen people of God. Last night, while reading as usual, I was seized with a sudden desire to write to you, to tell you what I hope and trust the good Lord is doing for me. The desire was so strong that I could scarcely keep from writing then, but I felt that I had nothing to write; so I concluded to wait until this morning, and if that should be one of the first things that came into my mind when I awoke, I would endeavor to write you a few lines. To my great surprise, about the first thought that came into my mind was to write to you. Even now I scarcely know what I am doing, but I trust the Lord will direct my thoughts, that I may give you, in my feeble way, an outline of his dealings and mercy toward me.

I was born in Harford County, Maryland, December 28th, 1856. My parents were Old School Baptists before I was born, I believe. I have attended the Baptist Church less than some other denominations, and never could really understand their belief, but like all other Arminians, I thought they believed that some were born to be saved and some to

be damned; that is about as much as any of them know until they are taught of the Lord. But to my own little experience, if I have any. As I read the experience of others, many of them seem to know just when and where they were first convicted, but I cannot tell that. I have often wondered where and when I first saw myself to be a sinner; for "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." It seems that I have felt myself a very great sinner as far back as I can remember, but I did not seem to know why I should think myself such a sinner. I loved sin, yet I never committed a great sin without feeling very sorry for it. All this time I thought this trouble would wear off, and I would seek all the vanities of the world to drown my trouble, such as dancing, drinking, and in fact everything that was calculated to draw my mind from religious thoughts. But alas! when this vanity would cease for awhile I could see what a sinner I was, which gave me such trouble that I would promise to do better. O how soon my promises would be broken. The tempter would say, You are too young to leave the pleasures of this world yet; wait until you are older, and cannot enjoy the pleasures of the world any more, then give your heart to God. I was so easily led into temptation that I could soon be led astray; indeed, so prone to evil was I that four years ago I left my home because my dear parents tried to persuade me to lead a better life. So I went west, that I might have my fill of the wickedness of this world, and no one to keep me from it. When I first went west I went to the little town of Wyanet, Bureau Co., Ill. I left off the worst of my habits for awhile, and commenced going to a Methodist Church, all this time feeling the great burden of sin that I was staggering under, and only troubled because I could not shake it off, that I might enjoy the world. But I attended meeting twice every Sunday, and prayer meeting twice during the week, hoping that I could find some way to get rid of my trouble, and indeed I did get up one night in prayer meeting and asked them to pray for me, as I really believed I felt the need of prayer. They seemed to make a great deal of me after this, and I began to think that I was really getting better, and that I had done something to please the Lord at last. Thus I continued for several months, when suddenly I lost all confidence in them, and gave up all hope of ever doing anything toward the salvation of my soul by my own good works, and believed that if I ever was saved it would be by the grace of God, and that none but God could save a worthless wretch like me. As soon as I threw off my self-righteousness, as I hope I did, Satan commenced his work again by saying, "If I am one of the chosen ones I shall be saved anyhow, so why not have all the pleasure I can?" I con-

tinued in this way over three years, regarding neither God nor man, except occasionally I would see what a great sinner I was, and would try to do better; but it seemed as though I could do nothing to better my condition, so back I would go again, for it seems as if the Lord's appointed time had not yet come to put a final stop to my wickedness, for I loved sin all this time, yet I can truly say that I felt myself to be a great sinner. Did ever any of God's people feel this way, that they loved sin too well to leave it, and yet felt themselves to be great sinners? This has caused me many anxious thoughts. Thus I continued until last March, when two of my sisters, and three other near relatives, and an old school-mate (Mrs. Whitaker), were baptized. When my mother wrote me the news, for I was yet in Illinois, I felt, O if I was only one of them! But O, how unworthy I felt. But this feeling did not last long, for the tempter never leaves any one while he can make him yield to the slightest temptation. I had always said, while I was in Illinois, that I would never come to Maryland again to live. I seemed to hate the very name of the place. But shortly after I received that letter, stating the baptism of so many that were near and dear to me, I was seized with an uncontrollable desire to get home. O how I loved the state of Maryland again. So great was my desire to come home that I sold my property at a sacrifice, the first chance I got, and returned home. But it seemed it had not pleased God in his infinite wisdom and mercy to fully open my eyes to see my true condition, for when we arrived in Baltimore, (my wife and child being with me,) I think it was the second week in April, it pleased God that my wife should go to my father's alone, and I remained in Baltimore from Saturday until Tuesday. On Saturday night, as was my custom when in Baltimore, I started with some of my old acquaintances to have what we called a good time, and we thought we had a very good time; but O, the next morning the trials that awaited me. I felt so bad that I thought I would die before night; so I went to a hotel and locked myself in a room, to wrestle with my trouble. It was there, I trust, that my eyes were opened to see the exceeding sinfulness of sin. All the horrors of death and hell combined took possession of my soul, and I began to hate my very life. I thought if I should die before night, and my soul were sent to hell, that I was justly condemned. What I passed through that day no human tongue can tell. I tried to pray, but all I could say was, "God, be merciful to me, a sinner." I would get on my knees to try to pray, but could not find words to express my wants. I would be going over a lot of confused language in my mind, when in my heart I could only say, "God, be merciful to me, a sinner." On the following Tuesday I came home, and on Sunday went to hear my uncle, Elder William Grafton, preach. I

do not remember his text, but to my surprise he told my feelings so plainly that I thought at the time I could not be mistaken, that this was the work of grace in my heart; but then I would think, What have I done, that God should so love me? O how I felt that I loved God's people. I have sometimes thought that I have this evidence if no other, for the bible tells us that "We know that we have passed from death unto life, because we love the brethren." I feel that I can truly say I love them, and love to hear them talk of the goodness of God. The Lord knows, if I know my heart aright, that I would not deceive any of his dear children. I continued to attend meeting at every opportunity, and every sermon seemed to be addressed to me. O what a comfort it was to me, and is to this day, to know that I am not the only one that is led in this mysterious way. Surely the Lord's ways are past finding out. At last, hearing of the association at London Tract, I resolved to go, hoping to hear something to comfort me; and indeed I was very much comforted thereby, so much so that I thought my troubles at an end. But alas! how soon after the meeting was over did they return. But the dear Savior has told us that in the world we shall have tribulation. I cannot say, as some, that I know the time when my sins were forgiven, as I have reasons to believe they have been; but they seemed to grow gradually lighter until I felt they were all gone. If there is any time that my sins seemed to leave me it was when you were relating a portion of your experience at Mrs. Davis's that morning before we went to meeting. You said that after you had united with the church there was one thing you feared was not altogether right, when this scripture was presented to your mind, "The blood of Jesus Christ his Son cleanseth us from all sin." I seemed to have a calm assurance there and then that my sins were all forgiven me. I continued in this calm peace of mind during all the rest of the meeting, with a longing to tell some one what I hoped the Lord had done for me. I wanted so much to tell you, but could not raise the courage to do it. After you preached that sermon at Welsh Tract on Sunday, while Elder Sawin was reading the closing hymn, I was thinking how I loved that sermon, because you gave God so much praise, when these words came with great force into my mind, "Arise, and be baptized," and they have been ringing in my mind ever since. I could not help weeping tears of joy and sorrow combined. O how my heart melted within me. How I longed to obey the command. But O, how can one so little and unworthy as I feel myself to be go before those I believe to be the chosen people of God and ask a place among them? Yet why should I doubt the grace of God? for whenever I am weak he tells me, "My grace is sufficient for thee." But there are so many temptations to overcome.

"Stay, says the world, and taste awhile
My every pleasant sweet.
Hinder me not, my soul replies,
Because the way is great.

"Stay, Satan my old master cries,
Or force shall thee detain.
Hinder me not, I will be gone,
My God has broke thy chain.

"In all my Lord's appointed ways
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

Thus I am led to feel that if it is the good Lord's will he will show me the way, and give me strength to walk therein. I regard it a blessed privilege that I can follow God's people and hear the truth preached, even though I have no place among them. I often wonder why God ever permitted me to live as long as I have, when I think of the narrow escapes from death that he has brought me through. Two of these I will relate. (Please bear with me a little longer.) They both occurred at Cockeysville, Baltimore County, Md., when I was working there at my trade in 1876. I had to cross the railroad to go to my work, and one morning, being a little later than usual, I was in some hurry to get to the shop. When I got to the track there was a freight train coming up on the track next to me, and as soon as the last car passed I started across in a hurry, not thinking of the express, which I knew was due about that time. When I got across the near track the engine of the express passed within reach of me, and if I had taken one more step I should not have been here to tell you. The other time was after I had quit work at that place. I went back on a visit, or rather on a spree, and drank considerably during the day, and missed the passenger train that I was to return on. So I climbed to the top of the first freight train that came along, after having drunk so much that I could scarcely walk, (I am ashamed to tell this, but feel as though I must,) and sat there with my legs hanging over the end of the car, and rode three miles. Surely nothing but the providence of God ever spared my unprofitable life. But the Lord tells us that he loved us while we were yet in our sins. O the depth and breadth of that love! Can it be that Christ died to save a wretch like me? O the doubts and fears that I have passed through since I saw you. It seems at times that I am ready to give up all my hope, if I ever had any, and sink in despair; but when I think of the strong arms of our dear Savior, that are always round about his dear children, I cannot help feeling that my strength is renewed.

I know you will get very tired reading this poor scribbling. Though it contains a portion of my feelings, it is written in such a confused manner that I fear you will not be able to understand my meaning. I have tried to state my case, as near as I can remember, and have written just as the thoughts came into my mind, and hope you will pardon all blunders and mistakes. If you think this is a gospel experience, you are at liberty to send it to the office of the

SIGNS OF THE TIMES for their disposal; if not, consign it to the flames, and all will be well with me. I am sometimes led to think that this is all a delusion; but if indeed it is the work of grace, as I hope it is, surely the Lord has led me in ways I knew not, and in paths I had not known.

I will close, hoping to hear from you soon, either by letter or through the SIGNS. My love to you and your family.

J. A. GRAFTON.

[Since the foregoing article was in type we have received a letter in continuation of it, which will appear in our next number.—Ed.]

"THEN they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. iii. 16, 17.

TO MY BRETHREN AND SISTERS IN CHRIST:—Anything coming from my pen, if in accordance with the word of God, I hope will be received in the spirit of charity, should it appear in our family paper, the SIGNS OF THE TIMES. It should be remembered that in our Father's house there are vessels of small quantity as well as those more capacious, and they all hang upon the same nail (Christ). "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons."—Isa. xxii. 23, 24. At times, when I am favored with the sweet spirit of adoption, I can with child-like confidence say, My Father and my God. It is at such times the heart flows out in greater measure toward the saints. "And every one that loveth him that begat, loveth him also that is begotten of him." At no time since I was brought to love the Lord do I remember having felt a hatred toward those whom I could receive in spirit as being the Lord's chosen people; still I can recall isolated cases in my christian experience when my heart has been much wounded by those who I hope fear God. Unkindness, or a persistency in wrong doing, is not a fruit of the Spirit, but rather a rank weed of our unrenewed nature; and the more we are enabled through grace bestowed to pray against it as soon as perceived, so much the better for our peace and comfort of mind. It is now more than thirty years since I first made a public profession, and became a member of a gospel church. I have found that the very marrow of religion is when I am favored to hold communion in secret before God, and I feel persuaded that there can be no felt union with the people of God where this communion does not exist; still there is a wide difference between being in the enjoyment of this precious communion and the existence of it in the heart, as every one born of God can avouch. O what a weak creature in divine things I feel myself to be; how much I feel

to need the renewing of the Spirit to keep my soul from cleaving to the dust. I find that that only which is born of the Spirit in me is spiritual, while that which is born of the flesh is only flesh at the best. I think I can say of a truth before God, that this evil heart of unbelief, with its many wanderings from him whom I desire to love, has caused me more trouble before God than all other things put together. I believe the preceptive part of God's word is quite as incumbent on the believer as is doctrine. "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. How precious are the words of the Lord when they are brought into the heart with divine power. It is then they are to us "More to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in [not for] keeping of them there is great reward."—Psa. xix. 10, 11. "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. 2-6.

Dear editors, I am at home sick to-day, and thought I would try and write a little for your paper. If what I have written meets with your approval, it is at your disposal. Should this be published, it may encourage me to write again. May God give you, my brother, that spiritual discernment to know what to choose and what to refuse, as the present senior editor. "Them that honor me I will honor."—1 Sam. ii. 30.

R. H. BODMAN.

NAUGATUCK, Conn., June 28, 1881.

MIDDLETOWN, N. Y., June 22, 1881.

DEAR SISTER EMOBY:—I made you the promise that I would re-write the letter I sent to Elder Beebe some years since, and have taken my pen this morning to do so.

HAMBURG, N. J., Aug. 1, 1876.

DEAR BROTHER IN THE LORD:—It would be difficult for me to express my gratitude for your kind and sympathetic letter received not long since. I have often thought of sending you a few lines in relation to my hope, but not for publication.

I was born in the town of Wantage, County of Sussex, and State of New Jersey, on the 28th of September, 1819. My mind was early impressed with thoughts of death and eternity, and often have I kept my dear mother awake at night under pretense of some bodily suffering, when nothing but the consciousness that I was a sinner in the sight of a just and holy God disturbed my repose. When in my tenth year, our

neighborhood was visited with a great revival of religion. Many of my acquaintances gave (as they said) their hearts to God and were converted. I greatly desired to become a christian, and often would I on retiring ask the Lord to give me in a dream some token or evidence that he would one day remember me in mercy. I could read the scriptures, and there I found that the God whom I desired to worship above all beings, claimed the cattle upon a thousand hills, and I felt that he alone had the power to change my heart. As I desired, one night in a dream I seemed to be standing alone, beside a building that stood on a high foundation, and in order to enter it was necessary to go up quite a flight of steps. I do not remember that I tried to enter the building, or that I saw any one. After standing at the bottom of the steps, it seemed to me a length of time, my attention was drawn to a great cloud of dust that seemed to come up out of the street, not far from where I was standing. I stood still, and soon found that it was caused by a flock of sheep, that were making their way to the building spoken of. I saw them enter, and the door closed after them. I do not think that I made any move to leave the place, but kept waiting. Soon I heard a lamb bleating, and saw at once that in the same direction the flock came from a lamb was making its way. It seemed greatly frightened, and when it reached the building hurried up the steps as fast as it could, giving at the same time a piteous bleat. At the sound of the bleating the door opened and I saw a being I cannot describe, save that his countenance seemed heavenly, and his head was encircled with a halo divine. In his right hand he carried a blood red staff, and his garments were white as the light. I could see the inside of the room in which the shepherd with his sheep were standing, for it seemed that he was acting in the capacity of a shepherd. The sheep seemed as they entered the door to undergo a change, but how, I could not see or tell. When the door opened and I saw the shepherd, then I again saw the sheep. Sheep they were still, but they were white as snow. They no longer seemed weary, but were quietly standing with their eyes directed to the shepherd, who was looking at the lamb that had halted on the steps. I seemed to feel that the lamb might enter by making a little trial, but it stood entirely motionless, its eyes alone imploring aid. The shepherd, in the kindest of tones, said to lamb, "Not yet," and gently closed the door. At the sound of those words, the lamb fell down at my feet, and seemed as if it could endure no more. Its fall awoke me, and I slept no more that night. Had it not been for the kind words spoken to the lamb, I should have despaired; but the words, "not yet," gave me hope that at some other time I would be shown the way.

I have now, dear sister, written out my first letter to Elder Beebe;

and as I requested, it was not published. The second one he saw fit to publish,* but I find no fault on account of it. If I felt able, I should fill another sheet with my exercises during the intervening four years, from ten to fourteen, as you will see, when you read what has been published in the SIGNS, that I have commenced my second letter when in my fourteenth year. With a hope that remains unshaken amid all the trials of the way, I am as ever,

H. LEWIS.

* See page 89 vol. 45.—Ed.

KELLEY'S CORNERS, Mich., June 7, 1881.

DEAR ELDER BEEBE AND SON:—

How else can I commence my letter except in the old familiar way? Must we cease to use that oft spoken and often written name? Ever since I can remember hearing any name, I have heard this one, and I think perhaps as long as I shall live I still shall hear it spoken by those who cherish its remembrance. In the years that are past and gone I have lived so much of a dreamlike life. Others seemed to live in reality, while I only lived in imagination. I have wished I could realize things as others did, even grief and sorrow; but alas! the days have come when I would almost gladly change the dread reality into a dream. When we look at those who are smitten and afflicted with sore disease, we think we pity them; we think we show them all due sympathy and regard; but we can never know their case until we are called to fill that place ourselves. We look at those who are called to meet the last enemy, that king of terrors, and even for them we think we feel and know something of what it is to die. But at the longest it will be but a little time before we shall all know for ourselves, even should we reach our three score years and ten; for this is the time allotted unto man; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. How much consolation have these words been to me, "We fly away." We are not lost in the grave, we do not cease to exist, but we fly away. We are liberated then; our bands and chains are rent asunder; we leave the low dungeon of this prison house where all is labor and sorrow; we take wings and fly away. "O that I had wings like a dove; for then would I fly away and be at rest." Since my short race on earth began, how many have fallen on either hand, both the aged and the young. How many are stricken down in the full glow of health, while I still linger through the weary years. And when I have seen their friends lay them away, I thought I pitied them; but of this also we know nothing until our own are placed in the silent grave. O what can be more cruel than the grave? It not only holds the pale forms that are buried there, but also the most cherished earthly desires of many a living heart. What is there like death? What is there on this earth like death when it lays hold upon the young,

bright face, and changes it to that deadly paleness, and it must be sent away? How weak is every human effort to rescue them from that awful grasp. How vain to strive with that awful destiny, that fixed, unalterable decree, "Dust thou art, and unto dust thou shalt return." All the afflicted heart can do is to pray that it may be reconciled to God. Long have I been spared these sorest of all trials; yet while thinking how merciful and long-suffering the Lord has been to me, these words spoken to Mary have swept over me with a strange, deathly chill, "Yea, a sword shall pierce thine own soul also, that the thoughts of many hearts may be revealed." I have asked, "Dear Lord, how can it be? From which way must I look for things so terrible?" But full well the Lord knew. A sword is a deadly weapon. Who would not shrink from the piercing sword? And if our minds are too much taken up with earthly ties, they must be cut asunder. We read of ancient times when the sword reached unto the soul. The Master himself said, "My soul is exceeding sorrowful, even unto death." For concerning him it had been said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd," &c. He was indeed smitten of God and afflicted. Think of that pierced side. "Yea, a sword shall pierce thine own soul also, that the thoughts of many hearts may be revealed." O think of the sore wounded, bleeding heart. Where is there any healing for such a stroke? Surely there is none but in the same hand that dealt the blow. He can wound, and also heal. He can kill, and he can make alive. He wounds for his mercy's sake. He wounds to heal. Yet we cannot help but feel that the world is lonely as we think of those in whom we once delighted, how they can walk with us no more below. They can never return to us, but some day, we trust, we can go where they have gone; after we have suffered a while; after we, too, have finished our course; after the good fight is ended. And often do I ask myself, Is it the good fight that I am engaged in? I most keenly realize a conflict, a struggle and a warfare. If I was only wounded and hurt, if I was only penitent, and grieved over my many faults and sins, I might think it was a good fight; but wherefore these wild passions, this most deceitful and wicked heart, these earthly longings, this wandering, unreconciled mind? Is this the good fight? Am I keeping the faith? In spite of all these things, sometimes I trust I am; that when all these enemies are slain by that awful sword, then I shall truly come off conqueror, yea, more than conqueror, through him that hath loved us and given himself for us. Then I shall know the certainty, the final victory; but now I wait for it. For we that are in this tabernacle do groan, being burdened, waiting for the adoption, to wit, the redemption of the body. For when this mortal shall have put on immor-

tality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory. This saying is written, but it cannot come to pass until we undergo all this. While here we must wear the armor. We must wage the warfare and bear the unequal strife, remembering that death, which puts an end to life, shall put an end to sin. And although I realize darkness, deadness, guilt and sin, yet I know there is light, for I have seen it. I know there is life, for I trust I have tasted that bread of life whereof if a man eat he shall not die. I know there is pardon, for I have known that peace which a sense of pardon brings. I know there is holiness, for I trust I have known him who is holy, and have realized that even the chief of sinners can be made the righteousness of God in him. And although I go down the deep, dark valley of sorrow, yet I know there is a bright mountain of joy, for the same weary feet that tread the valley have once stood high upon the mountain; yet even now, so low sunk in darkness, I know there is light above. Once my feet were on the rock, my goings were established, and a new song was in my mouth, even praise unto God. Now he seems high above me, and I am crying, "Lead me to the Rock that is higher than I." Yet through all this I realize that my redemption is nearer than when I first believed. Every time I catch a glimmer of light from that celestial world, (believe me, dear ones), it seems nearer. Every time I hear a whisper from the voice of him who suffered all things here, it seems the sweeter, closer by. As I grow weaker and more weary here, I seem nearer to that great eternal rest, sometimes thinking that eternity will be none too long for me to rest. Can it be that I shall ever reach that happy place where there is no more death, and the inhabitants shall no more say they are sick? The people that dwell there shall be forgiven their iniquity. There is no night there, neither sorrow nor crying, for all tears shall be wiped away. Tears of vexation and bitter anguish, tears of disappointment and of grief, tears of sorrow and repentance, tears of mourning and of joy, yea, all tears shall be wiped away. "And God shall wipe away all tears from their eyes."

"His own soft hand shall wipe the tears
From every streaming eye;
And pains, and sins, and guilt, and fears,
And death itself shall die."

I feel grateful that the SIGNS OF THE TIMES is to be continued, as I had hoped it would be. Ever since I can remember, I have seen it, until it seems like a familiar friend, although there was a time when I had rather read anything else; and often when reading what I considered very brilliant writers I have wished I could write like them; but I never once thought of wishing I could write anything for the SIGNS OF THE TIMES. I could not even read it with any understanding, and I really thought it was because there was nothing in it to understand. But when made fools

for Christ's sake, then it is we can see how foolish indeed we are, and feel the force of Paul's admonition, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

KATE SWARTOUT.

NEAR GHENT, Ky., March 18, 1881.

BRETHREN G. BEEBE & SON:—In a communication written by me and published in the forty-eighth volume of the SIGNS, page 90, I find this sentence: "When the children of the kingdom so far forget the great and glorious work of the blessed Jesus as to look to an apostle or minister of the gospel, instead of looking to the cross of Christ as the foundation of their hope, they become enveloped in darkness," &c. I do not desire that the readers of the SIGNS should come to the conclusion that I am a Roman Catholic and worship the cross instead of the adorable Redeemer. When the saint contemplates the infinitely great and glorious work of the blessed Jesus, he is lost in astonishment, wonder and love. He is astonished at the thought that the adorable Redeemer had laid aside the glory that he had with the Father before the world was, and had taken upon himself a body. "A body hast thou prepared, me." And in that body he suffered the penalty of the law, which was death, in the room and stead of poor, helpless, dependent sinners, such as we realize ourselves to be. Astonished that one so infinitely glorious should have thoughts of mercy toward those who are all over polluted with sin and iniquity. The prophet says, "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." He was glorious in his apparel. His was a robe of spotless righteousness, and that robe was secured to them, for he is made unto them righteousness. In that most solemn prayer just before he was betrayed, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us." All the redeemed sons and daughters of the Most High are made one with him, and by reason of that oneness, that union with him, that robe of righteousness is secured to them. The psalmist says, "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in garments of needle-work." And she says, "He brought me to the banqueting house, and his banner over me was love." The prophet says, "Thy Maker is thy Husband, and thy Redeemer the Holy One of Israel." The Husband and wife are joint heirs. Hence the whole redeemed family are heirs of God, and joint heirs with the Lord Jesus Christ, and that robe of righteousness none can take from them. "Who shall lay anything to the charge of God's elect? It is God

that justifieth, who is he that condemneth?" O glorious thought, it is God that justifieth. They are justified by him who is infinite in all his glorious attributes, and by him that robe of righteousness was wrought out for them. To them he is the chiefest among ten thousand and altogether lovely. Then, dear saint, although you may be among the poor of this world, and dwell in a mud-walled cottage, and be clad in tattered garments, he who has loved you with an everlasting love will clothe you in that spotless robe of righteousness and welcome you into his eternal kingdom with these soul-cheering words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And your shout will be,

"Bring forth the royal diadem
And crown him Lord of all."

Then they do not look to themselves for justification. Their language is, "In me (that is, in my flesh) there dwelleth no good thing." They do not look to the cross, but to him whose countenance was marred more than the sons of men, on that cross, that they might be washed and made clean in the blood of the Lamb; that they might be redeemed from all iniquity, and be fitted and prepared to enter into the enjoyment of their glorious inheritance which fadeth not away. With joy unspeakable and full of glory, when approaching the cold confines of the tomb they can say with an apostle, "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." To that house they look by faith, as the place of their eternal rest from the cares, sorrows and afflictions of earth, and their song is,

"O land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by
And dwell with Christ at home?"

Yours in hope of a blessed and glorious rest beyond the darkening shadows of earth,

H. COX.

P. S.—My post-office address now is Ghent, Carroll Co., Ky. H. C.

COLUMBUS JUNCTION, Iowa, June 14, 1881.

DEAR BROTHER BEEBE:—I have recently reached home, after an absence of five weeks, during which time I was visiting some of the churches in the eastern and central portions of Illinois, where I met with many dear brethren and sisters that I had known for many years, some of them since my boyhood, and others that I met for the first time. While visiting among them I was solicited by many brethren and sisters to write a sketch of my travels and send it to the SIGNS OF THE TIMES for publication. With your indulgence I will now try to comply.

We left our home (my wife, daughter and self) on the third day of May, reaching Mattoon in the afternoon of the fourth, where we met many old friends and acquaintances (this being our former home), with whom we

stayed until Saturday morning, the seventh. Our first appointment was arranged for at the Methodist Church house in Mattoon, on the evening of the fifth, where we tried to preach to a very attentive congregation of old friends and neighbors. On Saturday and Sunday, the seventh and eighth, we met with Elder J. G. Sawin, the pastor, and brother Eli P. Ashbrook (who was at this time a licentiate), and the brethren, sisters and friends at Little Bethel Church, Coles County, where our membership had been for about thirty-seven years. Here we tried to preach once each day, and also on Thursday night following at the same place. On Saturday and Sunday, the fourteenth and fifteenth, we went in company with Elder Sawin and brother Ashbrook to Big Spring Church, Cumberland County, where we tried to preach each day to good congregations. Here there seemed to be special interest taken in the meetings. This church is now supplied by Elder Isaac Taylor, whose membership is with the church, having been baptized and ordained to the work of the ministry here. Saturday and Sunday, May twenty-first and twenty-second, I met at Little Bethel Church Elders P. McCay, of Champaign County, Isaac Taylor, of Cumberland County, and J. G. Sawin, of Coles County, who had previously been requested by that church to meet with them to assist in the ordination of brother Eli P. Ashbrook to the work of the gospel ministry, which was attended to on Saturday by the church and the Elders present. This was a season long to be remembered by many of God's dear people that were present. After the solemn work of ordination was attended to the church gave an opportunity to any that wished to do so to attach themselves thereto, when Elder E. P. Ashbrook's wife and Elder J. G. Sawin's daughter both came forward, and were received by experience for baptism. On Sunday, after preaching, an opportunity was again given to persons desiring membership to come forward, when a young lady, only about sixteen years old, the daughter of sister Mary Nabb, came forward and told what great things the Lord had done for her, and was received for baptism. At three o'clock that afternoon the church met at the water, and Elder Sawin baptized the three in the presence of a large and solemn congregation, where much feeling was manifest. I think there are signs of still more ingathering into this (Little Bethel) church. Here I tried in much weakness to speak words of comfort and encouragement to the friends on Saturday and Sunday. On Saturday and Sunday, May twenty-eighth and twenty-ninth, I met at the Providence Church in Edgar County, Elders J. G. Sawin, of Loxa, Eli P. Ashbrook, of Mattoon, M. M. Vancleve, of Crawfordsville, Indiana, D. G. Watson, of Mowequa, Illinois, John H. Myers, of Decatur, John Montgomery, of Grove City, W. H. Smith, of Westfield, M. Moffett, of Newman, F. M. Reeves, of Hinesboro, W. C. Kemper,

of Grandview, S. H. Moffett, of Kansas Station, and A. H. Patton, of Kansas Station, the latter the pastor of the church at Providence. We also met here Elder Jesse Shields, of Neoga, and brother William Luce, of Arcola, a licentiate. This meeting was one of much interest and general good feeling, not a discordant note in the preaching or private conversation that I am aware of. At this meeting I tried to preach twice. On Monday evening I filled an appointment made for me at the Presbyterian meeting-house in Charleston, Coles County. On Friday, June second, we took the cars at Mattoon for Springfield, Illinois, in company with young sister Frank Sawin, where we were met by our good brother, P. Stout, and conveyed to his house, a distance of nine miles, that night. On Saturday afternoon we tried to preach at Sugar Creek Church meeting-house, and on Sunday, the fifth of June, at Horse Creek Church, where we met for the first time the three Elders Sanders. The senior Elder Sanders, the father of the three we met, not being at meeting, we failed to see him, though we had much desired to do so. On Sunday afternoon, at four o'clock, we returned with brother Stout to Sugar Creek, where we filled the last appointment before starting home, which we did on Monday, the sixth instant, parting with brother Stout's good lady, our dear sister, and her family, together with young sister Sawin, being driven to Springfield by brother Stout in time to take the train west that morning, reaching our home that same night between ten and eleven o'clock, after an absence of just five weeks.

It would afford us much pleasure to mention personally all the dear brethren and sisters and friends that we met with on our pleasant tour, who ministered so cheerfully and tenderly to our wants, and showed us so plainly by their actions that they love and appreciate the truth as it is in Christ Jesus. We shall long remember their kind words of cheer and encouragement to us while among them. May God bless them with his Holy Spirit, and lead them into all truth, is my prayer.

I will in conclusion speak of the good and pleasant meeting we enjoyed at our own meeting-house last Saturday and Sunday, Elder Rice Harris, of Illinois, being with us, who preached twice, to the comfort of all the brethren and sisters present. It was our communion season, participated in by Elders Harris, Ping and myself.

In conclusion, my dear brother Benton, I desire to say that wherever I have met with the brethren and sisters since we received the sad intelligence of the death of your dear old father, it has been one continual lamentation. But while we feel to mourn over our loss, and realize the fact that a great man in Israel has fallen, yet we feel to bow with becoming humility, and can say that our loss is his eternal gain. And to our dear old sister Beebe we would speak

words of comfort, if in our power. We shall never forget the pleasant season we enjoyed at your house with you and our dear departed father in Israel a short time since. May God in his infinite mercy soften this stroke of his providence by his grace, is my prayer.

JAMES M. TRUE.

BORN OF WATER AND OF THE SPIRIT.

DEAR BROTHER BEEBE:—A number of articles on the above subject have appeared in the SIGNS, written by brethren far more able than I to elucidate the same. I have, therefore, delayed from time to time, thinking that some one would express the views I hold on this declaration of our Lord Jesus Christ, but so far have not seen anything to correspond with my views. Some of our brethren think that the water here spoken of by the Lord means baptism; but if that was meant, baptism must precede the spiritual birth, because the water is first in order. Others seem to hold that water and the Spirit are synonymous; but could it be that only spirit was meant when the Savior declares, "Of water and of the Spirit." To my mind Paul had this water in view when he wrote to Titus in this wise: "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 to the Ephesians he wrote, "That he [Christ] might sanctify and cleanse it [the church] with the washing of water by the word." So it seems clear to me by this testimony that we are washed or born by the word; the water signifies the word of God. "His voice [is] as the sound of many waters." "And I heard a voice from heaven as the voice of many waters." The disciples were with the Lord for three years and heard his word, were born of water, and at Pentecost of the Spirit. To them he said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Through Ezekiel he spoke five hundred and ninety-four years before, "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil," (or spirit). And by Isaiah he said, "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring."

Dear brethren, if I was able I might enlarge upon this to a great extent; but as I sadly feel my inability, I content myself with merely drawing your attention to these passages of scripture, of which many more might be cited to show that Christ is the Fountain of life. O that that blessed Fountain may spring forth and water the valley of Shittim (thorns). Yea, indeed, it is a valley of thorns and briers; and were it not for that fountain opened

to the house of David and to the inhabitants of Jerusalem for sin and uncleanness, I must despair. But I must bring this to a close. I am a poor orator, as all those who know me can attest, and a poor writer, as you, my brethren, will see by this. Far be it from me to provoke a controversy or to contradict the brethren who have written. No, my only desire is to give my view, and this I do reluctantly.

Dear editors, do with this as you please, and accept my heartfelt sympathy in your, and also our, great loss.

Yours affectionately,
JOHN M. BOES.

LEONARDSBURG, Ohio, July 5, 1881.

BROTHER B. L. BEEBE:—I heartily indorse the letters of sympathy that the brethren have written to you and the family of our much esteemed and dearly beloved brother and fellow laborer in the gospel, Elder Gilbert Beebe, who now rests from his labors. I have taken his paper for thirty-five years, I think, and have never found any reason to fall out with the principles he advocated in the SIGNS and taught from the pulpit; and while many in my knowledge who once indorsed and took the SIGNS have fallen out with it, and have denounced the editor, calling him hard names, misrepresenting his principles, and trying to make it appear he had changed, which I have utterly failed to see, I have tried, with the best ability that God has blessed me, to defend those principles, and also brother Beebe, against the misrepresentations of those who were continually trying to sour the minds of brethren against him and his paper, for which I have suffered and been called a Beebeite. I often said that I considered myself highly honored of God to be numbered with such men as Elders Beebe, Dudley and Johnson, who were the principal men among us for the enemy to shoot at. They, to me, have been truly faithful servants of God. God has now called one of them home to be with him, and soon those other two dear brethren will follow. God has been gracious to his Zion to give to her such gifts for her edification and comfort in love. When God calls them home, shall we say, What doest thou? No; rather let us say, O Lord, thy will be done.

Brother, I expect to still labor for our paper, as before your father's death, if it continues to advocate the principles laid down in the prospectus. A number of brethren have named in their letters brother Wm. L. Beebe as associate editor, which is agreeable to my feelings.

Yours in christian love,
JOHN H. BIGGS.

WATER VALLEY, Miss., July 8, 1881.

B. L. BEEBE—MY DEAR BROTHER:—I desire to express my sorrow and deep distress in the death of your dear and greatly beloved father, who stood as a pillar in the house of God. A great man in Israel is fall-

en. He, however, had finished his course, had kept the faith, and had fought a faithful and good fight, earnest, honest and devoted, and we therefore earnestly hope he is now the happy enjoyer of that crown of righteousness that fadeth not away. Let us therefore be still and know that the Lord is God, that he does his pleasure and his work is perfect. Twenty-four years ago Monday morning, after the fourth Sunday in last month, your father, Elders Hill, McColl, Pollard and I, parted in Canada. (Perhaps not Elder Pollard on Monday morning; Sunday morning if not.) Elders McColl, Hill and Beebe are gone, and I am left to mourn their demise. I am, perhaps, the only man in Mississippi that was personally acquainted with your father. May God bless your bereaved mother, the dear children, and all that feel this sad dispensation of providence.

I would suggest that the editorial mantle fall on Elder Wm. L. Beebe, if God please.

I am so blind it is with great difficulty I can see to read or write, and perhaps shall never attempt to write again. My kindest christian regards to all that love our Lord Jesus Christ in sincerity and truth.

Believe me yours in hope,
E. A. MEADERS SR.

"FAITH is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

I wish to hear Elder S. H. Durand's views on faith, through the SIGNS OF THE TIMES, if it is not asking too much of him. I do not belong to any visible church, but I trust and sometimes feel that I do belong to the Old School Baptists in spirit, as they are the only people that I can get any food from. I believe the doctrine of salvation by grace, and not by works. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."—Eph. ii. 8, 9. There is a people here who preach salvation by works, and I have heard them boast of it, too. If they can do good, it is more than I can find how to do. Our Savior says, "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 sent me, that of all he hath given me I should lose nothing," &c. Also it is written, "There is none good; no, not one." If we are not good, how can we perform good works?

If you feel disposed to publish this, all right; if not, cast it aside and all will be right; it is at your disposal. We sympathize with you in your bereavement. I get a good deal of food out of the SIGNS, and always long for the time for them to come.

I remain as ever, yours, &c.,
J. M. WHITENTON.

JACKSON, Tenn., July 9, 1881.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1881.

INTRODUCTORY.

So suddenly were we bereft, in the death of our dear father, of his able counsel and guidance, we felt that the task of continuing on without him was more than we dared to undertake; but as he had left a number of articles from his pen in his desk, we felt to go on until these at least were used up, and appeal to our brethren for their encouragement and support. We have now but two of those editorial articles left, one of which appears in this number, on Hebrews xii. 2: "Looking unto Jesus the author and finisher of our faith," &c. The other will appear in our next, on the subject of "Ecclesiastical History and Church Creeds." But such has been the kind sympathy expressed by our brethren, that we feel to take courage and press on.

While in the providence of God it has fallen to our lot to assume control of the publication of the SIGNS OF THE TIMES, the gift has not been bestowed on us to expound the hidden mysteries of his revealed word; and as the editorial columns have always been so ably filled, we do not feel willing to continue the publication without the assistance of some brother in the ministry to write for that department. For some years past we have assumed all business charge of the paper, and our time has thus been fully occupied; and were we gifted with the ability of expounding the scriptures, we could not, aside from our other duties, give sufficient time and attention to that department. In a former issue we informed our readers that we should in all probability call on some minister of our denomination to render such aid, and requested our brethren to use all freedom in advising us, or in expressing their wishes who that brother should be, and as far as heard from, it has been nearly the unanimous opinion that no one would give as general satisfaction as our brother, Elder William L. Beebe. We have accordingly requested him to accept the position; and although his physical strength admonishes him that he is hardly able to perform the duties required, yet he feels that he is at the disposition of his brethren, and has kindly consented to make the attempt, and leave the result in the hands of God.

Our subscribers will please take notice of our advertisement in fourth column of last page, and observe the change in our address. Hereafter it will be *G. Beebe's Sons*, instead of *G. Beebe & Son*. With this slight change we will continue the publication, and are happy to inform our readers that we have every reason to believe that our labors will be blessed of the Lord, for thus far our circulation has continued to increase, and every assurance from the oldest and most efficient friends of the SIGNS has been given us of their hearty approval of our course, and of a continuance of their efforts in our behalf.

B. L. BEEBE.

SALUTATORY.

In accordance with the almost unanimous suggestion of those who have signified their wishes, I have consented to aid my brother, BENTON L. BEEBE, in the editorial management of the SIGNS OF THE TIMES, at least until he can secure the services of some more gifted and better qualified assistant. Years of experience in a similar labor on the *Southern Baptist Messenger*, have tended rather to discourage than to embolden me in undertaking this arduous work; and it is not without much apprehension and self-distrust that I have accepted this responsibility. Indeed, but for the assurances of sympathy, forbearance, counsel and support, so generously proffered by abler and wiser brethren, and especially but for the forty years experience of their faithful and long suffering love, which has ever been exhibited toward me in all my weakness; and most of all, but for the unfailing faithfulness of that God whose strength is manifestly glorified in the weakness of the earthen vessels through whom he is pleased to show his goodness and truth, nothing could have induced me to assume the grave duties devolving on the occupant of this chair, made doubly venerable by the worthy service of him whose pen for half a century moved here in defense of that truth he cherished, and in the service of the pilgrim strangers, who held the highest place in his affection.

In the duties attending this position the pleasant privilege of writing to the scattered saints of the common salvation, is not the greatest burden. Other and more trying responsibilities are involved, as the discriminating as to what is lawful or expedient to publish from correspondents, all highly esteemed but necessarily not in a position to decide as to the effects of presenting their views in distant sections and under peculiar circumstances; guarding against the introduction of local and private grievances which may be magnified into general importance in view of those immediately concerned; distinguishing between candid discussions for the development of truth, and those contentions for the mastery into which even the saints are sometimes betrayed by the deceitfulness of sin; these, and many other no less trying duties must be encountered in the work we have attempted. Well may we with Paul inquire, "Who is sufficient for these things?" And only trusting in that sufficiency which is of God, would we dare attempt the work which has been so judiciously conducted hitherto as to expose in glaring light any defects in its continuance.

The great tenderness and forbearance of the brethren experienced in their past treatment of the frail writer, forbids the doubt that they will still bear with the many deficiencies, which we dare not hope to avoid; and which their kindness will reprove in love, or correct in faithfulness. May the grace of our Lord Jesus rule in our hearts to the exclu-

sion of selfish pride, make us all humble, each esteeming others better than ourselves, and give us that unity of the Spirit in the bond of peace by which we may be enabled to walk in perfect love, and so fulfill the law of Christ!

It will be our object, with such measure of strength as the Lord shall give, to continue to maintain the same precious principles of truth for which the SIGNS OF THE TIMES has from the beginning contended; and while freely confessing the great disparity between the ability with which this work has been conducted hitherto, and the highest attainment to which we dare to aspire, we feel that it is not too much to claim that not even the self-sacrificing saint now gone to his rest, loved that truth more fervently, as none ever needed its comforting, saving power more, than the writer.

Confiding in the sustaining mercy and abounding grace of our loving Lord, and trusting that those who know and love his truth, will pray for us indeed and in the spirit, and sustain us with their active aid, by their correspondence as well as in extending our circulation, with trembling yet firm reliance we enter upon the editorial work, not hoping to "fill the place" made vacant forever by our dear father's removal, but trusting in the strength of the Lord to render some little service in defense of the truth as it is in Jesus, and in comforting those whose love to him causes them to mourn their own unworthiness and sin.

WM. L. BEEBE.

THE AUTHOR AND FINISHER OF OUR FAITH.

(Hebrews xii. 2.)

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

These words of admonition, instruction and encouragement are addressed to "holy brethren, partakers of the heavenly calling," compassed about with a great cloud of witnesses, called to run a race which is set before them, yet burdened at times with weights which impede their progress, and sins which easily beset them, and sometimes bewilder them, insomuch that their eyes are diverted from steadfastly beholding and pressing toward the mark of their high calling. None can look unto Jesus as the author and finisher of their faith whose faith is not from him, in him and by him as its author, center and finisher. None whose faith is from any other source can justly claim Jesus as its author; nor can any whose faith requires to be perfected by any other than Jesus have a right to say that Jesus is the finisher of it. The preceding chapter (Hebrews xi.) defines the vital principle of the faith of which Jesus is the author and the finisher, and demonstrates its matchless power by a cloud of witnesses, extending from righteous Abel down to the time when this epistle was written. The

Holy Ghost testifies that this "faith is the substance of things hoped for, the evidence of things not seen." And we are also informed in the sacred volume that it is the fruit of the Spirit and the gift of God.—Gal. v. 22; Phil. i. 29.

In the absence of this faith no man can be looking unto Jesus, for no light of nature, of reason or science can reveal him. Only the faith which is the evidence of things which are not seen can look unto Jesus. And unto those who by faith can behold him who is invisible, Jesus has said, "Blessed art thou; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew xxi. 17. Who else can reveal him, since Jesus himself has said, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him?"—Matt. xi. 27. Only the living, who have eyes to see, ears to hear, and hearts to understand, can look unto Jesus and see in him the author and finisher of their faith. To know him is eternal life; and they who truly know him, know also experimentally the power of his resurrection, the fellowship of his sufferings, and are conformed unto his death.

As in the figure of running a race, he who runs should have his sight directed to the objective mark, so Jesus, who has finished his course of suffering in the flesh and entered within the veil, is the mark which is set before his followers, who are to be constantly and steadfastly looking to and considering him who endured great contradiction of sinners against himself, lest they should be weary and faint in their mind.

To be looking unto Jesus is to be looking away from themselves, and away from everything else as objects of attraction. The world, the flesh and Satan are to be opposed, denied and resisted, and every weight which is calculated to burden and impede progress in the divine or spiritual life is to be laid aside, with every besetting sin; and being thus stripped for the race, they are exhorted to run with patience the race which is set before them. In looking unto Jesus the enlightened follower of the Lamb sees in him a perfect pattern of patient endurance. Although the blessed Jesus encountered all the opposing powers of wicked men and devils, those never did or could for a moment divert him from the course in which he was engaged, nor could any amount of ignominy or shame slacken his onward progress. If briars and thorns were put in array before him, he went through them, "traveling in the greatness of his strength, mighty to save." When led or driven by the Spirit into the wilderness, to be tempted of the devil, he was tempted in all points as his followers are, and yet without being to any extent overcome by the tempter. Among the temptations which he then and there encountered was that in which all the glories and treasures of this world,

with all their alluring and fascinating charms, were in one moment of time, in all their concentrated power, brought to bear upon him, to turn him aside from the race which was set before him. In the infirmities of our nature, which he had taken on him, he experienced the feelings of our infirmities in the endurance of temptation, for he was tempted in all points as we are. On the one hand was arrayed all the glitter of wealth, fame and allurements of the world, while on the other stood the racking cross, the shame, the malignant spite, malice and scorn, with bitter reproaches and envenomed persecution of all the powers of darkness. The painful agony wrung from his tortured heart the sweat which like great drops of blood fell to the ground, and in that inexpressible ecstasy of anguish the piercing cry breaks from his sacred lips, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."—Mark xiv. 36. Thus, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared, though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Heb. v. 7-9.

Looking unto Jesus, who endured all this, we behold a most wonderful example of patient endurance in suffering and perseverance in him, who for the joy that was set before him endured the cross, despising the shame. All this the suffering Lamb of God endured for the joy that was set before him, not for any comfort the world could supply; for no affliction for the present is joyous, but sanctified sufferings afterward yield peaceable fruits of righteousness to them who are exercised thereby. The joy which was set before the blessed Jesus was set forth in prophecy: "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. "Thus it behooved him to suffer, and to rise from the dead on the third day," when he should be raised from the dead by the glory of the Father. When the eyes of our understanding are enlightened, we "may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what 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 we see Jesus, who was made a little lower than the angels for the suffering of death, now crowned with glory and honor. The once humiliated, patient, suffering Lamb of God is exalted and set down with the Father on his throne of transcendent glory; having risen from the dead and ascended up on high, and having led captivity captive, he has a name and glory which transcends every name that is named in heaven or in earth, in full possession of all power in heaven and in earth. To him every knee shall bow, and every tongue shall swear.

"Behold he mounts his throne of state,
And fills the Mediatorial seat,
While millions bowing at his feet
With loud hosannahs tell—
Though he endur'd exquisite pains,
He led the monster, Death, in chains;
While seraphs in their loudest strains
With music fill bright Eden's plains—
He's conquer'd death and hell."

To this once suffering but now triumphant Savior the eye of faith in all the saints is directed to look, and in him they see the Captain of their salvation, who has led the way through great tribulation up to the joys at God's right hand. The joy that was once set before him is now set before his followers; and as thus it behooved him to suffer, so now it behooves his followers to suffer for his sake. And the same joy that was before him is now before us, if we are his people; and as he endured the cross and despised the shame, the bright example is presented to our faith, for unto us it is given on his behalf, not only to believe on him, but also to suffer for his sake; for if we suffer with him, we shall also be glorified together. And as he has overcome and sat down with the Father, so shall we overcome and sit down with him in his glory, when all tears shall be wiped away, and sighing and sorrowing shall be known no more forever. No one had led the untrodden pathway before him; but he has led the way for us, having made the passage through death up to the immortal realms of his supreme glory. He is the first begotten from the dead, and the first born among many brethren, and the way is open. He has entered as our High Priest within the veil for us; and although the intervening veil now hides from us the ineffable splendor of his glory, so that it doth not yet appear what we shall be in the consummation of the glory which is held in reserve for all who love his appearing, yet the golden bells of his priestly robe are heard, giving the cheerful assurance that he ever liveth by the power of an endless life, and because he lives, we shall live with him, if we now are of them who love his appearing.

Followers of our God and Savior, as dear children, it becomes us to lay aside every weight; we cannot bear the crushing weight of the tables of

the Sinai law which Moses brought down; how can we run a race with such a load? Why attempt to run with a yoke upon our neck which neither we nor our fathers were able to bear? The law is not destroyed, but it is fulfilled, and its righteousness is fulfilled in all who walk not after the flesh, but after the Spirit. We are no more to serve in the oldness of the letter, but in the newness of the spirit. Nor can we run well if we indulge in making provision for the flesh, to fulfill its lustings. Self and selfishness is too much of a load for us to carry if we run in this race; let self be denied, avarice curbed, fame and worldly honors be resigned, and laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that we may grow thereby. These weights are serious hindrances, and from them we need to be relieved, in order that we may so run that we may obtain the prize, and not be as they who beat the air. Christians find themselves annoyed by so many besetting sins, that they are sometimes perplexed to know what is their most besetting sin. It seems to us that the Hebrew disciples were more easily beset by the sin of legalism than any other. It seemed hard for them to see how they were to be saved without being circumcised and keeping the law of Moses. Some of the Gentile churches became bewitched with that heresy, and it seemed hard to wean them from it. But this race which they were called to run was not set behind, but before them, therefore they were to look unto Jesus, not to Moses; for "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." To run this race the runner should suffer no attraction to allure or draw his eyes away from Jesus. As the eye of the faithful servant is unto his master, and the eye of the maid is unto her mistress, so should all the followers of Jesus be looking unto him, and to him alone, as their pattern and fore-runner; looking to him for grace to keep them in the way, and finally to give them the victory over sin, death and hell, and to receive them into the full fruition of their reserved inheritance at the right hand of the awful majesty of his throne above.

INFORMATION WANTED.

Intelligence of John W. B. Perry will be gladly received by his little brother and sister. He was last heard from in 1868, in Arkansas. Address, W. A. Mitchell, Dutchville, Granville Co., N. C.

APPOINTMENTS.

If the Lord will, Elder B. Bundy expects to be with the church at Utica, N. Y., on the second Sunday in August, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

BOOK NOTICES.

"J. F. JOHNSON'S WRITINGS."

Brother Johnson having exhausted the books first bound, has now received a new supply from the bindery, which he will sell at the old prices as published in his advertisement on the last page. At his request we have retained a few copies, to supply orders from this office.

A FIVE DAYS DEBATE

ON

CHURCH IDENTITY.

We have just finished printing in book form, the stenographic report of the above debate between brother J. B. Hardy of the Regular, or Primitive Baptists, and Mr. Isham E. Wallace of the Missionary Baptists. The book will contain 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

Plain Cloth Binding.....\$1 50
Imitation Turkey Morocco.... 3 00
Genuine " " 4 00

Address,

J. B. HARDY,

SALEM, Livingston Co., Ky.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every 'Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

[Republished by request.]

THE OLD MAN AT THE STYLISH CHURCH.

Well, wife, I've been to church to-day—been to a stylish one—
And seein' you can't go from home, I'll tell you what was done:

You would have been surprised to see what I saw there to-day;
The sisters were fixed up so fine they hardly bowed to pray.

I had on these coarse clothes of mine, not much the worse for wear,
But then they knew I wasn't one they call a millionaire;
So they led the old man to a seat away back by the door—
'Twas bookless and uncushioned, a reserved seat for the poor.

Pretty soon in came a stranger, with gold ring and clothing fine,
They led him to a cushioned seat far in advance of mine;

I thought that wasn't exactly right to seat him up so near,
When he was young, and I was old, and very hard to hear.

But then there's no accountin' for what some people do;

The finest clothing, now-a-days, oft gets the finest pew;

But when we reach the blessed home, all undefiled by sin,
We'll see wealth beggin' at the gate, while poverty goes in.

I couldn't hear the sermon, I sat so far away,

So through the hours of service I could only "watch and pray:"

Watch the doin's of the christians sitting near me round about,

Pray God to make them pure within, as they were pure without.

While I sat there lookin' 'round upon the rich and great,
I kept thinking of the rich man and the beggar at his gate;

How, by all but dogs forsaken, the poor beggar's form grew cold,

And the angels bore his spirit to the mansion built of gold;

How, at last, the rich man perished, and his spirit took its flight,

From the purple and fine linen, to the home of endless night.

There he learned, as he stood gazing at the beggar in the sky,

"It isn't all of life to live, nor all of death to die."

I doubt not there were wealthy sires in that religious fold

Who went up from their dwellings like the pharisee of old;

Then return'd home from their worship with a head uplifted high,

To spurn the hungry from their door, with naught to satisfy.

Out, out with such professions! they are doing more to-day

To stop the weary sinner from the gospel's shining way,

Than all the books of infidels, than all that has been tried,

Since Christ was born at Bethlehem, since Christ was crucified.

How simple are the works of God, and yet how very grand!

The shells in ocean caverns, the flowers on the land;

He gilds the clouds of evening with the gold right from his throne,

Not for the rich man only, not for the poor alone.

Then why should man look down on man, because of lack of gold?

Why seat him in the poorest pew because his clothes are old?

A heart with noble motives, a heart that God has blest,

May be beatin' heaven's music 'neath that faded coat and vest.

I am old—I may be childish—but I love simplicity;

I love to see it shinin' in a christian's piety.

Jesus told us, in his sermon in Judea's mountains wild,

He that wants to go to heaven must be like a little child.

Our heads are growin' gray, dear wife, our hearts are beatin' slow;

In a little while the Master will call for us to go.

When we reach the pearly gateways, and look in with joyful eyes,

We'll see no stylish worship in the temple of the skies.

AT THE MODEL CHURCH.

Well, wife, I've found the model church! I worshiped there to-day;
It made me think of good old times, before my hairs were gray.

The meetin' house was finer built than they were years ago;
But then, I found when I went in it wasn't built for show.

The sexton didn't seat me away back by the door;

He knew that I was old and deaf, as well as old and poor;

He must have been a christian, for he led me boldly through

The long aisle of that crowded church, to find a pleasant pew.

I wish you'd heard the singin'—it had the old-time ring;

The preacher said, with trumpet voice, "Let all the people sing."

The tune was Coronation, and the music upward rolled,

Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away, my spirit caught the fire,

I joined my feeble, trembling voice with that melodious choir,

And sung, as in my youthful days, "Let angels prostrate fall;

Bring forth the royal diadem and crown him Lord of all."

I tell you, wife, it did me good to sing that hymn once more;

I felt like some wrecked mariner who gets a glimpse of shore.

I almost want to lay aside this weather-beaten form,

And anchor in the blessed port, forever from the storm.

The preachin'! well, I can't just tell all that the preacher said;

I know it wasn't written, I know it wasn't read;

He hadn't time to read it, for the lightnin' of his eye

Went passin' 'long from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple gospel truth;

It fitted poor old men like me; it fitted hopeful youth;

'Twas full of consolation for weary hearts that bled;

It bade them look away to Christ, not to a man-made creed.

The preacher made sin hideous in Gentiles and in Jews;

He shot the golden sentence down upon the finest pews;

And though I can't see very well, I saw the falling tear,

That told me hell was some way off, and heaven very near.

How swift the golden moments fled within that holy place!

How brightly beamed the light of heaven from every happy face!

Again I longed for that sweet time when friend shall meet with friend,

Where congregations ne'er break up and sabbaths have no end.

I hope to meet that minister—the congregation, too,

In the dear home beyond the skies that shine from heaven's blue.

I doubt not I'll remember, beyond life's evening gray,

The face of God's dear servant who preached his word to-day.

Dear wife, the fight will soon be fought, the victory be won;

The shining goal is just ahead, the race is nearly run;

O'er the river we are nearin', they are throngin' to the shore,

To shout our safe arrival where the weary weep no more.

MARRIAGES.

At North Berwick, Maine, June 4, 1881, by Elder Wm. Quint, Mr. Millard F. Tebbets and Miss Alberta Spinney, both of Sanford, Maine.

OBITUARY NOTICES.

DIED—In Mattoon, Illinois, March 26, 1881, Mrs. Ann E. True, wife of brother L. W. True, after a long continued affliction, which she bore with great fortitude to the end.

Sister True was born in Orange County, Va., on the 3d day of November, 1806, and with her parents moved to Kentucky when about three years old. She was married to my brother, March 10, 1830; was baptized by Elder Thos. P. Dudley in the fellowship of the church at Elizabeth, in Bourbon County, Ky., in the year 1831, and moved with her husband to Coles County, Illinois, in the spring of 1834, and remained there until 1842, when she and her husband moved to Platte County, Mo. They returned to Illinois about the year 1856, where she and her husband again put their membership into the Little Bethel Church, where it remained until her death. Sister True was known only to be loved, being possessed of a meek and gentle spirit, always kind and obliging to her friends and those she was thrown with. A more dutiful wife and tender mother could not be found; and above all, a more humble, orderly christian has never ornamented God's house; always filling her seat at meeting when it was possible to do so, and at all times serving and making comfortable God's dear people when at her house. She died in strong faith, relying solely upon Jesus Christ for her righteousness; often expressing a desire to depart and be at rest, but saying she wanted to wait all God's appointed time till her change come. She would frequently join with her husband and sing some portions of hymns that suited her near departure, and assured her companion and children that death had no sting for her, it having been removed by Jesus Christ, her elder Brother.

ALSO,

Mary Ann Brown, daughter of brother Simeon W. True, and sister Irene True, died April 10, 1881, with congestive chill, in five hours after she was taken sick. Mrs. Brown was born August 30, 1849; moved with her parents to Iowa in the spring of 1872; married to Mr. D. J. Brown, Nov. 1, 1877, and moved with her husband and parents to Nebraska in the fall of 1878, where they lived until her death. She leaves one daughter two years old, with her husband and parents, to mourn her seemingly untimely end.

She had never made a public profession of religion, but her father writes me that she had been deeply concerned about her future life for some time past, and that on the day of her death she gave them full assurance that she saw her way clear, and died in the triumphs of a blessed hope in Christ Jesus.

Thus our friends are passing away, one by one, and how comforting to the dear, bereft ones, when assured by the departing ones that they are prepared by Christ to go to his abode, to be "One with him, as he is one with the Father."

May God, in his infinite mercy, prepare these that are left behind to go in peace when the messenger of death shall come to them also.

JAMES M. TRUE.

COLUMBUS JUNCTION, Iowa, June 1, 1881.

EDITOR SIGNS OF THE TIMES—DEAR BROTHER:—I wish to furnish you and the readers of the SIGNS with a brief sketch of the life of one of the pioneers of central Illinois.

The Hon. Isaac R. Bennett was born in Barren County, Ky., Feb. 2, 1799, and departed this life June 24, 1881, in the 83d year of his age. Some dates are wanting in the life of the deceased, but he came to Madison Co., Ill., it is believed, in 1818, and after removing two or three times from place to place in central Illinois, which was then a frontier country, he finally settled in Morgan County between the years 1820 and 1827. In 1822, he was united in marriage with Miss Mary (or Polly) Jones, who bore him eleven children, and died in 1864. In 1832, Judge Bennett en-

listed in the Black Hawk war, and was 2d Lieut. under Capt. A. F. Lindsay, and during the war with Mexico he was a soldier under Col. Harding, and passed through some of the most noted battles of that war. Some time previous to 1827, he joined the Regular or Old School Baptists, and in Jan. 1827, he joined the Union Church by letter, and remained a faithful, active and worthy member of the same until his death, a term of fifty-four years, being sent as a messenger to the Association nearly every year. In 1853, he was elected one of the associate judges of Morgan County, for a term of four years, and in 1854, he was elected as one of the representatives of Morgan County in the General Assembly of Illinois, and many years since that time he has held the office of Justice. I have attended the church of which brother Bennett was a member, for nearly fourteen years, and have always found him a true and firm supporter of the doctrine of the gospel, and a man of the utmost integrity. He left home on June 23d in fine health and spirits, and went to Virginia, Cass County, a few miles off, and died next day with hemorrhage of the stomach. I attended his funeral on the 1st Sunday in July, at the church in Yatesville, from Eccl. vii. 1. The attendance was very large. Four sons and three daughters are left.

Respectfully,

I. N. VANMETER.

MACOMB, ILL., JULY 6, 1881.

DIED—At his late residence in Marshall County, Miss., June 17, 1881, after a protracted illness, James B. House. He was born in Wake County, N. C., Nov. 19, 1814, married Mourning J. Flake, August 29, 1837, and was baptized Sept. 7, 1851, by the writer. He died as he had lived, a devoted Primitive Baptist, beloved by the brethren, sisters and friends of the cause of God. He, like Paul, has fought a good fight, kept the faith, and finished his course; and although the brethren, sisters and friends, and more especially his dear bereaved wife and children, are mourning their loss, who was a pattern of industry, economy and prudence, and is now no more here to watch for their comfort, nor care for their wants, nor hear their sighs in sickness, nor provide conveyance for them to church and other meetings, yet he is, we hope and believe, in the sweet enjoyment of the presence of his dear Jesus, whose name has so often soothed his sorrows and drove away his fears. Dear bereaved sister and children, wait all your appointed time till your change come, and live in sweet anticipation of a blessed and happy immortality in glory, where sickness, parting nor death can ever come. Believe me, bereaved ones, you have my sympathies. May God sustain you in this sad dispensation of his providence and give you grace sufficient for your support and comfort, consolation and peace in Jesus. Farewell.

E. A. MEADERS Sr.

MR. BEEBE:—I am requested to write for publication in the SIGNS an obituary as a tribute of respect to the memory of our beloved friend, Theodore H. Uptegrove, who departed this life June 24, 1881, aged 64 years, 7 months and 12 days.

The deceased had never made any public profession of religion, but his house was always open to all Old School Baptist gatherings. He had served many years as trustee of the church at New Vernon, and had held different town offices, and he was known throughout the county for his kindness in many ways.

His last illness was very short, being taken Wednesday afternoon and died Friday morning. His disease was cholera. After his wife began to fear that death was near, she spoke to him in regard to it. His reply was, that if it was the Lord's will he was ready to go. He soon after fell asleep, from which he could not be roused.

His funeral was attended on Sunday following by a large concourse of friends and relatives, after which his remains were laid to rest in the cemetery of the New Vernon Church, to await the voice of the Archangel and the trump of God.

A FRIEND.

ASSOCIATIONAL.

THE Corresponding Meeting of Virginia is appointed to be held with the church of Upper Broad Run, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, and continue three days.

Brethren and friends coming to the meeting by rail-road via Washington or Alexandria will take the cars at the Potomac depot, Sixth Street, Washington, at 7.10 a. m., or at the Orange R. R. depot in Alexandria at 7.55 a. m., on Tuesday before the meeting, for Gainesville, on the Manassas R. R. Those coming from the south will take the same train at Manassas. All will be met at Gainesville and taken to places of entertainment and to the meeting.

A cordial invitation is given to brethren and friends. We hope our brethren in the ministry will remember us.

J. N. BADGER.

THE Lebanon Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., August 19, 20 and 21, 1881. (The third Sunday in August.)

Those coming from the east and south via New Castle will stop off at Mt. Summit, on the Ft. Wayne, Muncie & Cincinnati R. R., where they will be met on Thursday at 1 p. m. and 6 p. m.

Those coming from the west and north via Muncie on the same rail-road will stop off at Springport, where they will be met on Thursday at 2 p. m. and Friday at 9 a. m.

Our brethren, sisters and ministers are cordially invited.

R. H. BARR, Church Clerk.

THE Mad River Predestinarian Baptist Association will meet, the Lord willing, at the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1881.

Those coming from the north and east will stop at Columbus Grove on the D. & M. R. R. Those from the south and west will stop at Delphos on the P. F. & C. R. R., where they will be met and cared for.

J. G. FORD, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Bethesda, commencing on Friday before the third Sunday in September, 1881, and continue the three following days. Eight miles west of Senatobia, Tate Co., Miss.

Our brethren, especially ministers, are solicited to attend. Conveyance will be at Senatobia on Thursday evening for those wanting it.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Sangamon Association is to sit with the Bethel Church, Indian Grove, Livingston Co., 6 miles south of Fairbury, beginning on Saturday before the fourth Sunday in August, 1881.

Those coming from a distance will be met with conveyance both at Fairbury and Lexington, McLean Co., Ill. All to be met on Friday. All are invited, especially the ministering brethren. We are but a little band, almost alone, but we ask the brethren to come and see us this one time more.

Lexington is 14 miles west of the place of meeting, on the Chicago & Alton Road, and Fairbury 6 miles north, on the Peoria Road.

By order of the church,

JOHN G. STEERS, Clerk.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, at Hope, in La Salle County, Illinois, 4 miles south-west of Tonica and 5 miles north-west of Lostant, on the Illinois Central Rail Road.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met and conveyed to the meeting. A cordial invitation is extended for brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE Maine Old School Baptist Conference will be held this year with the Old School Baptist Church at North Berwick, Maine, commencing on Friday, the 2d day of September, 1881, at 10 o'clock a. m., and continue three days. All who have a mind to

come are invited to meet with us. There will be teams at North Berwick depot on Thursday, the day before the meeting, to take all that come on the cars to the meeting.

WM. QUINT.

THE Indian Creek Regular Old School Baptist Association will be held with the Valley Church, at Waynesville, Warren County, Ohio, commencing on Friday before the third Sunday in September, 1881, at 10 o'clock a. m., and continue the two following days. The meeting on Friday will be in the meeting house in the village, and the other two days in the grove, the weather being favorable. We extend a cordial invitation to our brethren and sisters, and friends of our faith and order, and to the brethren in the ministry a special invitation, to meet with us at that time.

Those coming by public conveyance from the south and south-west, will come to Cincinnati and there take the Little Miami Rail Road and come up to Corwin Station. Those coming from the west can come to Xenia and there take the Little Miami Road and come down to Corwin. Those coming from the north-east can come by way of Xenia or Morrow and take the Little Miami Rail Road to Corwin, where they will be met on Thursday evening by the brethren and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Redstone Predestinarian Baptist Association will meet, the Lord willing, with the Redstone Church, Fayette County, Pa., on Friday before the first Sunday in September, 1881. Those coming from the east will stop at Dawsons Station, on the Connelville, Rail Road, on Thursday, where they will be met and cared for.

We would be pleased to see a goodly number of the ministers and brethren with us.

F. K. COOPER, Clerk.

THE Mt. Pleasant Association of Regular Old School Baptists is appointed to be held with the Mt. Pleasant Church, at or near Pleasureville, Henry Co., Ky., to commence on Friday before the first Saturday in September, 1881.

Brethren and sisters generally, and especially ministers, are cordially invited to attend. Those coming by rail can arrive at Pleasureville in the forenoon or afternoon from either end of the L. C. & L. R. R.

Come and see us.

J. M. DEMAREE.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Arm of the Bear Creek Church, at Bluff City, 2½ miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1881, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terra Haute R. R. to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,

E. SMITH, Clerk.

THE Spoon River Association will meet, if the Lord will, with Mt. Zion Church, Fulton Co., Ill., on Friday before the first Sunday in September, 1881. Astoria, on the St. Louis division of the C. B. & Q. R. R., is the nearest station, about seven miles west of the place of meeting. Friends should come on Thursday.

I. N. VANMETER, Mod.

THE Big Spring Association will convene on Friday before the third Sunday in September, at 10 o'clock a. m., at the Big Spring Church, which is now held in Janesville, Coles Co., Ill.

Brethren coming from any direction will get off at Janesville, where the meeting will be held, on the P. D. & E. R. R. The passenger train arrives at Janesville going north at 12 o'clock, and going south at 1 p. m. We cordially invite our ministering brethren, and as many others as can, to attend.

By order of the church,

ISAAC TAYLOR.

THE First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE Des Moines River Association will hold her session for 1881 at the place of meeting of the West Liberty Church, Des Moines Co., Iowa, 14 miles north of Burlington, near Sperry, on the Burlington & Cedar Rapids R. R., where teams will be in waiting on Saturday morning, the day the association commences, August 20, which meeting will continue over Sunday and Monday.

A cordial invitation is extended to all our brethren, sisters and friends that can make it convenient to attend this meeting.

JAMES M. TRUE, Clerk of the Ass'n.

THE Maine Old School Baptist Association will be held, if it is the Lord's will, with the church at Whitefield, Maine, on Friday, the 26th of August, 1881, and continue three days. Friends coming by rail-road will be met and cared for at the Gardiner Station, on the Maine Central R. R., on the day before the meeting, at 3 p. m.

We always feel to gladly welcome the friends of truth to our yearly feast.

H. CAMPBELL.

THE Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

THE Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. McCOWEN, Clerk.

THE Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the third Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith Ketchum and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

THE Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

THE Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., AUGUST 15, 1881.

NO. 16.

CORRESPONDENCE.

MY DEAR BROTHER IN CHRIST:—Please give us your views on the portion of scripture recorded in Romans vi. 23, which reads thus: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Tell me, my brother, what death is spoken of here: are there not two deaths named in the scriptures? I believe I never have asked a like favor of you, and I now ask with a pure motive, desiring to know only the truth. May I hope to see your reply in the SIGNS as soon as convenient?

Your brother in hope,
JESSE T. FOX.
PORT DEPOSIT, Md., July 16, 1881.

REPLY.

In compliance with the request of brother Fox, I will express some of my reflections upon the subjects embraced in the scripture to which he has called my attention, and forward the same to the editors of the SIGNS OF THE TIMES for publication, if they see fit to publish my remarks.

The epistle to the Romans has attracted at times much attention, for the lovers of gospel truth often appeal to it as containing very sweet, precious and cheering declarations, while the opponents of particular redemption, efficacious grace, and the final triumph of the church over every foe, have often tried to harmonize the doctrine taught in this wonderful epistle with natural science and carnal merit; and although many subtle metaphysicians of modern times have made such an attempt, all their labors in that direction have been and ever will be abortive. But not much difference of interpretation has appeared amongst them who have been enabled by the grace of God to renounce their own carnal wisdom, and have felt to follow the obvious meaning of the written word of God. It appears to me that the spirit of speculation, novelty and unrest that is now manifest, should lead all lovers of divine truth close to the scriptures, for men have now risen up who in the plenitude of their carnal wisdom assume to be wise above what is written in the scriptures; but some of them seem to have chosen the written word of God (not the spiritual reality, or eternal Logos, or Christ Jesus, for that is as far beyond the reach of their carnal sophistry as the heavens are above the earth), and the awfully solemn and momentous truths therein contained, as the arena upon which to exercise their skill and show their ingenuity. But however much carnal professors may approbate and laud such a course, it appears to me arrant blasphemy, and not that commendable and innocent occupation that carnal men consider it to be.

Having made the preceding prefatory remarks, I will now come more directly to the text. It should be

distinctly understood that the epistle to the Romans was not divided into chapters and numbered by the apostle, but such an arrangement is very convenient for a reference, as thus prepared by the translators and compilers, remembering that such separation does not in the least "break" the true connection. In the first chapter the apostle commences by directing our attention to the Son of God and his incarnation in time, showing also that his divine nature was eternal; then he proceeds to show in the first two chapters, by undeniable facts, that we Gentiles as well as the Jews are by nature guilty before God; then in the third chapter Jews and Gentiles are placed together, and their woeful condition is shown from the Old Testament scriptures, for the universal guilt and depravity of all mankind is thus declared, "There is none righteous, no, not one." When the righteous requirements of God's holy law are set forth, natural men, instead of believing such to be their condition in the sight of the just and righteous God, feel an indignation against the truth, and instead of being humbled by having their condition as rebels against God clearly stated, it stimulates and calls into action the corruptions of their depraved hearts, while at the same time it condemns all who are under its dominion.

For the wages of sin is death. Here is the awful conclusion to which the inspired penman comes, under the direct guidance of the Holy Ghost, and death is contrasted with eternal life. My brother asks, "Are there not two deaths named in the scriptures?" The word death has a number of applications in the scriptures, and it does not mean anywhere in the scriptures *annihilation*, but *separation*, and presently some quotations will be made to show the separations, or some of them at least. The word used in the original Greek text for death in the passage now under consideration is *thanatos*, and with the same meaning is found more than one hundred times in the New Testament. "Who were dead in trespasses and sins." "How shall we, that are dead to sin, live any longer therein?" "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." "For to be carnally minded is death." "For if ye live after the flesh ye shall die." "For as in Adam all die." "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death." And the dissolution of the body, or death of our flesh, is expressed by the word *ex-*

odus, outgoing; for said Peter, "I will endeavor that you may be able after my decease [exodus] to have these things always in remembrance." "For we know that if our earthly house of this tabernacle were dissolved [kataluo, to loose down,] we have a building of God."

The quotations made from the New Testament are sufficient to show that the word *death* has many and very different meanings from the death of our fleshly bodies only. Sin causes in the lost race of mortals a service, and its reward is not merely the death of our bodies, but everlasting separation from holiness and God, which is eternal misery; but the dear Redeemer has by his righteous life and bitter and agonizing death delivered his people from the power of death, and there is no death for the members of his body, and when they pass away from their time state they are asleep in Jesus.—See 1 Thess. iv. 13-18. The finally impenitent will be sure to receive *their wages*, for our God is just. The term wages is from *opsbnon*, and signifies a soldier's rations, an allowance. What rations! what an allowance! Death, everlasting separation from holiness and God! As death is a terror to the great mass of mankind in this world, it being the separation of the natural life from the flesh, so the future punishment of the wicked in the eternal state is called the second death. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." It is certain that our Lord speaks of death in that manner, for he says, "Whosoever believeth on me shall never die." Death is certainly the just recompense of sin, and the children of God learn that awful truth in their experience. After having had a knowledge of the righteous demands of God's holy law, they will not need to peruse the writings of any man or men to ascertain the meaning of *sheol*, *hades*, or *gehenna*, for they have been brought to wonder how the just and holy God could save such wretches and his throne remain untarnished; and when hope sprang up in them by having some precious promise applied by the Spirit, they have felt to exclaim, "Wonder of wonders, that God should have mercy on one so vile as I am!" Such teaching will cause the sons and daughters of Adam to understand something of the force of the inspired psalmist's words when he said, "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell."

The apostle does not add, But the

wages of obedience is eternal life; for such is not the doctrine of the scriptures. In the most positive terms life and death are set forth in the scriptures. On the one hand, or side, indignation, wrath, anguish and woe; and on the other peace, glory, honor and consolation; and the disposition of the race of mortals will be in perfect harmony with divine justice, for to one or the other of those states of endless existence every child of Adam will be finally consigned. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." In this quotation the absolute sovereignty of God is so clearly set forth that there is no way to evade it but by a direct denial of the written word.

The wages of sin not only causes the dissolution of these fleshly bodies, but everlasting separation from God, and in the final judgment it will be, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment; but the righteous into life eternal." But it may be said this separating is taking place under and during the gospel dispensation, which is also cheerfully admitted; but is it not a finality? If a man hates holiness, God and his truth, as set forth and proclaimed by the inspired judges, and in their measure by the servants of the church to-day, will the death of the body change that hatred? Certainly not, for the punishment of that death which was the penalty of the first transgression, according to scripture will overwhelm all its subjects for whom Christ did not cancel or blot out its righteous demands; for men are already and justly condemned, and no sophistry of mortals can turn away the wrath of God from the finally impenitent. But I feel that already sufficient has been adduced from the divine testimony to convince my dear brother that death means something more than professed universalists admit, viz., the death of our natural bodies.

But the gift of God is eternal life. The very antithesis here shows that eternal life is in direct contrast with the death spoken of in the first clause of our text; and what a sweet and joy-inspiring theme is involved in the wonderfully significant meaning of

the change represented by the word *but*, for the gift God bestows is eternal life. While the doctrine of eternal happiness is generally admitted, the eternity of future punishment is doubted by a very large portion of mankind; but the declarations of the scriptures respecting both are equally explicit, and the contrast now before us in this text is positive in the matter. The weakest and most ignorant vessel of mercy receives the same gift—eternal life, for a Peter and a Paul were both brought upon the same level, as it regarded worldly attainments having aught to do in their salvation, and each equally exalted on the glorious mountain of salvation; for “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”

The gift of God thus bestowed upon sinners brings them under the greatest obligations to that grace by which they have been made to differ from others, and flee to the refuge set before them in the gospel. Said Paul, “But by the grace of God I am what I am; and his grace [caused me to be indifferent to the great gift bestowed on me? by no means] which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.” When enjoying the effects of that gift, instead of slothfulness, pure zeal, fervent love, a peaceful mind and heavenly desires lead the children of God to realize that they “are bought with a price” (the precious blood of Christ); therefore they are solemnly bound to glorify God in their body and spirit, “which are God’s.” This great and glorious gift of eternal life is secured for the heirs from all possibility of harm; for, “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.” Again, “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.”

Through Jesus Christ our Lord. Eternal life is that gift which comes to the vessels of mercy through Jesus Christ. The apostle says, “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.” And said the Redeemer, while in his incarnation, before his betrayal and crucifixion, “Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”

In the bestowment of this unspeakably glorious gift, the lost, ruined and depraved sinner, who is the recipient of this glorious blessing, is

made completely passive, and to give unto God glory, honor, majesty and power for the salvation, not only of the church, but of himself, as God enables him, affords him a satisfaction and delight, which can be understood and appreciated by them only who have experienced the same, and can say in sweet harmony with king David, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” The children of God have no praise to give to any being but their heavenly Father for the redemption and final salvation of lost and ruined sinners, for to them it is all of grace from first to last; but the dear Redeemer, by his life, death and resurrection, has merited the salvation of his bride, and exactly equal to the merits will the bestowal be—not one less, not one more. That precious Savior suffered not only according to the sovereign will and purpose of his Father, but *in equity*; for in his agony in the garden he said, “O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” Often it is asserted by mortals that “the Lamb of God must have suffered the same agony if only one sinner is saved.” There is nothing in either the Old Testament or the New Testament scriptures to authorize any such declaration; and the very fact that the term *cup* is used by our Immanuel shows that the sins of the seed of Abraham, or the entire church, were upon him, and that his agony extended to and embraced every member of his body, the church, and no more. It is not only anti-scriptural, but against the principles of justice, to attempt to prove that he bore the sins of all the mortal race, and believers only will be saved, for that sentiment leads to the heresy that men will be condemned eternally for rejecting, as it is termed, proffered grace; than which nothing is more diametrically opposed to the teaching of the scriptures, for the race of mortals is already condemned by God’s holy and righteous law.

The blessing of eternal life is freely bestowed upon the objects of his love through our Lord Jesus Christ, and infinite wisdom never has erred in the bestowment of those blessings, but all are directed by unerring wisdom, from the smallest blessings, as they are sometimes termed, to the largest; for the record is, “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.” These declarations show the divine order, for Isaiah was chosen in Christ and blessed in him the same as Paul; but the prophet was manifested here on earth hundreds of years before Paul, and consequently his personal blessings and afflictions were appointed him as well as Job’s or Paul’s, and Paul had his personal blessings and afflictions just according to the purpose of God concerning him. In the loss that we as a people have ex-

perienced in having our venerable brother and father in Israel taken from us, we should remember our God gave him to us as a valiant soldier of the cross, having appointed the blessings he as an individual should receive, and the consolation and happiness thousands of God’s children should receive through him; and when the work assigned him and the afflictions appointed him were completed, the natural life of that dear brother must cease, and he be taken home to immortal glory. The question has been often asked, “Who will fill his place?” While we can readily understand what brethren mean by the question, we should remember no other mortal can fill his place, for that he was enabled to fill himself. No one filled the apostle Paul’s place, but God raised up others to fill the places appointed them, and defend his word of truth according to the ability eternally purposed for them; and in that sense no one can fill the place of the other.

My brother, I have written enough to give you an idea as to my understanding of the scripture to which you called my attention, and as brevity is commendable, I will presently close my remarks. I wish you to receive what I have written as my views only, and examine them and test them by the scriptures. If there ever has been a time, since our separation from the popular organization called Baptists, that required firmness, faithfulness, and close adherence to the precepts, examples and injunctions recorded in the New Testament for the church, we are now in that day. This so-called new translation of the New Testament is not a translation, but a “modernizing” of the written word, and by examining it I find that error has been introduced in such a manner and hidden with such artfulness that many, even some of my dear brethren, think it is a trifling matter; but in a few years other alterations will be introduced. But adored be the name of Israel’s God, his will can never be changed by all the cunning craftiness of men.

WM. J. PURINGTON.

HOPEWELL, N. J., August 1, 1881.

“AND, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”—Eph. vi. 4.

DEAR BRETHREN:—This language has rested on my mind a good deal of late, and I have felt very much like writing or preaching about the subject presented in it. Several brethren have also talked with me about it. I have hesitated about speaking upon this theme, as it is ground which I have but seldom seen mentioned (and then but just mentioned) by any of our brethren. Yet it presents bible truth, which it is for our profit to consider, as well as the other admonitions of God’s word, and so I venture to suggest a few thoughts concerning it.

First. This language occurs in the midst of admonitions given to christian husbands and wives, parents and children, masters and servants, as to how they shall behave them-

selves in these various relations in life. In the right performance of every obligation pertaining to these various relations, which christians in common with other men fill, there will be found a blessing, and so the scriptures teach us what is right for us in all these various relations to do. The bible is a sufficient rule for us in every department of life. If I want to know how I shall act as a citizen, as a parent, as a child, as a master, or servant, the bible will teach me. It is profitable to me, so that I may be thoroughly furnished unto all good works. I shall not take time here to disprove the absurd idea that in this text the apostle is speaking of spiritual parents and children, further than to say that if it be so, then he also means spiritual husbands and wives, and spiritual masters and servants, in the same chapter and the chapter preceding; and also to ask, if the apostle indeed means spiritual fathers and children in the text, where in all the bible are we instructed as to our duties in these relations? The bible is a sufficient rule for the christian’s practice in all his various relations in life, and so we are also directed how to deal with our children.

Second. All our obligations to our fellow-men are important to be considered carefully, and discharged strictly. We owe all men something, whatever their relation to us may be. The more intimate the relation, the greater the obligation. I do not owe to a stranger what I owe to a neighbor. I do not owe to my neighbor what I do to my own family. I am not under such close obligation to my neighbor’s children as I am to my own. Our obligations to our children are ordained of God, and to pay these obligations is to render service to God. The scriptures have forcibly and frequently and solemnly presented this matter. Let us therefore consider as carefully as we may what the bible does teach parents to do in this matter. 1st. Negatively. I remark, that as we cannot impart life to any man who is dead in sins, so neither can we to our children. To give the knowledge of God vitally to either child or man is God’s own peculiar work, and never can be ours. 2d. We must not teach untruth to any man, and neither must we to our children, nor suffer it to be taught to them. We should always, and in all places, at home as well as abroad, lift up the standard against all falsehood and error. 2d. Affirmatively. As we owe obligations to all men, and as those obligations are the same in kind, though different in degree (as was said in the preceding paragraph), so we owe first obligations to our children, as being nearest to us of all. 4th. To feed the hungry, to clothe the naked, to comfort the troubled, to shield the tempted, to rebuke the unruly, to warn the headstrong, to strive to do good to all, to declare the truth to all, is our constant and unceasing duty, and those nearest us have the first right. Our obligation to do these things to our children is the same in kind, but first in

rank, so that to provide for our own households in all the above items is our first duty. We may not give to our neighbor's family what belongs first to our own. Is it then my duty to tell, to publish, what Jesus has revealed to me? Surely there is no better place to begin than with those right at home (and this, too, whether they will hear or forbear), precisely as I am to declare the truth to others.

Third. How shall we exhibit the truth to our own families except by teaching and example, just as we commend the truth to others? Tell our children the truth, and then live so that they shall see that we love it, and that supremely. Shall we in the pulpit or at our neighbor's fireside contend strenuously for the truth of the bible, and yet our own families not know what we believe, and be warned against the false doctrine so current in the world? Cannot all see how absurdly inconsistent this is? Certainly we are very far from providing for our own households in this way. How can we have the face to publish the truth abroad, if we have not begun at home? But, it may be urged, the Lord will take care of our children and bring them out. I reply, Will he not take care of other people too, and bring them out? What need of publishing the truth abroad any more than at home? But it is said, We preach abroad to comfort and instruct the scattered flock of God. I reply, How know we that a stray lamb may not be hungry and cold at our own fireside? Only the other day I heard of a young man, now a member of the church, and a clear believer in the truth, who said that he now believed that his mother must have been an Old School Baptist, from a few things which he could recall, but that she never mentioned her faith to him, and he grew up and became a Methodist, because he did not know what Old School Baptists believed, until some years afterward, when he heard them preach, and was drawn to them. Is this right? Should we not tell our children what we believe, and put the bible in their hands, and then live so that they shall see we love it? On the other hand, I heard a dear sister say last week that she knew what her dear old father believed from childhood, and that among her dearest memories now was that of her father reading the bible to his family, or getting his children to read it to him, and talking to them about the truth it contained. I always knew what my father and mother believed. My mother encouraged me to read the bible, and talked to me about it, and faithfully warned me against delusion and error. So that I believed the doctrine of God's sovereignty, of election, predestination, effectual calling and final perseverance, and looked with abhorrence upon fashionable religion and its follies as far back as I can remember. Was not this better than not to be impressed with these things?

Fourth. This will have its influence in the end in any instance. What man does not know that the precept

and example of steadfast, earnest-hearted, godly parents has had an influence upon his whole life, and that the truth which they held has had its weight in his mind, even if he never were called by grace, and vitally made a participant in the blessings of the gospel? And is not this better than being carried away by falsehood and cunning craftiness of men? Good precepts and example will have a good effect, even if a man have no grace. There is a sense in which Christ is said to be the Savior of *all* men, but especially of them that believe. Take the truth of God, and those who feel its power, out of the world, and men would run to all excess of riot even worse than now. Even natural men who hold the truth in the letter are better men thereby. And if God should call my child by grace, will it not be better not to have a stock of falsehood to get rid of, and to have a knowledge of the letter of the word? I think I have found it so.

Fifth. Now, shall I commit my child to the care of others who are certain to teach him untruth, and to prejudice him against the doctrine I believe? I profess to oppose the modern Sunday School system, and to hold that it is instilling the worst principles of falsehood into the minds of the young, which shall make them dangerous enemies of truth, and create in them principles of fanaticism inimical to good government. Shall I then suffer my children to be thus instructed? Shall I deliberately send them to other people's Sunday School, and tempt God by saying, if they are his, he will take care of them and bring them out? In my desire that my children shall be educated, shall I send them to some school where the mother of harlots or one of her daughters presides, and fills every avenue of learning from the poisoned chalice of the wine of her abominations? Where, in such a case, is my consistency as a man, to say nothing of being a follower of Christ? I declare it to be my belief that a certain family are retailers of falsehood, and that they take every opportunity to corrupt the youth who enter their doors, and yet I not only suffer my children to visit them, but commit them to their training, because, forsooth, they can impart knowledge skillfully. God forbid that we should do such things! If our children must be biased by somebody, I prefer to bias them myself. Who has a better right to influence them? If I have no right to enter the families of others and seek to control the minds of their children, neither should I recognize the right of another to teach my children what I do not believe.

Sixth. When our children are small, we have no right to let them have their own way. This is not a matter about which we are left to choose. We are bound to control them as far as in us lies. It will not do to say, "They wanted to go to meeting, or to Sunday School, with their young friends, and so we yielded." It is our duty to take them with ourselves, or to keep them at

home with ourselves. Shall I let my little children go where I would not go myself—where I would think it wrong to go myself? If it is wrong for me to patronize a Sunday School, in which I do not believe, it is most certainly wrong for my children to go; and if I do not warn and restrain them I am equally guilty, and more so than they, for I have sinned willfully. How can I answer for it, if I go to hear truth proclaimed, and at the same time my children go another way, to be taught doctrine which dishonors God? If my children must be taught some kind of religion, let me see to it that they are taught what is true. Eli restrained not his children. He was a servant of God. But this one thing he did not do; and witness the terrible punishment. If we send our children to be taught by the enemies of truth, why wonder that they should despise their parents, and become the bitterest foes we have? If we sow the wind, we need not be astonished when the whirlwind destroys our comfort and peace, in seeing that our children hate the truth, and pity and despise us for holding it.

Seventh. The scriptures are very emphatic upon this matter. While the immortal destiny of no one is committed to his fellow-man, yet they bid us be helpful one to another, and they exact that we do our duty one to another. We may not cease to teach and preach the truth everywhere; and so we may not commit the children whom God has given us to care for and instruct, to the care of others. We must remember that when the scriptures speak, it is God that speaks in them. Let us not refuse him that speaketh.

Eighth. The first expression in the text is, "Provoke not your children to wrath." This does not simply mean that we are not to make them angry by teasing them or being hard upon them, but rather that we are not to put temptation to any vice in their way. We are to guard them and warn them against what is wrong in every way. All manner of evil is here included in this word wrath. Falsehood, pride, false doctrine, are to be pointed out as objects to be shunned.

Ninth. "The nurture and admonition of the Lord," on the other hand, means that they are to be trained in truthfulness, honesty, sobriety, and that they are to be warned against all idols of whatever name or form, and told of the one God who reigns supreme, and who only is worthy to be held in reverence. I put the bible into the hands of my child, I tell him it is God's word, I read it to him and tell him its meaning, I take him with me to the house of worship, I inculcate truth in distinction from falsehood. This is to train him in the nurture and admonition of the Lord. If the bible is the best of books, let us tell our children so; put it into their hands first and chiefest, and bid them read it. Is not this best?

Tenth. This is not to say that we can give them life from the dead, any more than public preaching says that

we can give life to others. Let us tell the truth to our children, as Eunice and Lois taught Timothy, so that from a child he knew the scriptures. This is all we can do, and this is our duty.

As ever, your brother in hope,
F. A. CHICK.

REISTERSTOWN, Md., June 23, 1881.

(Concluded from page 173.)

FOREST HILL, Md., July 21, 1881.

MR. BENTON L. BEEBE—DEAR BROTHER IN CHRIST:—Some weeks ago I wrote a portion of the exercises of my mind in regard to the dealings of the Lord (as I hope) with me. This was written to Elder White, and he informs me that he has sent it to you for publication. I feel like adding a few more lines to those broken remarks, having been baptized since then.

On Saturday morning, July second, (this being the regular Saturday meeting day, and it being my intention to go before the church,) I arose feeling very sad and gloomy, with a great many very serious thoughts in my mind. Among other things there was not only a deep sense of unworthiness, but my wife was very much opposed to my taking such a step, which caused me some anxiety of mind as to what the Lord would have me do under such circumstances. So I went to the house to read some in the bible, praying to the Lord as I went that I might find some particular passage of scripture that would make my duty known. Imagine my feelings when I opened the bible at these words, "He that loveth father or mother more than me, is not worthy of me," &c. "And he that taketh not his cross, and followeth after me, is not worthy of me."—Matthew x. 37, 38. O what a great weight was lifted off my mind. It seemed so plain to me that I thought I never should doubt again; but in a few minutes I began to think there was nothing uncommon in that, for I might open the bible a hundred times and not open to that passage again. But all at once something seemed to say to me, Go look again; and what should I do but open the bible at the same words the second time. I was made to exclaim, almost aloud, It is enough; I will obey. O what a happy day I spent. I thought I could get right up before the church and tell them my whole experience from beginning to end. I would be going over it to myself all day, until I got within sight of the church, and O what darkness came over me. I wished I had stayed at home. I said nothing to any one about it, hoping this darkness would pass away before the time came to relate what I had to say, but alas! it grew worse all the time. Brother Fetter, of New Jersey, was with us, and preached on that occasion from these words, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field," &c.—Isa. xl. 6-8. O how his remarks suited my case. The voice seemed to say, Cry, but what should I cry? After the

sermon was over the invitation was given for those who wished to speak to the church to come forward. For some time no one moved, but in a few minutes my cousin, Elder William Grafton's daughter, went forward; yet I felt as though it was impossible to me, and as if I was riveted to the seat. O how I wished for some private way to escape unnoticed, for I thought that every eye was directed to me, for I knew they expected me. How I prayed to God to tell me what to do, but I felt as though he would not hear my prayer. At last something said to me, Take up thy cross and follow me. I felt that I truly had a cross, but had not the strength to take it up. Just then my uncle, Elder William Grafton, quoted these lines, which I shall never forget:

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

When he came to the last two lines it seemed as if something raised me off my seat, and I was carried in an unconscious state to the front bench, but I had scarcely got seated when Satan commenced by saying that I had just come there to deceive the church. O how I wished myself out of there. When I was asked to relate what I had to say it seemed as if I was completely shut up. I was just in the act of asking some one to ask me a question to start me, when these words came to me, Begin where the Lord began with you. So I told in a broken way, between my sobs and tears, what I hoped the Lord had done for me. I cannot remember what I told them, but the dear brethren and sisters wept aloud, I suppose for joy; and I often think it was no wonder that they should weep, when the Lord should save such a wretched sinner as me. I was accepted, with my cousin and another lady, and was baptized the next (Sunday) morning, July third, and received into the church, though I often feel like a black sheep among them.

O how often the words ring in my mind, "By grace ye are saved, through faith; and that not of yourselves: it is the gift of God; not of works, but of him that calleth." I often think that when I was awakened from that state of death I was like unto a small boat in the midst of the sea without an anchor, until I received that hope which is an anchor to the soul, both sure and steadfast. Truly grace is the gift of God, for it is never bestowed upon man until he is brought to see his helpless condition as a lost and justly condemned sinner. Then, my beloved brethren, how we appreciate that grace; whereas, if we had to work to get it, and then work to keep it, what a drag it would be to us all the days of our lives. How often I am made to exclaim in my very soul, O that men would praise the Lord. How it hurts my feelings to hear men boast of the good works they have done for the Lord in helping him to save souls. Poor, blind creatures!

But I am making this article too

long. I will now close by sending my love to all the brethren and sisters in the household of faith. Although I am a stranger to nearly all of them, I feel to know them in the Lord, and to have fellowship with them in all their trials and tribulations. Dear brethren editors of the SIGNS, may the Lord so direct you in coming years that you may still continue the publication of the SIGNS OF THE TIMES, to the edifying and comforting of his dear children.

Do as you think best with these broken remarks, and all will be right with me; but if you do publish them, please put them in connection with that sent by Elder White.

May the Lord bless you and all his dear people, is the prayer of your unworthy brother in hope,

J. A. GRAFTON.

NEWBURY, Ontario, July, 1881.

DEAR ELDER BEEBE:—Often times since I became acquainted with you has it been upon my mind to tell you something of what I trust the Lord has done for my soul, but more especially since I have become a reader of the SIGNS. Many times while perusing the experience of some of God's dear children, my heart has gone out in sympathy, and has been lifted up, and I have exclaimed to myself, Surely I cannot be a stranger to those things. And this encouragement that I have at times received, constrains me now to use my pen, knowing that if it please God he could even make use of my feeble experience to the uplifting and encouragement of some poor soul who might be even at this time passing through the same difficulties and trials that I myself have passed through.

I was born of parents who were strict members of the English church, which place of worship I duly attended until the Lord was pleased to call me out of darkness into his marvellous light. While quite young I learned the Catechism by heart, but from my earliest recollection never believed that through baptism "I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I have often wondered how it was that I did not, for so far as I can remember, I never heard much if any conversation on the subject. I can only resolve it in one way, "Preserved in Jesus Christ." When come to a proper age, I was told, it was time I was confirmed. To this I at first objected, because I knew that those who were confirmed generally partook, or were expected to partake, of the Lord's Supper; and that I looked upon as something to be partaken of by those only who had passed through that change of which I was well aware I knew nothing. However, upon being urged, and knowing that many of my companions were going forward, I too presented myself as a candidate for confirmation; but never could I be persuaded to remain to partake of the Lord's Supper. Thus I went on for some years. Occasionally the thought would come up in my mind that I was a great sinner, and that if

I should die, hell would be my portion; but I generally tried to stifle my conscience by reading, and soon forgot all about it. On one occasion, however, I was so troubled that I could not so easily forget, as I had done at other times; and I set about trying to be a very good girl and thus endeavor to please God; but this, too, soon wore off, and I was less troubled than ever. But the time came that God had appointed, to trouble me so that I could not, dared not, did not want to forget. I am not just now quite sure of the year; but it was in the winter time that meetings were being held in the city of London by two Evangelists. I had heard a good deal of talk about them, and one evening I went with a companion to hear them, out of mere curiosity; but never shall I forget the preaching. The speaker took his text from Romans v. 6-8, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." I seemed, as it were, riveted, or spell-bound, while he was telling of the love of God to poor, perishing sinners. I verily thought at that time that there never was, never had been, nor ever could be, such a preacher as he. I believe I can truly say it was the first sermon my soul ever heard. At that time I thought it was the man who attracted me; but I afterwards knew it was nothing less than the power of God arresting my soul. I longed for the next evening to come that I might go and hear him again. He took for his subject the marriage feast and the wedding garment. I knew nothing then of the imputed righteousness of Christ, or what that wedding garment meant; I only knew I had not it on, and I found myself in great trouble of soul. I was brought to feel what I had only known before, that I was a poor, wretched, guilty sinner; and that if I died in that state I must be forever lost. What to do I knew not. I wept day and night, strove to pray, and strove to read; but it all seemed of no avail. I then set about trying to keep God's holy law; not that I expected that to save me, for I had heard the gospel too faithfully proclaimed for that. Salvation by Christ alone, not by the works of the law, was what I had been listening to; but I suppose I had some vague thought that if I kept the commandments and lived a little more holy life, God would take pity upon me and convert me. That I knew must take place, before I could be saved. But what that change called conversion was, I had not the least idea. What else, my friend, was I doing, but going about to establish my own righteousness? But alas! I soon found that to keep God's law I could not; for the more I strove, the more I was beset with temptations on every hand, from within and without, and the worse I felt myself to be.

I can truly say with Paul, "When the commandment came, sin revived and I died." Yes, died unto all hope, and was almost driven to despair. Night after night I attended the meetings, and heard others tell of what the Lord had done for them, and how they were rejoicing in a precious Christ, and in the knowledge of sins forgiven. I thought to myself, Why is it not so with me? Why will not God be gracious unto me? Why will he not pardon me? Night after night I heard the words of that beautiful text, "Believe on the Lord Jesus Christ, and thou shalt be saved," and they kept ringing in my ears; but what could they mean? Had they been the words of the preacher only, I should very soon have doubted their truth; but being the words of holy writ, I knew better. I said to myself, I do believe, I believe in God, I believe in his Son Jesus Christ, and that he came into the world to save sinners. Why, I would not dare to disbelieve one word in the bible, and what was more, I always did believe; and yet I knew I was not saved. Truly I was at my wit's end. I felt there was something I could not see, could not understand; so although I had begun to think that God had turned a deaf ear to all my petitions and prayers, I went to him once again, imploring him to have mercy upon my poor soul. I told him simply and childlike my troubles, how I had tried to pray, tried to read, tried to keep his commandments; but all in vain, all was still darkness. I also told him about that text of scripture, how it troubled me, and that I knew it must mean something more than I could see. I besought the Lord to show me what it meant, to believe on the Lord Jesus Christ, and that if it would please him he would do so before the year was out, for I longed to begin the new year a new creature in Christ Jesus. Perhaps you will think it presumptuous that I should set a time for him. I have often thought so myself; but even so, the Lord heard my prayer and answered it, even in my own time; for it was on the night of the 29th of December that I date my second birth. I had retired to rest, after weeping and supplicating God as usual, and was thinking there was no hope for me. I had wept till I could weep no more. I had almost resolved not even to pray any more, for I thought it was no use. As I lay there, I was thinking over several of the hymns we used to sing at the meetings. Two of my special favorites at that time were, "Just as I am, without one plea," &c., and, "Nothing either great or small." I would like to give it in full, as I believe it was the means God used to set my soul at liberty.

"Nothing either great or small;
Nothing, sinner, no;
Jesus did it, did it all,
Long, long ago.

It is finished! yes, indeed!
Finished every jot!
Sinner, this is all you need.
Tell me, is it not?

When he from his lofty throne
Stooped to do and die,

Every thing was fully done,
Harken to his cry:
Weary, working, burdened one,
Wherefore toil ye so?
Cease your doing, all was done
Long, long ago.
Till to Jesus' work you cling
By a simple faith,
Doing is a deadly thing;
Doing ends in death.
Cast your deadly doing down,
Down at Jesus' feet;
Stand in him, in him alone,
Gloriously complete."

I had repeated it to myself, and was thinking over it, when the thought came to me like a flash, Why, I have nothing to do to be saved; and here I have been trying and working and doing; that hymn says so, and I believe it speaks the truth. Can it be possible, thought I, that this is believing on the Lord Jesus Christ? Can it be just to trust the work of Jesus by a simple faith? Why, yes, it must be; for Christ Jesus himself said, as he bowed his head, "It is finished!" and if he finished it, what more can I do? I shall trust him, and him alone; I can do nothing else. I shall cling to him, and him only; and if I perish, I perish. A sweet peace flowed into my soul, a calm rest, and I went to sleep praising God, and wondering that I had not seen those things before. But I did not know then that "a man can receive nothing except it be given him from heaven." I scarce thought it was conversion at the time; but I afterwards noticed that I paid no heed whatever to what was spoken to unbelievers, but drank in all that was said to God's people. I also felt that Jesus was very precious to me. I could not do without him for all the world. O the joy I experienced for some time! I often look back and think, those were the happiest days of my life. But soon came my crosses and trials. I could no longer attend the English church, and for that I met with persecutions. I knew not where to go. I was like a sheep having no shepherd or fold. I knew little or nothing of the doctrines of the different sects. I only knew that the Methodists believed in falling from grace; and that I could not believe, for Christ had said his sheep should never perish, and that no man was able to pluck them out of his hand; so I could not go there. I went around to the other churches in search of food for my soul, and also to find a home; but the former I could not get; I did not know why; I thought the fault was all in myself. It was not long, however, before I concluded that the people called Baptists were right, through the reading of God's word; I therefore determined to attend that Sabbath School; and I must truly say I spent four very happy years in the Bible class; but, remember, it was taught by a truly christian man, who knew and loved the truth, and taught it, too; and he had been a member of a strict and Particular Baptist Church in England for many years. It was from him I first imbibed my ideas of the doctrine held by Baptists, thinking of course they were all one in their opinion. It was, however, a long time before I made up my mind

to join the church, from various causes. Had I loved the preaching as I loved the Bible class, I feel certain it would not have taken me long to decide; but I did not. Many of my friends also tried to dissuade me from joining the Baptists. They told me they were the most bigoted people on the face of the earth; they thought no one was right but themselves. I told them I was almost of that opinion too; so I suppose they thought my case was hopeless. However, feeling as I did, that they were right, the time came when I could no longer refrain, for I wished to partake of the emblems of the Lord's death, and I dared not do so with any other people than the Baptists. I accordingly applied for membership, was received, and on the first Sunday in June, 1873, was baptized. I felt very happy in so doing, for I believed I had followed the Lord's command. I had only been a member of the church about four months when I became acquainted with him whom I now call my dear husband, and then it was I grew in knowledge pertaining to spiritual things. I then knew why I did not like the preaching; and while reading the different books that he lent me from time to time, such as the "Gospel Standard" and "Zion's Trumpet," and sermons by different ministers in the old country, together with other good works, I soon found out the difference, and it was not long before I could distinguish between truth and error. I was no longer happy in the church, for I soon found out that they were not all of one opinion. My husband had brought his letter from England, where he had joined, but it was no home for him; for he was bitterly persecuted because he openly opposed error wherever he heard it. It is not my purpose to say anything of his trials and persecutions from that day to this, especially since he entered the ministry. That you know already. But notwithstanding all our trials, temporal and spiritual, God has been very good to us. We have never lacked any good thing. When I first became established in the doctrine of grace, I had some terrible trials and temptations from Satan. One was, that I never could have been converted, because it was at a revival, and under preaching that I know I would not now call sound; although I must do them justice by saying that, so far as I can judge of their preaching at this time, they set forth the gospel as I have seldom heard it since. Indeed they themselves met with much persecution, especially from the Methodists. They preached salvation by grace alone, without any of man's work whatever. I thought if I had only been converted by reading some portion of God's word, or by listening to ordinary preaching, or, in fact, any other way than that, I would have been all right. But I bless God, that has ceased long since to trouble me. I feel it is a mercy that I have been brought, in whatever way the Lord saw fit to bring me; for I know that, had he not drawn me, I should never have followed

him. Very many other temptations have assailed me from time to time, and do still, but I must not here stop to relate them. I am at this time like Thomas, a very fearing and doubting disciple, who must reach hither my hand and thrust it into Jesus' side, else I dare not believe. Like Gideon, I want fresh tokens that he is with me, else I am not satisfied. But when shall the children of God be satisfied? Only when they awake in his likeness.

It has afforded me much happiness that my husband has at last found a people with whom he can be satisfied; for, as you already know, it was with feelings much prejudiced against the Old School Baptists that we attended the Duart meeting. However, we had not been long there before those prejudices were entirely gone, and we found that they were the people with whom we had been longing to dwell. We could both say, in the language of Ruth, "Thy people shall be my people, and thy God my God."

Dear Elder Beebe, accept my heartfelt sympathy for your late bereavement. Although I had never seen your dear father in the flesh, I had learned to love him; and especially since his death, "for his work's sake." I had often looked forward, thinking it would be my privilege to hear him preach at some of the meetings; but that will never be.

If my dear husband was at home, I know he would send his christian love; but he has not yet returned from Ekfrid, where he has been filling his appointment.

Do with this letter as seemeth good unto you. Should you see fit to give it a place in the SIGNS OF THE TIMES you are at liberty to use it; if otherwise, forbear.

From one who feels herself to be the least of all the household. I am yours in christian love,

E. J. KEENE.

COLUMBUS JUNCTION, Iowa, June 8, 1881.

DEAR BROTHER BEEBE:—I have just returned from a five weeks absence from home among the brethren and sisters in Illinois, and while at the house of our much esteemed and dearly beloved brother, Elder J. G. Sawin, I was permitted to read a letter which his daughter Frankie had written to one of her cousins the next day after she had been baptized. I saw such a beauty in it that I at once asked the privilege of sending a copy of it to you for publication in the SIGNS OF THE TIMES. This dear young lady has many acquaintances among the brethren and sisters east as well as west, and this article, being the product of her pure heart, written to a private friend, without thought of ever being seen or read by any one save her dear mother and the one to whom it is addressed, is of more value than if prepared for publication. I have her consent, (though reluctantly,) and also her father's, that it may be published.

JAMES M. TRUE.

AT HOME, May 23, 1881.

MY BLESSED FRIEND AND COUSIN:—Words fail me entirely to ex-

press the sincere pleasure it gave me to receive your dear note this evening; but O, cousin, do not call me pure and godly, for I of myself am desperately wicked, and it is only "by the grace of God I am what I am." It filled my soul with delight beyond expression to read your words. It is such a comfort to feel that his rod and staff still comfort you. I do not think I ever have felt as I have to-day, not even when (if I ever did) I first felt that Jesus died for me. I have not felt like I was on earth, but I am satisfied it cannot always be sunshine; but if I can only be "a door-keeper in the house of the Lord," what a blessed privilege it will be. I would that I could say words of comfort to you, my precious cousin, but words fail me entirely. I can only say, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Yes, but in them our hope is not, for "In Christ is the hope of glory," and in Christ and through his blood we are saved. It is not for me, the very least of all, to speak words of comfort, but the blessed Lord says, "When the Comforter is come, whom I will send unto you from the Father even the spirit of truth which proceedeth from the Father, he shall testify of me, and ye shall bear witness, because ye have been with me." And now, dear one, when you are led to put your whole faith and trust in him who spake unto Moses in the wilderness, and he speaks peace unto your soul, all will be over, except the warfare of the christian's life, which I think will never leave us while we remain in the flesh. At least so it seems to me now, for I can never forget my feelings during the past three months, and especially the past week or two. And now let me say to you, that if it be the will of God that you should take up your cross and follow him, and we can enter into this lovely walk together, it seems that my cup of happiness would be full to overflowing. Think of it. As you say you have no preference of churches, I pray that God may direct your steps right, and where you will feel at home, because it is so good to feel that every one is full of the love of God and his children. I never knew before what was meant by the saying, "We know that we have passed from death unto life, because we love the brethren." But if I know my own sinful heart, I think I love every one of God's people to-night wherever they may be. I would have given so much if you could have been at the water Sunday afternoon. I wanted you so much. To feel that my Redeemer had stood there, and that I was permitted to follow his footsteps, was a thought most beautiful indeed.

But I am writing too much, and must close. May God direct your thoughts and actions, and lead you in the way he would have you go, is the prayer of the very least, if one at all. Your loving cousin,

FRANK.

DAVENPORT, N. Y., July 16, 1881.

MR. B. L. BEEBE—DEAR BROTHER:—The inclosed two dollars is my remittance for our family paper, and I would fain embrace this opportunity to cast in also my tribute of love and sympathy, with the many that have already contributed, for the bereaved friends of our much lamented senior editor, could I give suitable expression to my feelings. I know there is little room to add to what has been offered, but every testimonial of love, with God's accompanying blessing, is as healing balm to the bleeding heart. Doubtless you are fully conscious that every heaven-born child that has ever taken sweet counsel under his sacred teachings entertains a deep, heartfelt sympathy for you in your afflictions, yet it is the expression of that which affords the consolation. The thrice repeated inquiry of our Savior to Peter, Lovest thou me? seemed to grieve Peter somewhat, and he said, Lord, thou knowest all things; thou knowest that I love thee. This, I believe, was true. The Savior knew that Peter loved him, but he desired he should express that love; and although the inmost desires of our hearts are open before him, and he knows our every sorrow and want better than we can express them to him, yet he requires us to seek him in prayer, and encourages us to come to the throne of grace, that we may obtain mercy, and find grace to help in time of need. I know what it is to lose a kind and loving father; and while we feel that our loss is his gain, we love to recount in tender recollection the many sweet words of counsel given us, and the anxious, loving care he ever exercised toward us even to the last. We had all learned to think of the dear departed as a loving father in Israel, and this is why we all feel to mourn with you. Have we not many times sat together in heavenly places under the sound of his voice, when his words of wisdom fell as heavenly manna to feed our hungry souls, and have not our hearts burned within us as he by divine inspiration unfolded to us the scriptures? And while we can but sorrow that we shall hear his loving voice no more, we should try to be in submission to God's will, knowing that his time is best, and that he spared him just as long as he had a work for him to do on earth, and that he was as a shock of corn fully ripened for the Master's use. That the Lord may present some one on whom his mantle may fall, and bestow on him an abundant portion of his spirit, is, I believe, the prayer of many beside the unworthy writer.

Elder Durand once remarked that he had some doubts as to the propriety of asking certain brethren to write or give their views on certain portions of scripture, and whether it were not better to ask the Lord to direct some one to speak on such a subject. Now this I have found by experience to be very comforting; for many times, when some portion of scripture has been presented to my mind, remaining there without the satisfactory understanding of it,

I have earnestly desired to hear some one's views, and perhaps with the next issue of our paper, or very soon, they came. For some time the miracle of the ten lepers that were cleansed has frequently recurred to my mind; and although I am not impatient at waiting, I thought I would venture to say this much, that if the Lord would incline any of the brethren to write on this subject, it would afford great pleasure to one at least. How was it with the nine? If this cleansing was to prefigure a pardon of sin, or of their acceptance with God, why was it that only one returned to give glory to God? The thought has just occurred to me while writing, whether there are not some cleansed lepers standing without now. Be this as it may, perhaps it is not the right construction at all; yet it is often a mystery to me why many who give evidence by the light and understanding they seem to possess that they have tasted that the Lord is gracious, and who seem to love his people and love to hear his word, still stand without.

Yours in much weakness and love,
HARRIET N. HARKNESS.

LACEY, Ark., July 10, 1881.

MRS. P. A. BEEBE—DEAR SISTER—BELOVED FOR THE TRUTH'S SAKE:—Grace, mercy and peace be multiplied. I feel inclined to write you a few of my thoughts and the exercises of my mind in respect to your present disconsolate and bereaved condition, which I humbly trust may be sanctified to your comfort, at least in some measure.

In view of God's sovereignty in all his ways toward his dear children, as well as toward all other creatures, I hope he has and still does afford you strong assurance that you are one of those blessed ones in whose heart he has put his fear, that they shall not depart from him, and that he will make you to realize that his grace is sufficient for you. I think you as well as myself believe that when our heavenly Father puts it into the hearts of his children to pray for his grace and spirit to be specially granted unto any of his dear children, he intends to answer the same for their good and his own glory, and that he has moved the inmost souls of so many of his redeemed family to send up before his throne strong crying and supplications on your behalf is abundantly manifest. And not on your behalf only, but also for all his earthly household; and even has the Holy Spirit extended their supplications for the comfort and resignation of all the brethren, sisters and friends of our departed brother and father in Israel. Does not this fact, dear sister, speak to our desponding hearts encouraging hopes that our Father has blessings in store for his chastened children? And may we not also hope that our much beloved medium, the SIGNS OF THE TIMES, will still be upheld by his mighty power and guided by his unerring spirit, seeing that he has given the spirit of grace and suppli-

cation in the hearts of so many of his dear children to that end?

Hoping that all the desires of God's children (so far as in accord with his most holy will) may be abundantly realized by all the family of our God, and that he in his great mercy may keep us all at all times prepared to ascribe the glory to our Father by Jesus Christ our Redeemer, and the comforting influence of the Holy Ghost, world without end. Amen.

A. TOMLIN.

BISMARCK, Mo., July, 1881.

DEAR AGED SISTER P. A. BEEBE:—I have thought, ever since I read the sad intelligence of your dear husband's death, that I would write you a few lines; but fearing it would add to your sorrow instead of alleviating it, I have deferred writing until the present, after reading your touching piece in the last SIGNS, which has touched a tender chord of my heart. You have by God's aid written some very able communications for the SIGNS, that made me feel you were worthy of your gifted husband. I have read his editorials from the first number to the present. God gave him five talents, and by God's grace he improved them. God blessed him with a peculiar gift, to edify and comfort his peculiar people that he had formed for himself, and gave him the pen of a ready writer. When the Assyrian (Micah v. 5) came into our land in the shape or name of Missionism, Elder Gilbert Beebe was one of the seven shepherds that set up the standard of truth, having the eight principal men (the apostles who wrote the New Testament) to stand by him in defense of the doctrine of God our Savior, and to smite the uncircumcised in heart (Philistines) with the arrows of truth prepared by God to his hand. Elder Gilbert Beebe was a faithful watchman. He gave the gospel trumpet no uncertain sound. He blew the trumpet in Zion, and sounded the alarm in God's holy mountain, and warned the people of the delusions of antichrist that were coming in like a flood. He reproved, rebuked, exhorted, with all long-suffering and doctrine; for he saw the time had fully come when they would not endure sound doctrine, but after their own lusts were heaping to themselves teachers, having itching ears, and they were turning the de-luded people from the truth unto fables. Elder Gilbert Beebe did the work of an evangelist, and made full proof of his ministry. He knew the time of his departure was near at hand. He fought the good fight, he kept the faith that he believed when a boy to his death. He is not dead, but sleepeth. He will awake in Christ's likeness and see him as he is and be like him, without that veil of flesh to mar his vision. That thorn in his flesh is gone forever, for sin can only reign in the saint unto death; that is the end of its dominion. But grace reigns through righteousness unto eternal life, through Jesus Christ our Lord. None knew better than Elder Beebe that all the power and ability he possessed was

the gift of God. He lent him to us a long time, and he labored hard in his Master's vineyard. He was tired and needed rest. He is not, for God has taken him to himself forever to rest. God had a work for Moses, a work for Samuel, a work for David, and others I might name, that he fitted them expressly for. So with Elder Beebe; when his work was done he called him home.

Your brother in affliction,

R. S. BANKS.

PENN YAN, N. Y., May 29, 1881.

DEAR BROTHER B. L. BEEBE:—I feel that I would like to express my feelings through the SIGNS. I cannot write to that good old father, Elder G. Beebe. No, he lies sleeping in the ground, beyond the reach of the pen. We shall only have the counsel of him in what he has said in the past. Well do I remember the "good-night" of that good old father (Elder Wm. L. Beebe was with him), when he went to bed at Elmira, nearly one year ago, intending to take the train about three o'clock the next morning, for Canada. How little we know whether we ever shall see one another again when we part. In looking over the obituary notices to see how many are passing away, it seems that there are more departing this life than there are added to the Old School Church. I feel that we are poor and unpopular, and are hated of all men. And what for? "For my name's sake," says our Lord. And it is written, "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. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Psalm cxxv. 1. There are those of the New School, and others, who are saying that the Old Baptists are about all gone, and they thank the Lord that it is so. But I feel as Paul says of Moses, "Esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."—Heb. xi. 26. I have some anxiety as to how the SIGNS will be continued, and here I believe the Lord will work all things after the counsel of his own will. I feel sometimes to ask the question, Who will fill the place of Elder G. Beebe? As Elder Danks says, in the SIGNS, "No one can fill his place; he has filled his own place." And I believe we are all filling our own places, and that God is carrying forward and accomplishing his own eternal purpose, and none can hinder him. He will perform his will in his own appointed time. He speaks, and it is done; he commands, and it stands fast. He does not ask a man if he will be saved, for the Lord has chosen his people before the world began, that they should be holy and without blame before him in love. Having predestinated them unto the adoption of children. The purpose was all complete before the children were born.

I have written more than I intend.

ed to when I began, and it is not very well written, I know; but I wanted to express some of my feelings and thoughts, for "I have loved the habitation of thy house, and the place where thine honor dwelleth."—Psalm xxvi. 8. Brother Beebe, if you think proper, give this a place in the SIGNS, and if not all is well.

Yours in christian love,
J. MAY.

DEAR ELDER W. L. BEEBE:—Inclosed please find a letter I received from brother Keene. Should you see fit to publish it in the SIGNS, it is at your disposal.

R. H. BODMAN.

NEWBURY, Ont., March 2, 1881.

TO R. H. BODMAN—DEAR SISTER IN OUR PRECIOUS LORD JESUS:—I received your card in acknowledgment of my note to you. I shall not, as I promised, send you all the particulars as to how the Lord led me among the Old School Baptists, as I intend to write to the SIGNS OF THE TIMES relative to that. I am still in the wilderness, and I bless God, Jesus is still precious to me. "To you that believe he is precious," and to none others. Is Jesus precious to thee? Then it is because thou art precious to him. He is despised and rejected of men, but the fairest among ten thousand and altogether lovely to the believer. This has been the testimony of his saints in all ages. He is "the desire of all nations" of the redeemed. How rich the mercy that we are among the number of those nations. Well do I remember when, running according to the course of this world, fulfilling the desires of the flesh and of the mind, I could see no beauty in Emanuel that I should desire him. But how changed are matters now! Jesus is "the desire." How effectual is the work of Jehovah, the Spirit, to bring the blood-bought flock to know and feel concerning Christ Jesus, that all desirable things are treasured up and can only be found in our dear Savior; therefore Jesus is "the desire." O how desirable is Jesus to a poor, vile sinner, lost and ruined, naked and famished. This poor sinner, taught of God, filled with sorrow, overwhelmed in condemnation, though we could pour into his lap all the desirable things of the world, health and wealth, honor and glory, he would in his anguish cry, Give me Jesus, the desire. "Christ is the treasure I desire." And all things that thou canst desire are not to be compared to him. "There is none that I desire beside thee." No doubt, dear sister, you say that is how I feel, or desire to feel. In our dear Redeemer it pleased the Father all fullness should dwell. Here have we an inexhaustible store, a living fountain, and unsearchable riches. I do feel that our beloved Emanuel is increasingly precious to me. I need him more than ever. I continue so poor that I am continually necessitated to draw upon his unsearchable riches. I am sometimes so barren,

become so famished, that I am ready to die. O how desirable is Jesus then. I cry to the one who is my desire, "Thou, Lord Jesus, art the bread of life. Thy flesh and blood alone are meat and drink indeed. Thou art the desire. Feed me till I want no more. Let me drink of thee, O fountain of Israel." Sometimes in shades of night I walk, and often wonder why. He bringeth me into darkness, and not into light; and though I try to kindle a fire, and compass myself about with the sparks, yet do I have this at the hand of my God, to lie down in sorrow. But when the Holy Spirit brings to my remembrance the days of old, the months past, the days when God preserved me, when his candle shined about me, and by his light I walked through darkness, then how desirable is Jesus, the Sun of Righteousness. All is mourning without the Sun, and I cry, "With my soul have I desired thee in the night!" So foolish, and ignorant, and blind, and so sinful am I, that I cannot do without our beloved Jesus. I desire none beside him. How surprising is the grace, that we poor, vile sinners should be made to feel our need of him, and then by the Holy Spirit's ministrations to find in Jesus, our covenant head, all our salvation and all our desire, for Christ is all. Do we desire him? Is Emanuel our desire? Then "the desire shall come." And when this is accomplished, how sweet to the soul! He will fulfill the desire of them that fear him. Our God satisfieth the desire of every living thing. No matter in what estate we may be, "The desire of all nations shall come," to make darkness light, crooked things straight, and the rough places plain. To them that look for him shall he appear without sin unto salvation, to receive us unto himself, that where he is, there we may be also. Have we, dear sister, this sweet hope? Then it is through grace.

I hope soon to hear from you. May the blessing of our sweet Emanuel be upon you and all the elect of God.

I am yours in the fellowship of the gospel,

FRED. W. KEENE.

WILSON, N. C., July 30, 1881.

VERY DEAR BROTHERS:—It was as a deep personal bereavement that the household of faith throughout the Union received the intelligence of the sudden departure of your dear father. I felt that I could specially sympathize with you, as a little more than a year previously I had been called upon to suffer a similar bereavement. We are perfectly assured that our dear fathers are forever done with sin and all its gloomy train, and have entered their heavenly and eternal rest; and if we are what we profess to be, we shall soon rejoin them in that world of light and joy and love. Meanwhile, may we endeavor to follow them as they followed their Lord, and rejoice to spend and be spent in his blessed service.

I believe it will be universally sat-

isfactory to the brethren for Elder William L. Beebe to succeed his father, and that the patronage of the SIGNS will continue to increase. I have never read a salutatory more fragrant with a spirit of sweet graciousness and heavenly wisdom.

I desire that the SIGNS office shall publish our Church History.

Affectionately yours,
SYLVESTER HASSELL.

CORRESPONDING LETTERS.

The salutation and words of spiritual fellowship of the Sandusky Old School Baptist Association, now convened with the Honey Creek church, in Seneca County, Ohio, June 8th, 9th & 10th, 1881, to the sister associations with whom we correspond.

BRETHREN, BELOVED OF GOD with the love which is everlasting, "beloved and foreknown," elected to holiness, called to be saints, manifested in the world, heirs of God and joint heirs with Christ, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for us, who are kept by the power of God, through faith (which is his gift, and a fruit of his Spirit) unto salvation, ready to be revealed in the last time.

Dear brethren, we are sure that if God has blessed us with his blessed and gracious spirit, we received your messengers with tender love, and in the communion and fellowship of the Spirit, and in full assurance of faith, that they came to us in the fullness of the gospel of Christ, preaching not themselves, but Christ Jesus our Lord, and themselves our servants for Jesus' sake; presenting Jesus Christ as the way, the only way, in which any of the fallen sons of Adam must hope to enjoy the rest that remaineth to the people of God. We are sorry to hear of the works of the old man, who is corrupt according to the deceitful lusts, in some of our churches. May God in his power, love and mercy cause him to be crucified with his affections and lusts, that the love of God may reign in the hearts of the saints, guiding them into the path of life, in meekness, before him in love, as dear children; regarding with becoming reverence and godly fear the instructions and commands of our kind heavenly Father. May Zion flourish as a tree planted by the river of water, and the little, weak ones of the fold of Christ be comforted and strengthened, and made to realize wherein their hope rests.

Dear brethren, may the love of God dwell in you continually, and the joyful presence of the Spirit rest and abide with you, for Jesus' sake. We desire a continuance of your brotherly correspondence, and hope to meet you again, and finally to meet you all in the realms of eternal glory, where all honor and praise shall be given to the God and Father of our Lord Jesus Christ, for the great salvation through the righteousness of his dear Son. Our minutes will inform you of the time and place of our next meeting. Finally, brethren, farewell.

THOMAS SWARTOUT, Mod.
J. P. CONAWAY, Clerk.

APPOINTMENTS.

If the Lord will, Elder William L. Beebe will attend the Corresponding Meeting at Upper Broad Run, Va., where he will transact any business connected with the publication of the SIGNS OF THE TIMES.

ELDER Silas H. Durand will, the Lord willing, be with the church at Burdett on the fourth Sunday in August. Special church meeting on Saturday at two o'clock p. m.

If the Lord will, Elder B. Bundy expects to be with the church at Utica, N. Y., on the second Sunday in August, 1881.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

A FIVE DAYS DEBATE

ON

CHURCH IDENTITY.

We have just finished printing in book form, the stenographic report of the above debate between brother J. B. Hardy of the Regular, or Primitive Baptists, and Mr. Isham E. Wallace of the Missionary Baptists. The book will contain 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

Plain Cloth Binding.....\$1 50
Imitation Turkey Morocco.... 3 00
Genuine " " 4 00

Address,

J. B. HARDY,

SALEM, Livingston Co., Ky., or this office.

"J. F. JOHNSON'S WRITINGS."

Brother Johnson having exhausted the books first bound, has now received a new supply from the bindery, which he will sell at the old prices as published in his advertisement on the last page. At his request we have retained a few copies, to supply orders from this office.

THE EVERLASTING TASK FOR ARMINIANS,

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

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1881.

ECCLESIASTICAL HISTORY AND CHURCH CREEDS.

It is important for us to know to what extent the history of the past, in regard to religious events, and the uninspired creeds which have been written, may be beneficial to the people of God at the present day. We know that the inspired psalmist "considered the days of old, the years of ancient times." He says, "I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search." But this solemn retrospection was not to subserve an idle curiosity or vain ambition to acquire that knowledge of past events which serves only to inflate the mind with pride; for his mind was sorely perplexed with the soul-trying inquiry, "Will the Lord cast off forever? and will he be favorable no more? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" It was when under these trying circumstances that he said, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."—Psalm lxxvii. 5-12. He was not searching for some record of what he had done for the Lord, nor of what he had done for himself, nor yet for what men or angels had performed. A knowledge of what men or angels had done or could do could not reassure his faith that the mercy and truth of God were built up forever, and his faithfulness established in the very heavens.—Psalm lxxxix. 2. For these blessed assurances are not found among the uninspired records of men, but in the sacred archives of the eternal counsel of God, and revealed by the Holy Spirit to the sons of God and heirs of eternal glory. To look back to the rock whence they are hewn, and to the hole of the pit whence they are digged, is confirming to their faith and confidence in the God of their salvation. As the ancient patriarchs and saints sometimes set up monuments and Ebenezers as reminiscences of God's special favors towards them, so it is profitable for the children of God at the present time to remember all the way in which the Lord their God has led them, and with gratitude and praises to acknowledge that his goodness and mercy have followed them all their days. But while we fully appreciate God's wonderful works of old to usward, and to the children of men, we should rely alone on what the Lord has taught us by his word and spirit, and read with great caution the religious history of uninspired men.

Since the apostles of the Lamb have finished their course with us in the flesh, no history of the church of God should be allowed to lure us from the doctrine which they taught, the judgments they have recorded, the ordinances they have enjoined;

nothing is to be added nor ought diminished from the perfect standard of faith and order they established, which is confirmed by all the valid authority of earth and heaven. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven. The question with us now is not or should not be, What was believed or practiced in the church one hundred or a thousand years ago? but rather, What was the faith which was once delivered to the saints? We are not now to ask, Are our ministers by succession of ordination, through the dark ages of papal abominations, traceable to the apostles? but rather let it be asked, Are they such men as the Holy Ghost commanded the church to separate to the work whereunto he had called them?

Much is said at the present time, both by Catholics and Protestants, of what they claim to be a regular succession from the apostles, as establishing their claim to be the true church of Christ. But the fallacy of their vain boasting is clearly apparent when we compare their faith and order with that by which the primitive church was distinguished in her original organization at Jerusalem. The constituent members of the church at pentecost were such as had by the outpouring of the Spirit and the preaching of the word been pricked in their hearts and made to feel their wretched, guilty and helpless condition, and gladly to receive the word, and to repent, or turn away from their former delusions, and be baptized and added to the church, and of them it is said, They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 37-42. This church of the First-born was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord.—Eph. ii. 20, 21. They held no other doctrine than that of the apostles, aspired to no other religious fellowship, rested on no other foundation or chief corner stone; but these all, to Christ the Lord coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, were, as lively stones, quickened by their immortal and life-giving foundation, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Peter ii. 4-6. In seeking for the kingdom of God and his righteousness it is expedient for those who are called by grace and born from above (as none but such can see it) to look as far back as to the description of the church as faithfully given in the New Testament. Not even in the history of the first century of the gospel church are we to look for a perfect rule for our faith and practice as disciples of our Savior Jesus Christ; for while the apostles were still in the flesh carnality was detected in the church at Corinth, heresy and witchcraft in the churches of Galatia, and

dissensions at Antioch; and in the days of the apostle John there were many antichrists which went out from the church because they were not of them. And Paul, Peter and Jude admonished the saints that many should depart from the faith, giving heed to seducing spirits and doctrines of devils. And even of the Elders who wept and fell on Paul's neck, because he had told them they should see his face no more, should men arise speaking perverse things, to draw away disciples after them. The primitive saints could only abide in the apostles' fellowship as they continued steadfastly in their doctrine; they were allowed to follow no man only so far as they followed Christ. Can it then be safe for us to accept of the usages or traditions of the church, or of any organization claiming to be the church, as a standard of faith or rule of practice, which have existed since the time the apostles were in the flesh? If in the days of their sojourn on earth no church was perfectly free from defect, at what period from that to the present time have any of the churches surpassed the primitive churches in purity? We have a more sure guide and directory. The doctrine, examples and precepts of God our Savior, as given us in the New Testament, and written by the Holy Spirit in the heart of all who are born of God, alone are reliable. To them only are we exhorted to give heed, as unto a light shining in a dark place, until the day dawns, and the day star shall arise in our hearts. A faithful record of the history of the church of God through the intervening ages which have elapsed since the scriptures were written, could such a history be produced, would only be valuable in showing the long-suffering, tender kindness and boundless faithfulness of our covenant-keeping God in being merciful to our unrighteousness, and in warning us to beware of and avoid every error or departure from the divinely inspired rule, into which the church has been lured or betrayed at any time. In no age or period of the existence of the church has it been any less expedient to test her faith and practice by the unerring rule than at the present time. Individuals and churches have perhaps as frequently been drawn into error by tradition as by any other influence. Things which have been held as sacred by pious parents, esteemed preachers and learned instructors, are too often accepted by the unsuspecting disciples for truth, which will by no means bear the scrutiny of investigation in the light of the scriptures. The saints can only be redeemed from their vain conversation, received by tradition from their fathers, by the cleansing blood of Christ; and even those who by him do believe in God, and have purified their souls in obeying the truth through the Spirit, are admonished to stand fast: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and over-

come, the latter end is worse with them than the beginning."—1 Peter i. 22; 2 Peter ii. 20, 21. We cannot obey the truth if we give heed to seducing spirits and doctrines of devils; and all spirits are seductive which would divert us from following our Lord, and tempt us to accept any other religious oracle than the holy scriptures which he has given as our infallible guide; and all religious doctrines or practices that are not approved by our Lord Jesus Christ and authorized by him, are doctrines of devils. All that he has taught and commanded is obligatory on his disciples, while all that he has not taught or commanded is forbidden.

Written creeds also, as embodying the opinions of men, or the decisions of prelates and councils on religious subjects, are to be treated with the utmost caution, and accepted only so far as they are sustained by the inspired scriptures. A brief statement or summary of what we believe is taught in the bible may be useful in distinguishing the church of God and children of his kingdom from others who profess to believe the scriptures, and yet reject what we believe them to establish as the truth of God; but when such professions of faith assume the form of edicts, of improvements upon the scriptures, or as infallible interpretations of them, or as an absolute standard of orthodoxy, their tendency cannot fail to be pernicious. If they claim to be more plain, clear or reliable than the scriptures, they are sacrilegious and blasphemously insulting to the infinite wisdom of God. To receive them as anything more than a belief of what the scriptures teach, is to ignore the scriptures and take the open ground of rank infidelity. However sound and orthodox written creeds or articles of faith may be, they can only express the convictions of uninspired men, who are liable to err; and when written only to express our convictions or understanding of the divine testimony, we should explicitly state that nothing in them shall be construed as in any wise binding on the saints, only so far as by a close and prayerful investigation they shall be fully sustained by the scriptures. While therefore we give an expression of what we believe is taught in the scriptures, great care should be taken lest we make our views or understanding of them the test of fellowship, instead of the scriptures themselves. It is true the saints are admonished to be of one mind and one judgment, to keep the unity of the Spirit in the bond of peace, and any palpable departure from the faith of the gospel must unavoidably affect our fellowship; but such a departure must be ascertained and determined by the unerring standard of the scriptures, and not by any humanly-devised creed, for every written creed or abstract of the faith which we may have accepted, as well as the questionable theory to be settled, must be tested alike by the scriptures as the only reliable and infallible standard. If we set up our creeds or traditions above the inspired word, we

make ourselves wise above what is written, and may fall under the rebuke of him who charged the Jews with making void the law of God by their traditions, and of whom he said, "In vain they do worship me, teaching for doctrines the commandments of men."—Matt. xv. 9. The repudiation of long cherished traditions, or the ignoring of creeds, can only amount to heresy so far as the repudiating or ignoring party can be convicted of departure from the doctrine and precepts of our Lord and his apostles, as given to us in the New Testament.

In more than three score years of our labors in the gospel ministry we have never demanded or required of any candidates for baptism that they should sign any pledge to adhere to any other standard of faith or practice than that which is given in the scriptures. We have said to them, "If thou believest in the Lord Jesus Christ with all thy heart, thou mayest." After hearing from them a satisfactory relation of what we believe to be a genuine experience of the new birth, we have usually asked them if they believe the doctrine and order held and preached by the Old or Primitive Baptists, so far as they understand it, and if their experience is in harmony with it. Upon receiving an affirmative reply, we bid them welcome to the ordinance, and hold ourself ready, if need be in the same hour of the night or of the day, to administer that sacred ordinance. We know of no divine authority for delaying the administration for a more convenient season, or to first bury a father, or take leave of those we are to leave behind us. As every one who is born from above, and who loves the precious Savior, is commanded to take his yoke, bear his cross and follow him, and as baptism is the first act of obedience of the heaven-born child, no other duty or religious privilege can be in order until this is performed. But upon this subject of baptism we may hereafter write, if the Lord shall so permit.

[As this is the last editorial left by our dear father, and written but a few days before he was called home, the one contemplated in the last sentence was not written. May not this fact imply a reproof to those who love and hope for salvation through our Lord Jesus, yet wait for something more than his plain command to urge them to obey him in following his great example?]

ZEPHANIAH III. 18.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."

In the last number of the SIGNS for the last year, the request of C. M. McDowel for the views of the writer on this passage, was published, and an apology is due for the seeming neglect by which compliance has been so long delayed. While the desire to serve our brethren and all inquirers for truth is ever present, surrounding circumstances frequently prevent the fulfillment of that desire. So in this

case, while the readers of the SIGNS OF THE TIMES know of much that has been openly manifest to embarrass the work of complying with such requests on our part, the darkness and confusion of mind resulting, at least in some measure, from those manifest embarrassments, has to a greater degree prevented the earlier presentation of the views requested. This, it is hoped, will be accepted as sufficient explanation of the delay.

In the book of this prophecy, as in all the inspired record, the testimony of Jesus is the spirit, or essential substance, of the declaration of truth, which holy men of old recorded as they were moved by the Holy Ghost. But this testimony includes the experience of the individual members of the church, who "are members of his body, of his flesh, and of his bones."—Eph. v. 30. While it is true of him personally, that all the law and the prophetic declarations were fulfilled in him and by him, so that he perfectly reflects all the particulars specified of him; yet, in a more full development of this same testimony of Jesus, the fulfillment of the scriptures is found in the individual experience of the subjects of his grace, who are led by his gracious spirit to endure affliction, tribulation and sorrows in their sojourn here on earth, thus filling up that which is behind of the afflictions of Christ. It is from this fact that the saints so frequently find to their great comfort that the very trials which they had thought peculiar to their own individual cases, have been described and were recorded with striking minuteness by the pen of inspiration thousands of our years before they were experienced by the saint, who had thought no one ever before had known such peculiar exercises or endured such afflictions.

Under the shadowy dispensation of the prophetic and ceremonial declaration of the revelation of the goodness of God, when by the prophets he spoke to the fathers, the light revealed was all reflected, as that of the moon in nature; but as luminous objects, in the pale shadowy moonlight, are sometimes more strikingly distinct from the very dimness of the light in which they are revealed, so the bright revelation of gospel truth strikes us more forcibly as we find it shining in heavenly lustre in that night of the old dispensation, before the rising Sun of Righteousness illumined the world with the revelation of the perfect day. In this the cavils of the worldly-wise are forever silenced; not by abstruse argument, available only to the wise and prudent of this world, but by the simple presentation of indisputable fact patent to the view of the babe in Christ, that without the fundamental truth of the absolute and irresistible purpose of God directing and controlling all things, it is impossible that future events could have been foretold in prophecy. This is the test authorized by God himself, whereby every false and idol god is detected. "Shew the things that are to come hereafter, that we may know

that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught; an abomination is he that chooseth you."—Isaiah xli. 23, 24. Those who trust in their own righteousness and strength may afford to commit their hope to such powerless idols; but the poor and needy, the destitute, the afflicted, and such as have no helper, such as these need a God who can and will do all his own pleasure; and such they have learned in their own experience is the God of Israel, the Lord Jehovah, in whom is everlasting strength. Therefore to them there is strong consolation in the word of revealed truth, wherein he has declared the unalterable purpose of his sovereign will, that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more.

When the conscious sinner is overwhelmed in condemnation, and the justice of God is clearly manifest in forbidding all hope of acceptance by works of obedience to the holy law, when bondage more galling than the hard slavery of Egypt requires service impossible to be rendered, and no gleam of hope breaks through the thick cloud of gloomy despair, how accurately this word applies as the descriptive name of such a lost and perishing one! He may well ask, with Jeremiah, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."—Lam. i. 12. Such as have learned experimentally their just condemnation are indeed "the sorrowful." Nor is this a mere transitory emotion, like the sorrows of earth, to which time may minister relief, either in comforts applied, or in the lethargic balm of forgetfulness. Each passing moment but adds to the depth of the sorrow, as one wrecked in the midst of a fathomless ocean, with every instant losing hope, so time but intensifies the terrible sorrow of these mourning ones. At the first realization of their desperate condition hope suggested relief from devoted attention and strict obedience to the just injunctions of the law of holiness. With sincere energy the convicted sinner strove to build a righteousness which should answer the requirement of infinite Justice. In thought, in word and in deed, with ceaseless toil, he sought to render that righteous service which was demanded; but at every point the effort failed. Instead of the accumulation of justifying works of righteousness, in all his best obedience he found only the leprosy of sin contaminating all, and marking with its blasting corruption the very works in which he trusted for conciliating the violated law. Despair seizing upon the famishing one, marks him as truly "sorrowful." Can hope extend to one so utterly lost? Can comfort be ministered to a case so desperate? Under that covenant which God gave from flam-

ing Sinai, which required perfect, perpetual and devoted obedience as the price of life, there is nothing but darkness, despair and death. O how unspeakably sorrowful! Death already claims his victim, and in painfully legible language the sentence is recorded, "The soul that sinneth it shall die;" and, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Buried in this dark, gloomy sepulchre, with this heavy stone of the law of a carnal commandment sealing the only door, can there be any room for aught but sorrow? Alone, in this dreadful condition, without help, and with none to pity, well may the poor prisoner be "sorrowful."

But in this despairing hour the glorious Word of gospel grace proclaims release; not barely the remission of the penalty, liberty to the captive, and pardon for sin, but O, amazing grace! the guilty sinner is justified freely by the righteousness of the glorious Redeemer. Sin is not merely pardoned by the sovereign clemency of the Lawgiver and King, but sin is blotted out, the hand-writing of ordinances is nailed to the tree of Calvary, and the same voice of inexorable justice which forbade all hope, now says, "Deliver him from going down to the pit; I have found a ransom." Then, O how sweetly does the attraction of infinite love gather this sorrowful one! There is no need of the terrors of perdition to drive, nor of the gorgeous descriptions of fancy to present the bliss of a carnal paradise to allure the covetous aspirations of the selfish nature of such an individual. The love of God shed abroad in the heart by the Holy Ghost which is given unto him causes that hunger and thirst after righteousness which is the peculiar characteristic of such as are blessed of the Lord; and it is in this wonderful way that he gathers them that are sorrowful for the solemn assembly, who are of thee.

The gathering of these sorrowful ones is an individual work; there is no wholesale or indiscriminate heaping together of heterogeneous materials in this work. As was typified in the building of the temple of Solomon, when the material was all prepared and accurately fitted before it was brought together, so every material of this holy temple is fitly prepared by divine grace for its appropriate place in the building, the church, or the organized body of Christ, before it is manifestly brought in, and thus is fulfilled the inspired prophecy in the one hundred and tenth Psalm, "Thy people shall be willing in the day of thy power." As they are cut off from all self-dependence and every other false refuge, they joyfully embrace the revelation of the sovereign grace of God in giving them in Christ Jesus righteousness without works, justification freely by grace, and salvation, not alone from condemnation and wrath, but from their awful pollution in sin, which is the sting of death, and from that law which is the

strength of sin. This gathering, by which the willing subjects of redeeming grace are separated from the world, is very far from being, as falsely represented by opposers of the truth, that they are taken by external force and carried thus to heaven; on the contrary, so strong is the will which is wrought in them by the Holy Spirit, that through all the opposing power of the world, the flesh and the devil, their irrepresible desire unceasingly goes forth for the privilege of resting in the temple of God. As said the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Being thus gathered by the power of their strong Redeemer, by which they are also kept through faith unto salvation, ready to be revealed in the last time (1 Peter i. 5), these sorrowful ones are not left to wander, or be carried about with every wind of doctrine, or to select their destination by their own wisdom, but they are gathered for a definite design and purposed end. It is "for the solemn assembly." There must be in this special description a peculiar assembly contemplated. Certainly those voluntary convocations appointed and directed by human wisdom and for worldly objects, may not claim to answer the description specified. The solemn assembly implies something different from the light and vain crowds attracted by the allurements of time, or the gratification of carnal passions or temporal desires. It cannot refer to the "counsel of the ungodly," "the way of sinners," nor "the seat of the scornful." The solemnity of this assembly consists in the fact that it is the house of God and gate of heaven, and the name of the city shall be called, THE LORD IS THERE.—Ezek. xlvi. 35. This is the general assembly and church of the first-born, which are written in heaven. And all the desire of these sorrowful ones is fulfilled in that longed-for consummation, when they shall awake with the likeness of their glorified Redeemer, to be ever with the Lord.

The more specific description of these sorrowful characters asserts their identity only more fully. "Who are of thee." What heart-searching and painful questionings rend the hearts of the afflicted and poor wandering strangers on this very point! If they could but feel assured that they were of Zion, the monument raised up by the grace of God for his own dwelling place and the manifestation of his glory, then indeed all their afflictions would be light. But this declaration settles that question by the explicit assertion of the unalterable fact. "Them that are sorrowful" are identified as "of thee," that is, of the Zion addressed in verse sixteen. This is confirmed and corroborated by the whole volume of inspired truth, throughout which this characteristic mark is

prominently presented as peculiarly descriptive of the chosen people of God. Hence, to them are applied all the encouraging and consoling assurances of the gospel. Indeed, this is the avowed object for which the Redeemer was anointed as the Christ of God, "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 2, 3. So the first gracious words spoken on the mount perfectly reveal the same precious truth. Blessing is announced as already resting upon "the poor in spirit," "them that mourn," &c., clearly specifying the "sorrowful." Indeed, no others can receive comfort.

"To whom the reproach of it was a burden." This specification also finds its fulfillment in none but the native born children of Zion. When the captives by the rivers of Babylon wept at the remembrance of Zion, none shared their sorrow but those who were of Zion, and their distress and sorrow attested their love to their native land. So those who mourn their bondage under the vanity of sin therein present unquestionable evidence of their love of holiness. It is immaterial whether the "reproach" alluded to is understood of the desolation of the visible organization of the church, or sin, which is a reproach to any people.—Prov. xiv. 34. In either case it is peculiarly and exclusively characteristic of those who are sealed by the indwelling spirit of adoption, whereby we cry, Abba, Father. None mourn for sin but those who are born of God, and none lament the desolations of Zion but those whose birthright is in her as their dwelling place. Hence it is written, "They shall prosper that love thee."

The very fact that God gives this precious assurance of gathering these sorrowful who are of Zion, reveals them as being scattered. So they are declared to be in the word of truth. But let these scattered sorrowful ones take comfort in the fact that even when dispersed and sown among the nations, their nativity is not lost. It shall still be said of them, "The Lord hath done great things for them." And still are they saved by the angel of his presence; and they that mourn shall assuredly rejoice in the solemn assembly of them who "follow the Lamb whithersoever he goeth," redeemed unto God out of every nation, kindred and people. The heritage of the redeemed of the Lord is not dependent upon their own works, but upon their vital relationship by the new birth. And of these sorrowful it is certain that "the Lord shall count, when he writeth up the people that this man was born there."—Psalm lxxxvii. 6.

OBITUARY NOTICES.

My dear wife, **Charlotte L. Hankins**, departed this life May 31, 1881. She was the daughter of Elder H. H. and E. H. Comer; was born in Grayson County, Virginia, March 20, 1846. We were married Sept. 20, 1866, emigrated to Keokuk County, Iowa, in the fall of 1867, and from thence to Cameron, Missouri, in November, 1868. In the summer of 1869 she was struck under conviction in a very remarkable manner. One day upon entering the house I noticed fright and anxiety depicted in her countenance, and asked her what the matter was. She remarked, "I am going to die and leave you, and I have to go right to torment." This pierced my heart like a dagger. A sorrow was now commenced which I hope worked repentance not to be repented of. It was sometimes weeks (and if I should say months, I do not know that I would exaggerate) that I never saw, nor knew of any one else seeing her, with her eyes closed for sleep. I think she must have slept with her eyes open. The lamp was left burning nights. She would contend all the time that she would die and awake in torment if she went to sleep. Many of our acquaintance told me that she would entirely lose her mind if I did not get something done for her relief. I tried visiting in the country, and had several good physicians called in, who told her that she was in very good health, and in no danger of death, unless she destroyed herself. Some of the popular divines of the "do and live" order called to see her, asking her to let them pray for her, and telling her if she would join in with them and ask in faith, which she must do, God would answer their prayers and she would be converted; that she must exercise faith and believe in Christ. But she told them their prayers would do her no good, that they could do her no good; that nothing short of the almighty power of God could reach her, and nothing but the interposition of his mercy could rescue her from the regions of the damned.

"Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints."

As in the case of Job, their entreaties were whims and follies to her. Her agony of soul was very great; but the good Lord had begun the work, and he did accomplish it. During the winter, or early in the spring, while walking the road to a neighbor's house, in company with her sister-in-law, (as we would never let her go alone) she picked up a stray leaf from some religious work, which commenced as follows: "Saved after all," the contents of which gave her much relief and quietness, but not that full, complete and abiding confidence and trust she desired. During her severe troubles we lost by death our only two sweet babes, one on the day we had set to start back to Virginia. In May we started back to our native state, and on board the steamer Anna, somewhere between St. Louis and Cincinnati, she was permitted to see, by an eye of faith, the Celestial City, the New Jerusalem, the abode of the redeemed, in a dream or vision. I don't suppose there ever was a person happier upon earth than she was when she awoke. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him; yet he hath revealed them unto us by his Spirit. From this time she was "clothed and in her right mind." After we got back to Virginia she joined the Old School Baptist Church in Baptist Valley, being cordially and warmly received, having great liberty in giving in her experience. She was baptized by Elder Wm. P. Linkous, in September, 1870, and was a consistent member until her death. She had been a great sufferer for many years, for nearly four years being greatly enlarged with dropsy; but she bore her sufferings with such fortitude and resignation as to astonish all who knew her; having several physicians employed, all of whom said they had never witnessed such fortitude. The New Testament and the SIGNS OF THE TIMES were her bed companions for months. I noticed she almost always perused the obituary columns first. She often spoke of her departure and said she was resigned to the Lord's will, her faith and hope being in Jesus, the Savior of

poor sinners. Two weeks before she died she was taken severely bad, and a physician was dispatched for, who told her he could only give her temporary relief by tapping her. She remarked that that was what she wanted, if it was the Lord's will, while she stayed, for that was all that troubled her.

She leaves a companion on the bed of affliction, two little daughters, many relatives and friends, with the church, to mourn our great loss, but not without hope, feeling assured that our loss is her gain.

Yours in tribulation,

J. HANKINS.

GAP STORE, Tazewell Co., Va. July 4, 1881.

BELOVED EDITOR:—In behalf of lovers of the "SIGNS" who have been called to mourn, I ask for a place in the obituary department.

DIED—On Friday, April 8, 1881, at the residence of her son-in-law, brother James M. Sims, near Carrollton, Carroll Co., Mo., **Mrs. Mary Ann Lundy**, in the seventieth year of her age. Sister Lundy was born in the city of Pittsburgh, Pa., June 14, 1811, and was married there June 18, 1829, and, in December of the same year, she and her husband made a profession of religion, and united with the church at that place, and were baptized by Elder Williams, who was pastor at that time. About the year 1838 or 1839, they emigrated to Kentucky, and united with a church in Jessamine County, called Mt. Pleasant. Her daughter (sister Sims) does not know that she ever obtained a letter from that church. She thinks her mother enjoyed for awhile the ministry of our beloved and venerable brother T. P. Dudley. I do not know at what time sister Lundy came to Missouri, but I have been acquainted with her for a year or two past, and have frequently visited her at the house of brother and sister Sims, who were very kind and devoted to her, and did all in their power to make her last days comfortable and happy; and we are sure "God is not unrighteous to forget your [their] work and labor of love, which ye [they] have shewed toward his name, in that ye [they] have ministered to the saints, and do minister." Sister Lundy continued firm in the faith of God's elect till her Lord and Redeemer took her hence, and then

"She left the world with all its toys,
For better, brighter worlds on high;
Her faith embraced substantial joys,
Soaring beyond the starry sky.

Methinks I see her now at rest
In the bright mansions love ordained;
Her head reclines on Jesus' breast,
No more by sin and sorrow pained.
Why should our eyes with sorrow flow?
Our bosoms heave the painful sigh?
When Jesus calls, his saints must go;
'Tis their eternal gain to die."

May the God of all grace and comfort bless the sorrowing ones left behind, and the Zion of his love, for his own holy name's sake.

R. M. THOMAS.

WAKENDA, Carroll Co., Mo., July 11, 1881.

DIED—June 13, 1881, sister **Elizabeth Downey**, wife of Elder John Downey. She was born in the year 1832, in Anglaize County, Ohio, and married in 1857. Her disease was very peculiar and distressing. She was one of the greatest sufferers I ever knew, commencing three years ago last September with pain in the stomach, and collection of sour water there, and great weakness in digestion, frequently the food being thrown up partially digested. The presence of so much acid seemed to prevent digestion and arrest the influence of medicine, of which she took a great deal, and different kinds, to try to get something to help her, but all to no purpose. Nothing seemed to have any lasting benefits. During the last year she had ulcers in the stomach, and at times considerable hemorrhage, which prostrated her very much; also a partial closing of the pylorus, or lower opening of the stomach, which prevented the bowels receiving nourishment; so that she was not only one of the greatest sufferers from pain and weakness, but also suffered from famishing with hunger, the stomach having almost lost all power of digestion and could not furnish the system with nourishment.

Sister Downey was a member of Salem Church, Marshall Co., Ill., and was a pattern of piety and christian virtues, a great lover of the truth, and faithful in all things. As a wife and mother she had no superior. I have often thought brother Downey was highly blessed in a companion. She was always ready to help him off to his appointments, and would urge him to go and preach Christ to the brethren. She exhibited as strong a degree of faith as I ever witnessed in any one, having had the privilege of being with her frequently during her sickness. The doctor told me after her death that he never saw such faith. Even in her worst pain, that faith shone out above all. She bade all farewell, gave directions about her funeral, and passed away without a struggle. Her funeral was attended the next day by a very large company of friends and neighbors, and brethren and sisters of the church. A discourse was delivered by the writer.

W. A. THOMPSON.

FLORIDA, LaSalle Co., Ill.

DIED—At her residence in Fauquier County, Va., March 26, 1881, sister **Jane H. Florance**, aged 74 years, 6 months and 1 day.

Sister Florance was baptized by Elder Cumberland George, at "Thumb Run," in 1833, before the division among the Baptists. She was one of the few who could not fellowship the unscriptural practices introduced into the church, and who withdrew therefrom and constituted the O. S. Baptist Church at Upper Broad Run. Her last illness was long and tedious, accompanied at times with a great deal of suffering, which she bore with patience and much fortitude.

Sister Florance was dearly loved and esteemed by her brethren as a devoted christian, whose walk and deportment was an example to them, and becoming her profession. In conversation with her during her illness, she related to me her experience. I do not know that I ever felt smaller in my life. The work of grace was so manifest, so deep and abiding, I said to her, "I do not see how you can ever have a doubt." Always in her place in the meetings of the church, with an ear to hear and a heart to love the truth, with a reliance upon God alone for time and eternity, she lived and died like a christian. Her husband, Mr. Alfred Florance, died in 1842, since which time she has lived a widow. She has raised a large family of children, sons and daughters, who, though long since arrived at mature age, ever manifested and felt for their mother that love and regard so becoming children of any age, and they deeply feel their loss, but doubtless are comforted in the assurance that their mother is at rest. Her end was peaceful, and triumphant in that faith in which she had lived.

Affectionately yours,

J. N. BADGER.

ALDIE, Loudoun Co., Va., July 13, 1881.

DIED—At her home in Columbia County, Arkansas, on the 4th of December, 1880, **Mrs. Hixie W. Hartsfield**, consort of G. M. Hartsfield Esq., in the 63d year of her age. Deceased was born in Twiggs County, Ga., on the 15th of August, 1815, and was married on the 19th of July, 1836; joined the Primitive Baptist Church in 1836, and remained a true and faithful member to the last. She lived to see all her children grown up to years of maturity, and they showed their love and affection for her by waiting on and nursing her to the last. Her kind neighbors and friends gave her every attention in human power to bestow, and by their kindness in her afflictions have endeared themselves to her surviving husband, children and friends, in such a manner as never to be forgotten. During her sickness she said she was awaiting her heavenly Father's will, and was ready and willing to go when he called. In life she was kind to all, and leaves no enemies behind. She revered the will of her divine Maker, fed the hungry, visited the sick and relieved the distressed. She was almost idolized by her husband and children, and they have lost one whose place can never be filled on this side of the river of life. Thus she passed from earth to heaven the spirit of one who has lived in our midst for over twenty-one years, loved and respected by all who knew her. It is sad and melancholy to part with those we love, even for a little while; but that sadness and sorrow becomes lessened when we recollect that we too may soon cross the river to that land where the wicked cease from trouble and the weary are at rest. The husband and children of the deceased have followed many loved ones before to their last earthly resting place; but this is the severest affliction of them all. All our love for them and sorrow for their loss cannot replace in life the dead companion and mother.

YEARLY MEETINGS.

At Bryn Zion, Kent Co., Del., the fourth Sunday in August, with Saturday and Monday included. To commence on Saturday at 2 p. m. The morning trains will be met at Clayton and Brenford. A general invitation is extended.

ALSO,

At Cow Marsh, the fourth Sunday in September, commencing on Saturday at 2 p. m. and at 10 a. m. Sunday and Monday. Those coming by rail to this latter meeting will come Saturday morning to Woodside.

E. RITTENHOUSE, Pastor.

ASSOCIATIONAL.

THE Corresponding Meeting of Virginia is appointed to be held with the church of Upper Broad Run, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, and continue three days.

Brethren and friends coming to the meeting by rail-road via Washington or Alexandria will take the cars at the Potomac depot, Sixth Street, Washington, at 7.10 a. m., or at the Orange R. R. depot in Alexandria at 7.55 a. m., on Tuesday before the meeting, for Gainesville, on the Manassas R. R. Those coming from the south will take the same train at Manassas. All will be met at Gainesville and taken to places of entertainment and to the meeting.

A cordial invitation is given to brethren and friends. We hope our brethren in the ministry will remember us.

J. N. BADGER.

THE Lebanon Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., August 19, 20 and 21, 1881. (The third Sunday in August.)

Those coming from the east and south via New Castle will stop off at Mt. Summit, on the Ft. Wayne, Muncie & Cincinnati R. R., where they will be met on Thursday at 1 p. m. and 6 p. m.

Those coming from the west and north via Muncie on the same rail-road will stop off at Springport, where they will be met on Thursday at 2 p. m. and Friday at 9 a. m.

Our brethren, sisters and ministers are cordially invited.

R. H. BARR, Church Clerk.

THE Mad River Predestinarian Baptist Association will meet, the Lord willing, at the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1881.

Those coming from the north and east will stop at Columbus Grove on the D. & M. R. R. Those from the south and west will stop at Delphos on the P. F. & C. R. R., where they will be met and cared for.

J. G. FORD, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Bethesda, commencing on Friday before the third Sunday in September, 1881, and continue the three following days. Eight miles west of Senatobia, Tate Co., Miss.

Our brethren, especially ministers, are solicited to attend. Conveyance will be at Senatobia on Thursday evening for those wanting it.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, at Hope, in La Salle County, Illinois, 4 miles south-west of Tonica and 5 miles north-west of Lostant, on the Illinois Central Rail Road.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met and conveyed to the meeting. A cordial invitation is extended for brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE Maine Old School Baptist Conference will be held this year with the Old School Baptist Church at North Berwick, Maine, commencing on Friday, the 2d day of September, 1881, at 10 $\frac{1}{2}$ o'clock a. m., and continue three days. All who have a mind to

come are invited to meet with us. There will be teams at North Berwick depot on Thursday, the day before the meeting, to take all that come on the cars to the meeting.

WM. QUINT.

THE Indian Creek Regular Old School Baptist Association will be held with the Valley Church, at Waynesville, Warren County, Ohio, commencing on Friday before the third Sunday in September, 1881, at 10 o'clock a. m., and continue the two following days. The meeting on Friday will be in the meeting house in the village, and the other two days in the grove, the weather being favorable. We extend a cordial invitation to our brethren and sisters, and friends of our faith and order, and to the brethren in the ministry a special invitation, to meet with us at that time.

Those coming by public conveyance from the south and south-west will come to Cincinnati and there take the Little Miami Rail Road and come up to Corwin Station. Those coming from the west can come to Xenia and there take the Little Miami Road and come down to Corwin. Those coming from the north-east can come by way of Xenia or Morrow and take the Little Miami Rail Road to Corwin, where they will be met on Thursday evening by the brethren and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Redstone Predestinarian Baptist Association will meet, the Lord willing, with the Redstone Church, Fayette County, Pa., on Friday before the first Sunday in September, 1881. Those coming from the east will stop at Dawsons Station, on the Connelsville, Rail Road, on Thursday, where they will be met and cared for.

We would be pleased to see a goodly number of the ministers and brethren with us.

F. K. COOPER, Clerk.

THE Mt. Pleasant Association of Regular Old School Baptists is appointed to be held with the Mt. Pleasant Church, at or near Pleasureville, Henry Co., Ky., to commence on Friday before the first Saturday in September, 1881.

Brethren and sisters generally, and especially ministers, are cordially invited to attend. Those coming by rail can arrive at Pleasureville in the forenoon or afternoon from either end of the L. C. & L. R. R.

Come and see us.

J. M. DEMAREE.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Arm of the Bear Creek Church, at Bluff City, 2 $\frac{1}{2}$ miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1881, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terra Haute R. R. to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,

E. SMITH, Clerk.

THE Spoon River Association will meet, if the Lord will, with Mt. Zion Church, Fulton Co., Ill., on Friday before the first Sunday in September, 1881. Astoria, on the St. Louis division of the C. B. & Q. R. R., is the nearest station, about seven miles west of the place of meeting. Friends should come on Thursday.

I. N. VANMETER, Mod.

THE Big Spring Association will convene on Friday before the third Sunday in September, at 10 o'clock a. m., at the Big Spring Church, which is now held in Janesville, Coles Co., Ill.

Brethren coming from any direction will get off at Janesville, where the meeting will be held, on the P. D. & E. R. R. The passenger train arrives at Janesville going north at 12 o'clock, and going south at 1 p. m. We cordially invite our ministering brethren, and as many others as can, to attend.

By order of the church,

ISAAC TAYLOR.

THE Western Corresponding Association of the Old School Prestinarian Baptists of Missouri has appointed to hold its next annual session with the Unity Church, Platte County, Mo., to begin on Friday before the first Saturday in October, 1881, (Sept. 30th) and continue three days.

Those coming from a distance by railway can stop at either of the following places, where it is intended they shall find accommodation, viz: at Waldron, or Beverly, or Weston, on the Kansas City, St. Joseph & Council Bluffs R. R., between Kansas City and St. Joseph; at Platte City or New Market, on the Chicago, Rock Island & Pacific R. R. Those coming by way of Leavenworth or Atchison can come on the Rock Island Road, Friday morning. All coming from other directions or by other routes should come on Thursday, (29th). If any should come by trains not met by the brethren, they will inquire as follows: at Waldron, for John W. Smith; at Beverly, for Dabney Bowen; at Weston, for John J. Arnold; at New Market, for W. A. Lowe; at Platte City, for E. S. Chinn. Strangers coming by private conveyance can also, in addition to the foregoing, inquire, those from the north-west, for Elder P. J. Burruss, and those from the north and east, for brother Edward Smith, near the place of meeting.

R. M. THOMAS.

THE Tygarts Valley River Association will be held with the Mt. Olive Church, Barbour County, West Va., nine miles south of Webster station, on the Baltimore & Ohio Rail Road, to commence on Friday before the 4th Sunday in August, 1881, and continue three days.

Those coming by rail had better be at Webster on Thursday preceding. The trains pass both ways about 12 o'clock, noon. Persons wishing to attend had better address me at Hackersville, Barbour County, W. Va., so that they can be met.

J. S. CORDER.

FRIENDS desirous of attending the Salem Association, to be held at Dry Creek, Kenton County, Kentucky, on the fourth Wednesday in August, (24th) are hereby notified that they will find conveyances at Silver Lake station, on the C. S. R. R., to convey them to the meeting.

JAMES JERROLD.

THE Conn's Creek Old School Baptist Association will be held with the Gilgal Church, situated one-half mile north of Heltonville, in Lawrence County, Indiana, the association to meet on the 2d, 3d and 4th days of September, 1881.

All persons coming by rail will leave the train at Bedford, and will there be met on Thursday and conveyed to the place of meeting. By order of Gilgal Church,

W. N. THARP.

THE Des Moines River Association will hold her session for 1881 at the place of meeting of the West Liberty Church, Des Moines Co., Iowa, 14 miles north of Burlington, near Sperry, on the Burlington & Cedar Rapids R. R., where teams will be in waiting on Saturday morning, the day the association commences, August 20, which meeting will continue over Sunday and Monday.

A cordial invitation is extended to all our brethren, sisters and friends that can make it convenient to attend this meeting.

JAMES M. TRUE, Clerk of the Ass'n.

THE Sangamon Association is to sit with the Bethel Church, Indian Grove, Livingston Co., 6 miles south of Fairbury, beginning on Saturday before the fourth Sunday in August, 1881.

Those coming from a distance will be met with conveyance both at Fairbury and Lexington, McLean Co., Ill. All to be met on Friday. All are invited, especially the ministering brethren. We are but a little band, almost alone, but we ask the brethren to come and see us this one time more.

Lexington is 14 miles west of the place of meeting, on the Chicago & Alton Road, and Fairbury 6 miles north, on the Peoria Road.

By order of the church,

JOHN G. STEERS, Clerk.

The First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

Those coming from our sister associations from the east will take the train at Round-on, on the Ulster & Delaware Road, in the afternoon of Tuesday, and come to Griffin's Corners, where they will be met and conveyed to the place of meeting. We request all that can to come with their own conveyance, who are near by, as we are five or six miles from the station.

We give a general invitation to the brethren of our faith and order, especially to the ministering brethren.

B. MABEN.

The Maine Old School Baptist Association will be held, if it is the Lord's will, with the church at Whitefield, Maine, on Friday, the 26th of August, 1881, and continue three days. Friends coming by rail-road will be met and cared for at the Gardiner Station, on the Maine Central R. R., on the day before the meeting, at 3 p. m.

We always feel to gladly welcome the friends of truth to our yearly feast.

H. CAMPBELL.

The Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. McCOWEN, Clerk.

The Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the third Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith Ketchum and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

The Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

The Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., SEPTEMBER 1, 1881. NO. 17.

CORRESPONDENCE.

HOPE, Ind., March 31, 1881.

THOMAS H. SCOTT—DEAR BROTHER:—Your last kind and welcome letter came to hand in due time, and I assure you its contents were read with interest. The subject was one upon which I had never had any thought, so of course it was new to me; yet so perfectly in harmony was it with the teachings of the scriptures and christian experience, that while it was new, it was also old.

The task which you ask me to undertake is a great one, and is certainly worthy the notice of abler pens than mine. Yet I feel to say, as was said by one of old, "Silver and gold have I none, but such as I have give I unto thee." Or, in other words, I have no objection to offer such views on the scripture referred to as the Lord may enable me to make, hoping that he will so guide my pen that I shall not offer anything contrary to his will and word.

The text referred to, if I mistake not the one you desired me to write on, reads thus: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."—Rev. xi. 1. The reed, of course, was an instrument for the purpose of measuring anything, in order to ascertain its size or dimensions. The instrument used by the Jews, and bearing the name reed, according to the best authority we have, was about nine feet and six inches long. This reed was given John, accompanied with a command that he rise, and measure the temple of God, and the altar, and them that worship therein. It does not seem that John was directed to measure the temple in order that he might build another like it; or the altar in order that he might make another of the same pattern; or them that worshiped therein in order that he might secure others of the same description to worship therein. Nothing is said about anything of the kind, at any rate, and to my mind the object of the measurement was something else, which, if the Lord enables me with light and liberty to get through with the subject, I will endeavor to notice in its proper place. John was a servant of the Most High God, and as such the reed was given him to measure the temple, the altar, and them that worship therein. The reed I understand to be a type of the scriptures of divine truth. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for cor-

rection, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." To the servants of God the scriptures are given for the same purpose that the reed was given to John, and for the same object. By the temple I do not understand that our attention is at all directed to one of those tall-steepled edifices of men's building, and called the temple of Jupiter, the temple of Osiris, St. Paul's cathedral, or anything of the kind. But by this temple I understand direct reference is had to the church of the living God, the pillar and ground of the truth, the holy city, new Jerusalem, whose builder and maker is God, and of which it was said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." There is not, nor can there be, more than one true church, one church of Christ the Son of God; and if it is built on the rock Christ, and the gates of hell cannot prevail against it, there was no need that a measurement be taken in order to make ready for the building of another. But if I mistake not, the object of the measurement was to have a correct measurement of the church in its purity, so that in the ages to come, when Catholicism, with the daughters of the mother of harlots, should come with their myriads of offspring, claiming to be the church, we might have a correct and reliable standard of measurement to fall back on, to test them and make manifest their folly. As, for instance, what do we care for all the claims the Arminian hosts may set up to being the church of Christ, when we know that his church was set up in its visible organization in Jerusalem on the day of pentecost, while they are but offshoots of Catholicism, which was set up in Rome, and is the seven-headed, ten-horned beast which John saw, and when we know that the true church was to be and has been in the wilderness twelve hundred and sixty-six years, while not one of them has attained to anything like that age? What do we care for the boasted Reformation, when we know that the true church has come in a direct line of succession from the day of pentecost down to the present, without any connection whatever with any reform, patent process or improvement? Having for its foundation the Rock of Ages, it had no need of reform or improvement, otherwise the gates of hell might be said to have prevailed against it, to some extent at least; while we know that there is not one of the so-called churches

in all the ranks of Arminianism but what can be traced through some man or set of men directly to Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth, the Roman Catholic Church. To trace the history of the church from its visible organization down through the dark ages to the present, would take more time and space than would be expedient for an article of this kind: but it is a fact that no candid historian dare deny, that the true church never had any connection with any of the reforms so much talked of. Some of the new orders claiming to be Baptists would like very much to make it appear that there was a general mixing up, but oil and water will not mix. John Calvin and Martin Luther did not belong to the church of Christ. They were members of the Catholic Church, and it was not her doctrine they objected to so much as some of the abominable practices into which she had gone, such as selling indulgences and the like. It was these things they protested against, and not the doctrine. It was the Catholic Church which they reformed, the church of antichrist, and not the church of the true Messiah. As already shown, it did not stand in need of reformation. God's work is perfect, and needs not the puny arm of man to issue improvements under new patents.

Now let us apply the reed in another direction. The church of Christ, which was set up on the day of pentecost, was built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The churches of antichrist are built upon the foundations of the works of men, money itself being the chief corner stone. The true church was and is composed of baptized believers in the Lord Jesus Christ. The churches of antichrist are composed of caught, grabbed, ducked, dipped, poured or sprinkled believers in anything, from Mahomedanism to Mormonism, the bigger the lie, the more fools to believe it. Comparisons of this kind might be drawn *ad libitum*, but perhaps this is enough to serve our purpose for the present. One more, however, seems appropriate. If we find at all the true church, we shall find it just like it was in the apostolic day, no new doctrines or practices; while the churches of antichrist are constantly making rapid strides in the way of improvement, seeking out new inventions, issuing new patents and the like, claiming that the status of religion is far in advance of what it was in the days of Christ and the apostles.

As a kind of connecting link, or something on which to base our examination more particularly, I shall introduce for your consideration a copy of the articles of faith of the Waldenses, drawn up in about the year 1120:

"Article 1. We believe and firmly maintain all that is contained in the twelve articles of the symbol commonly called the apostles' creed, and we regard as heretical whatever is inconsistent with the said twelve articles.

"Article 2. We believe that there is one God, the Father, Son and Holy Spirit.

"Article 3. We acknowledge for sacred canonical scriptures the books of the holy bible.

"Article 4. The books above mentioned teach us, That there is one God, almighty, unbounded in wisdom and infinite in goodness, and who in his goodness has made all things. For he created Adam after his own image and likeness; but through the enmity of the devil and his own disobedience Adam fell, sin entered into the world, and we became transgressors in and by Adam.

"Article 5. That Christ had been promised to the fathers, who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

"Article 6. That at the time appointed of the Father Christ was born, a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any goodness in ourselves, for all were sinners, but that he who is true might display his grace and mercy toward us.

"Article 7. That Christ is our life and truth and peace and righteousness, our shepherd and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for their justification.

"Article 8. And we also firmly believe that there is no other Mediator or Advocate with God the Father but Jesus Christ. And as to the virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their bodies at the day of judgment.

"Article 9. We also believe that after this life there are but two places, one for those that are saved, the other for the damned, which (two) we call paradise and hell, wholly denying that imaginary purgatory of anti-

christ invented in opposition to the truth.

"Article 10. Moreover, we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God, such as the festival days, and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things, but above all, the masses.

"Article 11. We hold in abhorrence all human inventions, as proceeding from antichrist, which produce distress, and are prejudicial to the liberty of the mind.

"Article 12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them.

"Article 13. We acknowledge no sacraments (as of divine appointment) but baptism and the Lord's supper.

"Article 14. We honor the secular powers with subjection, obedience, promptitude and payment."

Apply now the reed to this confession of faith, and if it does not fill the measure, I acknowledge my inability to see where the deficiency is. Besides, I believe there are none who dare take the responsibility on themselves to deny that the Waldenses were the true church, or the woman that should flee into the wilderness. We see plainly that they looked upon Christ as their all and in all, the chief corner stone in their building. Or perhaps it would be better said that they were builded on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Not being able to do anything else, let me take the reed and see if I can find a church of like precious faith in this day of boasted enlightenment and civilization. First I step into one of the tall-steeped edifices on a prominent street in one of our large cities. The search is made in the evening. As I enter in at the door bright shining lights, reflected from many lamps or gas jets suspended from the most costly chandeliers, meet me with such brilliancy as to almost dazzle my eyes. Softest carpets are spread beneath my feet, so that noisy footsteps shall not disturb the quiet nappings of the congregation, and to please the eye of the beholder. To the right hand and to the left hand are arranged soft cushioned pews, in one of which I may sit down to rest from the troubles, turmoils and vexations of the cold, frowning world, while my soul pants within me to hear the words of life and salvation, provided, however, I have MONEY enough to pay for it. To the right or in front of the desk is the loud-sounding, deep-toned organ, to belch forth its notes of heart-felt praise to God under the very latest patents and most improved

process. The Right Rev. D. D., L. L. D., reclines in an easy chair in the desk, while the organ grinds off a hymn of praise to God and the Lamb in the most enthusiastic and emotional style. He then steps quietly forward, and cunningly transfers from his pocket to the large, costly, gilt-edged bible before him a slip of paper. All is now anxious expectation. Some expecting to see some one else with a last year's bonnet on, that they may have gossip for the next week, or with a dress on that has been worn more than once to their certain knowledge; some expecting this and some that. Possibly a very few are expecting to hear something of the way of life and salvation. The Rev. D. D. then offers up what he calls a prayer, but which really amounts to nothing less than a command to God to do the bidding of the reverend learned gentleman. He then reads from his paper: Christ so loved poor, fallen sinners that he volunteered to leave the courts of his Father's glory and come down to these low grounds of sin and sorrow, to make a way possible and passable whereby all mankind may be saved if they will—if they will only turn in with the overtures of mercy, and accept the terms of the gospel before it is everlastingly too late; provided, however, that they hold out faithful to the end, or in other words, if they do not fall from grace. He reads further: Idiots and those dying in infancy are saved on account of their sinless purity, for it is not fail man crosses the line of accountability, or arrives at the age of maturity, that his sins are charged to him. After that he must perform good works enough to overbalance his sins, if he expects to enter into the heaven of ultimate glory; for the death of Christ only put him back on a level with Adam in his primeval standing, so he must work his passage from the garden of Eden to the ports of immortal bliss and glory. He then selects that soul-stirring hymn of Wesley's,

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky,"

to be sung while the contribution box is passed. Once more the grand old organ sends forth peal on peal of its thunder-like-toned music in praise to him who is so anxious to have man to do something to glorify him, till it reverberates from center to circumference of the dome-capped edifice. The benediction is pronounced, and the curtain falls. Ah, how lucky to have found the object of my search so easily; for, thinks I (the natural man), what more can the soul desire or the heart wish? Surely nothing in the way of religion. Surely nothing can be more in accordance with our natural pride and ambition than something of this kind. But now that I bethink myself of the object of my search, I remember that it was to try to find a church that would fill the measure of the reed, and not one to please the natural pride and ambition of an unregenerated man. Applying the reed then, we find,

"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." It was not, then, simply as a volunteer Savior that Christ came into the world to suffer and die for the sins of his people, but by virtue of an eternal vital union existing between him and them. Upon no other principle of justice could he be required to lay down his life for the sins of his people; or in no other way could the just suffer for the unjust, or the innocent for the guilty. Again, "Ought not Christ to have suffered these things, and to enter into his glory?" These words were spoken by the Savior himself to the two disciples who were journeying to Emmaus, (a city despised, forsaken). I wonder if there have not been other disciples learned the same lesson while journeying to this despised little city, the church of our God. Applying the reed again, we find that Christ did not die to make a way possible and passable whereby all mankind may be saved if they will; but he laid down his life for the sins of his people, and for them only, so that of all the Father had given him he should lose nothing, but should raise it up again at the last day. He completed the work of redemption, not leaving anything for the puny arm of finite man to accomplish. He died for the sins of his people, having been delivered by the determinate counsel and foreknowledge of God. The Jews took him with wicked hands, and did crucify and slay him. They did it in the malicious wickedness of their hearts, hence the heinousness of the crime; even so much so that the sun, the bright luminary of the day, refused to behold the scene. Yet in all this the purpose of God was not frustrated in the smallest minutia. It was all in accordance with the plan of redemption arranged in eternity by him who says of himself, "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." By the application of the reed again, we find that infants are saved on the same principle as the adults, that is, through the blood and righteousness of the Lord Jesus Christ. There is no other name given under heaven or among men whereby we must be saved. To talk about the little sinless soul of an infant is one of the biggest pieces of inconsistency I ever listened to. That they are sinners is evident from the fact that they may and do die. If there was no sin about them, death could not prey upon them. Where there is no sin, death cannot come. "For the wages of sin is death; but the gift of God is eternal life." David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Again, the Lord's people are chosen in the furnace of affliction. Luxury, ease and splendor are not theirs to enjoy while in this world of sin and sorrow.

Thus by a very brief application of the reed, we find that this stylish city church does not fill the measure, and so is but a church of antichrist, a daughter of the mother of harlots. So we turn our weary search to another and another and another, in city, country and town, with no better result, though they are not all so stylish as the one described, but in their doctrine they are the same, and in practice no better, for I find that they all take in members any way to increase numbers, hoping thereby to fill the purse more full. But we are admonished to weary not in well doing, so I try once more. I see yonder in the distance, as it were, an unpretending looking building, which from its appearance may have stood the storms of many winters. I ask for what purpose it is used, so lonely does it seem, alone by the side of the highway, or perhaps just fenced out of the corner of a field, or some other less secluded spot. "O," says a starchy looking chap, "there are a few old fogies meet there about once a month. They are generally called Hard-Shells, Iron-Jackets, Forty Gallon Baptists, or something of the kind. They are about played out; only a few of them. As soon as old Beebe, Johnson, Dudley, Thompson and a few others are gone, they will play out. Should not be surprised to be at the funeral of the last one of them. Nobody likes them; narrow, contracted, self-willed, think nobody is right but themselves," and such another mess of stuff, is this fellow's description, the half of which I cannot stop to tell, but rest assured it is far from a bright picture. But now, as I begin to think about me, I remember it is written in one place on my reed, "Mine heritage is unto me as a speckled bird; the birds round about are against her." And this fellow's story sounds very much like the birds round about are against this bird, so I will see for myself. As I enter at the door I can almost tell every one who are members of this little band, by a kind of indescribable sweetness of solemnity resting on the countenances. I see nothing of that worldly-wise disposition about them. Each seems to esteem the other better than himself. They are engaged in singing, "Amazing grace," and other hymns of like sentiment, which give all the glory and honor to God, and debase the creature. The time having come, the minister in a very unpretending way opens the service by solemn prayer to God in fear and trembling. Then, without a paper to slip from his pocket, he reads from the old-fashioned bible, "By grace ye are saved, through faith; and that not of yourselves: it is the gift of God." He preaches salvation by grace. Words seem to fail him to extol and honor the name of God as he would wish to do, or to debase the creature man low enough, or in other words, to set forth the total depravity of human nature as it really is. I find upon inquiry that they receive into their fellowship none but those who give evidence of having been born again,

not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. They baptize by immersion only, and practice close communion. I apply my reed, and it seems to me to fit exactly, and I am satisfied that I have found the church of the living God, the pillar and ground of the truth. What think you, my brother?

I have written this, brother Scott, amid paroxysms of the most excruciating neuralgic pains, seated in the fifth pair of nerves and its branches, and from which there seems to be no relief. I have been over a week at it, writing but a few lines sometimes; therefore please excuse mistakes, and the general disconnectedness in which I have written. I shall be compelled to desist tracing the subject further now. If this much meets your mind, and you desire it, I may at another time say something about them that worship therein.

Your brother in affliction, yet not entirely without hope. Write soon.
M. M. JACKSON.

P. S.—It is now April 26th. I got so much worse after writing the above that I could not prepare it for mailing; hence the delay. I am able to be out again, but am not well.

M. M. J.

BORN OF WATER.

Upon this mysterious expression of our Savior different views have been entertained by brethren. I have received some instruction through each of those who have written upon it in the SIGNS, though not absolutely satisfied with the entire conclusions of any. I am not as fully satisfied with any view as to its meaning that has ever come before my mind as I like to be before writing or speaking upon any subject. I know that it is only by the teaching of the Holy Spirit that any scripture can be truly understood; and when any portion of the word is thus unfolded to the understanding of a child of God, it is not to gratify his curiosity or thirst for learning, but to comfort his soul. Therefore this divine Teacher is called the Comforter. I wish always to wait for that teaching; and sometimes I think we can know when the true meaning is received by the comfort it gives, and by the meekness and humility in which it is received. But that truth will be in accordance with all the scriptures, and so will stand the test of a close examination.

I will now try to express a few thoughts upon this subject for the consideration of all who may be interested. In the Psalms, and in the case of Jonah, a sinking or burial into deep water is used to represent the Savior's death under the wrath of God against sin. "All thy waves and thy billows are gone over me."—Psalm xlii. 7. "I am come into deep waters, where the floods overflow me."—Psa. lxxix. 2. "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me."—Jonah ii. 3. That these have reference to the Savior's death is clearly shown by

the allusions which he and the apostles made to them. Water fitly represents death, being an element in which man cannot live. The apostles also use this figure by speaking of his death as a baptism.—Rom vi. 3; Col. ii. 12. Jesus also spoke of it as such, saying, "But I have a baptism to be baptized with; and how am I straitened till it be accomplished."—Luke xii. 50. We understand from the teaching of the apostles, and by the express declaration of Peter, that the ordinance of baptism is a figure of the resurrection of Christ.

There seems to be a very apparent reason why water should be used to represent the Savior's death. It signifies washing, cleansing. Death removes sin. The criminal dead is a criminal no longer. Could he come to life again he would not be a criminal. The Savior bore the sins of all his people, and under the wrath of God against these sins, with that heavy load upon him, went down into death. That moment those sins were gone forever. In that sense every one of the Lord's people was buried with him in that baptism into death. So the Savior said, "Ye shall indeed be baptized with the baptism wherewith I am baptized."—Matt. xx. 23. And the apostle has said, "So many of us as *are* [margin] baptized into Jesus Christ, *were* baptized into his death."—Rom. vi. 3. And to show that the love of Christ constrained him and the other apostles in their labors, he said, "We thus judge, that if one died for all, then were all dead: and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v. 14, 15. This is good reasoning, clear judgment. If one died for another, or others, in such a way as to satisfy the demands of justice against them, he must have stood in such a relationship to them that when he died the law recognized his death as theirs. So it is argued in many places as the ground of our deliverance from condemnation, and the expressions are used, "Dead with Christ," "Dead to the law by the body of Christ," "He that is dead is freed from sin," and the like. Also, when Jesus arose from the dead, all for whom he died were raised up together with him from under the law. There are those who oppose this form of expression, but I have never been able to get any good reason from them for doing so. It is a bible expression and a bible doctrine. It would be insincere for any one to speak, in opposing this doctrine, as though it was meant that the persons of the saints were buried with Christ or raised with him, for any one must know that such an idea is not entertained. But it is in a mystical sense; and by this is shown how the death of Christ could and did satisfy the law for the sins of all his people. Though now, after eighteen hundred years, one first feels the burial into death, and is raised up to the enjoyment of divine things, and feels his sins washed away, yet it was not his experience of suffering that satisfied

the law and removed his sins. That was all done when Jesus died. When Jesus rose from the dead the sins of all his people were washed away. It is to that time and place and work that the faith of the redeemed sinner is directed.

Now Jesus' resurrection from the dead is called a birth. It was of this resurrection that the Lord spoke in the second Psalm. "Thou art my Son, this day have I begotten thee."—Acts xiii. 33. "He is the first-born from the dead," for his people are to experience that birth from the dead by virtue of his resurrection. Yet we see a sense in which they must have been with him in that birth. So the Lord by the prophet represents it thus, the earth bringing forth in a day, a nation born at once.—Isa. lxvi. 8. There seems to be given or intimated a reason for this figure of a begetting and birth being used in regard to the resurrection of Christ. The old world or legal dispensation ended in death. Now from that death comes forth a new world in his resurrection, and the figure of a birth is used to show that by inheritance he has received the new and most excellent name. He is "declared to be the Son of God with power"—by the resurrection from the dead.—Heb. i. 4; Romans i. 4. Here is the regeneration: all the church of God begotten from the dead and born from the dead in this resurrection of Jesus, and so presented as clear from the law and from sin and from death. Not merely raised from the dead, as Lazarus and the widow's son, so that they could be recognized in their former relationships, but born from the dead, the life or seed, by the power and virtue of which they are thus born, being eternal life.

This death having washed away all the sins of the church or people of God, so that in his resurrection they are left behind, never more to be found, it is called by the apostle the washing of regeneration. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost."—Titus iii. 5. The Savior also speaks of the risen state of the church as the regeneration, telling his disciples that in the regeneration, or gospel dispensation, they should sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix. 28. Paul speaks of Christ having given himself for the church, that he might sanctify and cleanse it with the washing of water by the word.—Eph. It is not to be disputed that the work by which this cleansing was accomplished, the washing of water, was his burial into death, and the communication of this to them is by the word of God. Every one of the Lord's people must have part in this first resurrection, must have been included in this washing of regeneration, must, as I understand it, have been thus born of water, or he can never enter into the kingdom of God. He must then also be made to experience this work of regeneration, or, in the Savior's lan-

guage, be born of the Spirit. Here he experiences the renewing of the Holy Ghost, is enlightened, illuminated, brought under law to Christ, turned from old things of the law to the new things of the kingdom of God.

This is the way I understand the Savior's words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It has not appeared to me that he first told how a man could see, and then how he could by an additional work enter into, the kingdom of God. I do not think that he has made a distinction in this form of speaking between seeing and entering into that kingdom. Has any one ever seen that kingdom from without? To see Zion is to be in her. They are born there. "And of Zion it shall be said, This and that man were born in her."—Psalm lxxxvii. 5. The children of God enter into his kingdom, just as the natural man enters into this world, by a birth. Having stated the truth, that except a man be born again he cannot see the kingdom of God, he then opens up more fully the deep meaning of this new birth, showing the two parts that are to be considered; first, the bringing forth from that death into which eternal justice required them to be plunged, and which they suffered in Jesus their Head, and then the bringing of them forth individually from the darkness of nature into an experience of that life by which the Savior was raised from the dead. It is by the word of God that they are thus born again, and that word liveth and abideth forever.

The order in which the two words are used agrees with this view: water and Spirit. Baptism as an ordinance, by obedience to which one comes into the visible church, is a figure of this baptism into death and resurrection from it. But I see no satisfactory reason to conclude that the Savior referred to that ordinance in this place, nor to the visible organization as the kingdom of God.

It is in accordance with this view of the use of the word water that I understand the expression of John: "This is he that came by water and blood: not by water only, but by water and blood."—1 John v. 6. Only by this death, or water, by which our sins were washed away, could he come to us as our Savior. This death lay between him, as the holy Son of God, dwelling in the high and holy place, and us, as sinners justly condemned. He came to us through that death, or by it. By that water, representing death, he comes to us with the "washing of regeneration," with "the washing of water by the word;" comes to us showing us to have satisfied the law in his death; comes to us with power on earth to forgive our sins, and to cleanse us from all unrighteousness, "not by water only, but by water and blood." Water represents the death of Christ in one way as a washing or cleansing. His death is also represented in another way by blood. Blood signifies that the aton-

ing sacrifice has been made. In this way Jesus is said to have entered as the High Priest into heaven itself with his own blood, now to appear in the presence of God for us. He thus comes to us by the blood of that atoning sacrifice, as having by that one offering perfected us forever. But this blood signifies a cutting off in the flesh, the putting off of the body of the sins of the flesh by the circumcision of Christ (Col. ii. 11), in which circumcision made without hands we were with him. It signifies a separation from the world, from the life of the flesh. The same death therefore which is represented by a burial in water to signify a washing, is also represented by blood to signify this circumcision in Christ, or separation from the world. It thus becomes one of the three witnesses in earth, in these earthly bodies of ours, to show who are the children of God.—1 John v. 8. But I will not enter upon this subject now. I wrote some upon it, which was published in the SIGNS for April, I think, 1866.

I will submit these thoughts for the consideration of brethren. May the Lord direct our minds into the truth, and cause that it shall do us good.

Dear brother William, my desire and prayer to God is that he will sustain you in your editorial work, and make your labors to be comforting and edifying to his dear scattered children. And although brother Benton may not be able to expound the scriptures, as he says, yet from the little he has written I think it will be a general wish to see more from his pen. Affectionately,
SILAS H. DURAND.

BORN OF WATER.

BROTHER BEEBE:—I herein desire to present a thought on the text, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I differ from the general thought. The brethren will therefore pardon me if I cross their path. I only desire to refer to being born of water.

I would first remark that the kingdom of heaven does not mean the visible church, but the kingdom that is within you. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." A man must be an inhabitant of the kingdom before he can enter the visible church. If baptism is the door into the visible church, something else must be the door into the kingdom; even the word of God, which said to the man, "Where art thou? and what hast thou done?"

To be born, is to be brought forth. Water is an element made use of to cleanse from filth, and to sanctify or prepare the cups of the temple. I have no idea that literal water is here meant, but only used as a figure of speech. I think it signifies the word of God, and I shall so present it. In Titus we find it said, "Not by works of righteousness which we have done, [or can do] but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy

Ghost," &c. This is a parallel passage. The washing of regeneration may be rendered, the washing or cleansing of the new kingdom. Peter asked Jesus, "What shall we have?" (in this kingdom; for the kingdom had been referred to.) And our Lord gave them a lesson, in the following chapter, (Matthew xx.) saying, "The kingdom of heaven is like unto a man that is an householder." The lesson was, that all should get a penny. It is all that you ought to expect, even though I have made you judges. And the passage in Titus, "washing of regeneration," to my mind clearly sets forth the cleansing word of Christ, as the Lawgiver and King in his kingdom.

To be a loyal citizen, we must come under the laws of that government. And it is proper that an alien should learn the laws of his adopted country; and by conforming to the laws of the country or kingdom, we are good citizens. If we never learn the laws and constitution, or the principle of the government, we ever remain aliens—do not enter into the kingdom or country as a citizen; the love of the country is not in the heart. See the apostle's remarks that follow the passage referred to, (Titus iii.) a word confirming the idea, by saying, "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." Maintain the washing of the kingdom by the word of God. God our Savior hath saved us from what? From sin. Then it is necessary to know sin.

To be baptized with fire, it appears to me, is to have something burned off us. "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver."—Mal. iii. 3. Malachi says, referring to the coming of Christ, "Behold, the day cometh that shall burn as an oven." Our Lord's words is that fire. The word purges away our sins.

I have no idea that the word, water, as here used, should of necessity have the same meaning throughout the scriptures. I think the water and the fire, and the purging, are about the same in meaning. The cleansing power of the word that God gave to man, as he spake unto the fathers by the prophets, and as he hath in these last days spoken unto us by his Son, in the regeneration, or new kingdom. In a word, I mean the word of God, whereby we know his revealed will, and which must be known before a man can see the things of God; the eyes of his understanding being opened by the Spirit, the word then becomes the sword of the Spirit. A sword will lay dead of itself; it has no motion of itself; but if wielded by a strong arm, it is powerful. The word is powerful when applied by the Spirit. Our Lord said, in that memorable prayer, "I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Sanctify

them through thy truth: thy word is truth." (The word he gave them.) He taught them in the things of the kingdom. How can a man know of the kingdom, or of the will of God, if he has not heard? And how can he hear without a preacher, by man, or his recorded word? John says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 31. Christ not only came into the world to die for man, but to teach man of the things of the kingdom. Man is saved by the cleansing power of his word, in time, if applied by the Spirit. The Spirit doth not speak of himself; he therefore applies the things heard.

I will here remark that the word, regeneration, has no reference to a new birth, but to that new kingdom that Daniel prophesied of, saying, "In the days of these kings shall the God of heaven set up a kingdom, [also called regeneration], that shall never be destroyed." "Washing of regeneration" imports more than one washing, and more than one renewing. A continual application of the words of this kingdom, and a continual renewing or strengthening by faith, is the way he hath saved us thus far, and will save us. The word of God must have a lodgement first. The word is compared by our Lord to seed that is sown in the ground. Except the seed be sown, or washing of water by the word, takes place, a man cannot see the kingdom of God, and therefore cannot enter into the kingdom. Brought forth, or born of the word and of the Spirit; not one without the other. I notice that some in a measure discard or treat lightly the word, and rely on the Spirit only. They will not quite admit it, but their course indicates it. Others rely on the word, and on an outward observance of it; they deny the especial work of the Spirit. Both have parts of truth, but only enough to make untruth. Truth is the whole truth. The word of God is a lamp to our feet. It is the man of our counsel, it is the shield of faith, and it is able to make us wise unto salvation. And if ye know it, happy are ye. "Every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth of his treasures things new and old." Christ said, "My doctrine [or teaching] is not mine, but his that sent me." Heed it. "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." These were the words of the kingdom. "In other ages it was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit," and now unto us. This was written for our instruction. Except a man hears the words of the kingdom, he cannot see the kingdom. If he hears the word, he is learning of

the Father, and he soon cometh unto the Son. The angel said unto Peter, "Go, stand and speak in the temple all the words of this life." To hear the words of this life, is to be born of water. To be taught in the things of the kingdom, is to be brought forth of the word. Timothy was called by Paul his son, because it was by his ministry he was begotten or brought forth. Christ said, "Now are ye clean through the word which I have spoken unto you." This is to be born of water, and it is the washing of regeneration, or the washing of the kingdom of heaven. It is washing of water by the word. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."—Psa. cxix. 9. "Preach the gospel to every creature." "Teaching them to observe all things whatsoever I have commanded you." Christ says, "Learn of me." Seek to know his teaching.

I have written in a hurry, but hope I have given the best I can. I remain in hope yours,

JOHN THORNE.

BALTIMORE, Md., July 27, 1881.

[The foregoing article on this expression of our Lord, is published in deference to a highly esteemed brother, whose devotion to the truth has been proved through many years of trial. While we would express no judgment as to the correctness of the view presented, and indeed we are not sure we clearly comprehend his meaning, it is but just that he should be heard in discussing the subject.—ED.]

STATE ROAD, Del., August 2, 1881.

BROTHER BEEBE:—I have been requested to write something for your columns on the subject of the Sabbath day; or, I may suppose what is desired is, how far the obligations of the old Jewish Sabbath are binding upon christians under the gospel dispensation. This subject has been written upon, discussed through the columns of the SIGNS, preached on and talked over, until I supposed all Old School Baptists were thoroughly posted and of one mind.

As the term Sabbath was first used to designate days and times set apart for observance by the Israelites of old, and always used in reference to those days and times, we of course must understand the term in that sense, as it was understood, and as those days were to be kept, by the Israelites. When people talk about keeping the Sabbath, and enjoin and press on each other this keeping of the Sabbath in these days, we have nothing else to go to to find what is intended, and what this keeping of Sabbath is, but to the law given to that people. To all readers who are not read up on this subject, and who have been more or less in doubt as to whether the obligations of the Jewish Sabbath continued binding upon New Testament saints, I would call attention first to the fact that no Sabbath day was observed, or commanded to be observed, before it was given to Israel. Neither Enoch, nor Noah, nor Abraham, nor Job, men-

tion anything of a Sabbath day. Not only is there no mention anywhere from Adam to Moses, either among the sons of God or the sons of men, of a Sabbath day, but from Moses to Christ we do not find such a day known or observed by any nation or people on earth except Israel; neither do we find among all the list of their crimes, and the judgments upon them (the nations of the earth), any mention of Sabbath-breaking. We have then the Sabbath definitely located, both as to time and place, and it need not be difficult to fix both its character and design. This cannot be better done than it is done by the pen of inspiration, and by the word of him who appointed the days and years, and himself declared the design of their appointment. "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."—Ex. xxxi. 13, 15-17. It will be seen that this setting apart of the seventh day was not as a day of worship, or of assembling together, but simply of abstaining from all manner of work, and devoting the time to absolute rest. As a sign, the observance of certain days and times as seasons of rest showed that the Lord had sanctified them in giving them rest from the bondage and servitude of Egypt; and as a memorial of their deliverance these Sabbaths were instituted, and enjoined to be observed throughout their generations. It was not a question, in this observance of the Sabbath day, as to the amount or kind of work, but whether it was work at all. As its observance was rest, any kind of work, even the most trifling or the most benevolent, was a violation of it. In the mere matter of resting, abstaining from all exercise whatever, it might seem difficult to see any worship or religious service about it; but as a memorial of what the Lord had done for them, and a perpetual thank offering, we can see the design and force of it. If it was a perfect rest that the Lord had given them, the picture or memorial must present it perfect. And the least particle of work would mar its beauty, and spot and destroy the perfection of it. The Lord is jealous for his name's sake, and for his own honor and glory; but he needs nothing at the hands of his creatures. It is for their sakes, and not for his own, as they can be benefited by it as he cannot, that it is enjoined upon them. His goodness and faithfulness to them were such that there was always comfort and profit to them in the remembrance of them. But such is the legal bent of the minds of men, that even the seasons of rest and of

feasting appointed unto that people each of them memorials of some great display of the love and faithfulness of God to them, became in their hands a mere round of unmeaning legal duties, constituting a bondage only less galling than that from which they had been delivered. In this view of the subject, of what possible interest, or to what possible profit, could these Sabbath days, or these Jewish feasts, be to any other people? What would the feast of the passover be to Moabites or Assyrians, or to any other people except those who had experienced what they represented? We need not wonder that there was a veil upon the heart of national Israel, and that they could not see the design and emblematic character of those sanctified days and times; for with all the light of the New Testament dispensation there are multitudes now upon whose heart the same veil remains untaken away. How unsparingly the apostle denounced the Galatian brethren, for that they had got to observing days and times as a religious service. After that Christ has come, as the end of all the law and the prophets, and brought in everlasting righteousness, we would suppose that those who had faith in him would not feel any need to go back and dig up out of the law some religious duties. Keeping the Sabbath day is one of the most common phrases among religious people in this day that I could name. It is a prominent theme of pulpit discourse, and of Sunday School teaching. Not only is the observance of the Sabbath day enjoined as a christian duty, but its very strict and rigid observance seems in the estimation of multitudes of religious people to constitute a prominent, if not the most important, part of their religion. Have so many people failed utterly to understand that Christ is the end of the law? Or is it because Christ has not become the end of the law to them? You that desire to be under the law, do you hear what the law saith? If the Jewish Sabbath is binding at all upon disciples, it is binding just as it was originally given. No fire was allowed to be kindled, no victuals cooked, no horses or oxen driven, but men, women and servants, as well as beasts, were to rest. The penalty for violation was death. Every seventh day and every seventh year was to be so observed. Who among all the advocates of Sabbath keeping but have broken God's holy Sabbath? Who but has incurred the penalty? Have they not all made void the law through their traditions, or rather, perhaps I should say, substituted their own traditions for the law? Instead of keeping the seventh day, and resting from all their works, they substitute a different day, and make all imaginable uses of it, engaging in a multitude of works and duties, such as they deem to be charitable or benevolent, or such as necessity or mercy might seem to require, and call this keeping the Sabbath. Without meaning to say a word to the disparagement of any commendable

action that may be done on the first day of the week, or on any other day, it cannot consistently be claimed that in this way the Jewish Sabbath is kept.

From what I have already written it will be understood that I believe the Jewish Sabbath, and all obligations to observe it as such, have passed away, with all the feasts, sacrifices, and other ceremonials of that dispensation. As Israel was a typical people, so they were also a carnal or temporal people; and the deliverances wrought for them, and the blessings and gifts conferred upon them, were all temporal, but they typified and looked forward to spiritual things. So the celebration of those temporal blessings and deliverances looked backward in acknowledgment and gratitude, and forward in faith and hope, God having reserved better things for Israel under the gospel. If they had spiritual understanding, they might look through the shadow to the substance, and from carnal to spiritual things. To those who know what it is to labor and be heavy laden, it must come, I think, as a welcome idea, that the Lord has provided a rest for his people. Redemption work is finished, the curse is borne, the law is fulfilled and satisfied, and all that was against them and contrary to them is taken out of the way. So "we which have believed do enter into rest." And the rest is a perfect one. No works left unfinished, but all done. "His rest is glorious." The finishing of the works of creation, and the everlasting and unbroken rest from creation work, is but a type or illustration of the work of salvation which the Lord should finish for his people. So "He that is entered into his rest hath ceased from his own works, as God did from his." Whoso believes in Christ as a Savior must necessarily enter into rest. If we do not believe in him as he is, we do not believe in him at all. We have not known him. Those who act upon tradition are not apt to examine the word to see what it teaches. But those who go to the word for instruction will find nothing in the preaching of Christ or the apostles in regard to keeping a Sabbath day. Never once are they taught to observe the seventh day, or the first day, or any other day, as a Sabbath; neither in all the letters to the churches, nor throughout the acts of the apostles, do we find an instance of admonition or reproof touching the observance of a Sabbath day. Once in the New Testament do we find the term *Lord's day*, but I have no idea that any particular day of the week is intended by that term. It was a day that the presence and favor of the Lord had made. What, then, some will inquire, are christians not required to keep any Sabbath? O yes; christians keep Sabbath all the time. Their day of rest *remains* to them; and it must remain, because it remains that the work is finished. And they who believe in a finished salvation must continue to enjoy rest. Those who violate and desecrate the Sabbath

are those who have not ceased from their own works, but insist on conditions and other works to be performed on the holy Sabbath of rest that God hath appointed for his people. He heard their groaning and saw their affliction by reason of the hard bondage wherewith they were made to serve, and came down to deliver them. The apostle speaks of their "coming together on the first day of the week;" and this seems to have been their practice from the first, as it belonged to the gospel order to meet at stated times for worship. But he did not tell them that they must meet together on that day, or that the first was any better or more suitable than another day. As Christ had risen and opened the gates of paradise on the first day of the week, assembling together on that day ever afterward was like bringing an offering of the first fruits. Nevertheless, they were "daily in the temple," &c.

The attentive reader will readily understand that the assembling together of those that love and fear God, to worship him and show forth his praise, is entirely another and different thing from the mere observance of stated days of rest. While we hold to keeping inviolate perpetual Sabbath, holy unto the Lord, we do not expect to make the days on which we meet for worship any more holy or sacred than they already are. If we do not observe the day to the Lord, our observance of it is vain. Now, if any readers should fail to appreciate this view of the subject, I would inquire of them, What can you see in merely abstaining from work and sitting still in your houses? Can you see anything of devotion or spiritual profit in it? Is it not rather work than rest, a round of religious duties and services, that constitutes the charm of the traditional Sabbath? Are not those who so fondly hug the idea of a Sabbath day to themselves, and are so zealous of its observance, giving evidence that they are building upon these and other duties, and making a savior of them? One inquiry more. What religious duty or service can you see in the restriction in regard to the fabric of your garments? Israel might not mix the fabrics, as linen and woolen. Do we know that this literal injunction upon Israel is one of perpetual obligation upon us? Not that God takes care in regard to our literal garments, or the teams we drive to the place; but his righteousness must not be mixed with creature works, and the faith of his people must be a pure, unmixed faith. The Lord requires the whole heart, and all the law and the prophets are fulfilled in that faith that recognizes its obligations to God and loves him supremely. As the first day of the week has so generally been adopted by the churches as a day to assemble together for worship, I think it is well that the governments have generally set apart this day to preserve the worshipers from interruption and annoyance by the busy, working crowd, whose chief concern is for the things of this life only.

Yours to serve,

E. RITTENHOUSE.

TONICA, La Salle Co., Ill., July 6, 1851.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—As it has pleased the great Head of the church to remove from toil and labor, to eternal joys above, the senior editor of the SIGNS OF THE TIMES, we feel to submissively bow to the heavenly mandate, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose." We would not call him back, although we shall miss his instruction; for his editorials have been very instructive to me. We know that God raised him up and qualified him for his day and time, and he is able to raise up a man in his place that will be as well qualified for his station as the worthy old brother was. For we learn that our blessed Jesus is the Head over the church to protect and to order it, and that all things work together for her good; that he sends by whom he will, and orders and arranges all things after the counsel of his own will; that he will do his pleasure, and none can stay his hand. It is he that directs the wind, and that says to the waters of the mighty deep, "Thus far shalt thou go, and no farther." We believe that when God has accomplished his will and purpose with any man, or any thing, he will take it out of the way. Then he orders, and all must obey. And further, that his counsel shall stand, and he will do all his pleasure; and we, as his creatures, should bow in humble subjection to his divine will; for that he is God, is why we should praise him in all our ways. In the language of one of old, "All that is within me, bless his holy name."

I have no fear but that our family paper will be continued, and that it will still be for the comfort of the people of God.

I send you with this the experience of our dear young sister Hill, as I have her consent to do so.

Yours as ever,

W. A. THOMPSON.

YOUNGBLOOD, Ill., June 4, 1850.

ELDER WM. A. THOMPSON—MUCH ESTEEMED BROTHER IN THE LORD:—(if one so unworthy as I may be permitted thus to address you.) Resolving that, "Better late than never," is a good motto, I shall now send you my photograph, according to my promise made a long time ago, and I trust you will not think the delay could have been prevented. Temporal things are not what interest me more, but sometimes I feel too low spirited to try to speak of anything divine; and when I do feel in the spirit, my thoughts are so disconnected, and my tongue so stammering, I think I had better keep silent and reflect, instead of trying to express them; but the God who has been leading me in a channel from almost infancy, (and I utterly unconscious of it, for a time at least,) is still leading me and causing me to perform things that I would not, nor could, of myself, do. Though my talent is small, it is as much as I deserve, and the glorious giver will not

permit me to hide it. All the thanks I possess, I would extend to him for his goodness to me; but blessed be his holy name, he don't give gifts for thanks or pay of any kind. No, all such recompense is inadequate for his many thousand acts of mercy. If we would do anything to show our love for God, we must be charitable to the afflicted and needy; for he has told us, that by showing kindness to his children, is doing the same unto him. In the scripture which gives the above idea, we cannot fail to notice the close connection existing between God and his children. I have already written enough, and if I should do as I feel, I am better qualified to, and should, write you concerning my worldly pursuits, and destroy this; but I have been prompted to write you the reason of my hope in Christ, and will do so, being guided, I hope, by the Holy Spirit. Before touching the principal subject, I shall have to enter a list of preliminaries, in order that you may know how I have been led, and understand my foregoing remark, about being led, &c.

At a very early age, I became convinced that whatever my mother spoke was true; that her promises of any kind to me, upon certain conditions, always held out well, and this made me have great confidence in all she said and did. About four years after she was married, she united with the Lick Creek Primitive Baptist church, in Indiana, where her membership stood till about ten years ago, when she called for and received her letter, and put it in the Otter Creek church, at Girard, Ill., where her membership now stands. From the time we moved to this state, about twenty-one years ago, until a year or two before calling for her letter, she was deprived of church privileges; that is, such as suited her, and I do not think she met with a Baptist during the time, that was of her faith and order. She scarcely ever went to hear any other order of people preach, and when she did, it was when she would hear of a Baptist going to preach somewhere, and would go to see if it was her kind. As I knew mother was a member of the church, when I got old enough to begin to take notice of people going to and talking about their meetings, I also noticed that she never went, and I thought, if she is a good christian, like they all profess to be, she certainly would go to church too; so, as soon as it occurred to my mind, I asked her why she never went. She told me, "Because they do not believe as I do, and they do not preach the true gospel, but are going about establishing a religion of their own." Then, and often since, she took me by her side and told me what they believe and preach, and read the Bible, and tried to show to my young mind how their doctrine disagrees from the true word. For a while, of course, I could discern but very little difference, but thought mother knew; and I believed they did not preach the true gospel, because she said so; yet, like all children, I liked to be dressed

and go to see and to be seen, and did go often, till I was about grown, but without ever being affected by any of their excitement, having been early impressed by my confidence in my parent that their doctrine was false. Thus I am made to believe that the allwise Parent was directing me; that he never intended that I should be enticed by them; for on every occasion that mother would talk to me on the subject of religion, from her explanation of the scriptures it became more evident to me that I had nothing to do in order to become a christian; and when in her sweet manner she would talk of the goodness of God, and give him all the praise for the salvation of sinners, I was caused to weep most bitterly. At length, when I was twelve years of age, we heard of an Old School Baptist association, and father took mother and me. There I heard the first preaching that mother termed the "true gospel." I could see that their manner of address was very different from what I had been used to; but though I listened very attentively, I could tell very little difference in the import of their preaching, for all preaching then was to me like an unknown language. The next spring after the above named association, we moved eight miles north-east of Girard, where we had the privilege of going to meeting every month. I being the youngest child, generally went everywhere that mother did; therefore I went to meetings quite regularly, and I looked on all the members as being the best people that ever were, and then often thought I should like to feel like I was as good as I believed them to be; but I thought I should have to undergo some great change, ere I could be so good as they; and as I had not been made to see my condition yet, I gave myself very little care about the matter. My faith in them as being good and true, and the right kind of people, was caused by my confidence in my mother. I learned to dance at a very early age, and having older brothers and sister, who attended older parties, I was sometimes permitted to go. The February I was fourteen years old, I went to spend a few months with a sister, who lived a distance of sixty miles from my home. While there, the most I went was to school. I was never of a dissatisfied mind, therefore I cared but little about not getting to attend parties, though I was particularly fond of dancing. As for meeting, though I had great respect for religious people and religion, I thought as I was not a christian, it made no difference if I did not go often. When I went home, I began again to attend both meeting and parties, and if anyone ever took delight in the pleasures of this world, I did the winter following; yet I attended meeting regularly, and I liked to go. In the spring, I went again to spend the summer with my sister. I had never been much of a Bible reader, and while getting ready to start on my trip, it occurred to my mind that as I went very little while at my sis-

ter's, on account of having no one older to accompany me, I should have a great deal of time to read, and I would read the bible; for brother Wright frequently said, "Don't take my word for what I preach, but search the word, and see if it and the doctrine I preach agree." I had no bible of my own, but father had gotten all of the older girls one, and one of them had let hers get all to pieces, and I gathered it up and fixed it together, thinking it would do me, for all I wanted of a bible, and it is the only one I have ever had. I often come to places now that I marked then, when reading, and would come to passages I had heard brother Wright quote. The day I arrived at my sister's, I was very much surprised and overcome by seeing her look so much worse than usual, though she is never well. When I went to my room to put away my things, I went to pick up something that was laying on the floor, and it was then I was made to see my lost and ruined condition. Something seemed to say, "You have wasted away your day of grace; you have always been blessed with good health, and many other things you never deserved, for you have not been thankful for any of them, but have been wasting all your young life and precious moments in the ball-room, and injuring your health, thus proving how ungrateful you are, instead of taking care of it." O, how depraved I felt at this moment! Anything seemed better than I. Now that I had wasted away my day of grace, there was no hope for me. There was no vent for a prayer to ascend from my lips. All that I could utter seemed like something smothered, and of course no hope could be obtained from an unheard utterance like that. I was entirely helpless; I could not think, like many of the dear sisters and brethren I have read of in the SIGNS OF THE TIMES, that I could work out my own soul's salvation. No, the early impression made in childhood deprived me of all such hope, though I often made resolutions as to what I would do, so I would feel better satisfied, but without the least thought that this would have a tendency to save me from eternal punishment; for I thought if I should ever be a christian, I should have to be too good to ever again feel sin; and as my aforesaid resolutions were no sooner made than broken, I felt that I could never be good enough to be a christian, as I could not even meet my promises to myself. It seemed that nothing but certainly a miserable death could ever be my fate. You see, brother Thompson, I had not the faith, like some, to work, thinking it would save me; and yet, undoubtedly, I was making some kind of an attempt to cling to something, that I might not be lost; for I often thought, while I am alive in the body, I shall do very well, and may be, when I die I shall not be lost. In this thought I would take comfort, "Faith without works is dead." I had faith, but not without works. God was performing the work, and

how could faith with such work as he does be dead? It could not. No wonder I was comforted by my faith, when God was the workman. I could now understand the teachings of the scriptures without taking mother's word for it. I believed the Primitive Baptists constituted the church of Christ, and that they preached the true gospel; for the doctrine they set forth corresponded with the teaching of my bible. They all seemed so good to me then, because I loved them; and I very much desired to be one among them, but thought that could never be, till I felt as good as they looked. When I went home again, I was invited to, and attended three more parties, but without dancing a step; and every time after going, I felt very badly. I tried to think I could still cling to my old companions, and yet not dance; but not so. I could find no joy in any such thing. I finally refused all invitations to parties, and was not troubled with them any more. I could truly say, the things I once loved, I now hate; and the things I once hated, I now love. I went to hear Elder Wright preach every time I could, and I always felt that I was an imposter, and that I had no business among a people that seemed so good. But O, my soul, how it longed for that heavenly food, which I could get no where else, and I would think, O, just for a small place, that I may be permitted to catch even the crumbs as they fall from the Master's table. Thus time went on. Brother Wright's preaching, at times, was like balm to my sin-sick soul; but he preached very little experimentally, and I knew not what to do, as I was constantly waiting and wanting to feel worthy before I dared offer myself to the church. In November, before I was seventeen, brother Morris came to Girard to meeting. At the close of his sermon on Sunday, he related his experience. It seemed like he was telling my feelings. I listened almost breathlessly, (brother Morris has told me since that he noticed my looks and realized the change in my feelings when it took place, for he said my look of despair was suddenly changed into a countenance of cheerfulness and brightness), and as he closed he said he had always thought that he would never be fit to unite with the church; if he should offer himself to it, he would not be received, because the members knew he was not good; but he said he went to meeting one day, and there was something encouraging said, that caused him to go before the church and relate his experience; and when he told them that he could never feel worthy enough to offer himself to the church, to his great surprise they told him just such as he they were willing to receive. I have not words to express what this was to me. My burden was then gone. I, like brother Morris, had been waiting to become good, and thought there was no use for me to offer myself to the church, for I would not be received, as they all knew what a sinner I was; but when I did offer myself that day,

I found to my great surprise, just such as I was, they were willing to receive. I have never realized that I am good, neither do I expect to in this life; for the Savior says, "There is none good; no, not one." I find there is a constant warfare going on within my members, and when I would do good, evil is present. How plain it is to me that I have not the power to do one saving deed, and how much more plain it is why I had not the faith to believe that anything I could do would save me; for faith is the fruit of the Spirit. Of course there must be a tree before there can be any fruit. If faith is the fruit of the Spirit, then the Spirit must be the tree. Till God placed his spirit in my heart, I could have no faith. I went to meeting on horseback, the day I united with the church, and when I was going home it rained on me the greater part of the way; but even to be rained on seemed sweet to me that day. One evening, shortly after, I was lying down and my brother began playing the violin, and it came to my mind how I had loved dancing, and I wondered if I would ever dance again. In a moment's time these words were spoken, as by a voice, "Prone to wander, Lord, I feel it," &c., after which all was silenced, and sweet peace followed. The Sunday before Christmas, in 1873, I was baptized by Elder Wright, and though it was a bitter cold day, and the ice had to be cut, I felt to say,

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Arise, believe, and be baptized."

I would not then have had the time lengthened for anything. I remember how long that month seemed to me. I longed to follow my Savior down into the watery grave. When I came up out of the water, a light that I never before witnessed shone around me, which disappeared in the twinkling of an eye; and though I often grope about in the darkness, when my mind returns to that unspeakable lovely sight, I cannot but find peace, and have hope. My favorite hymn has ever since been, "Tis a point I long to know," &c. Whether I am a child of God, I know not; but one thing I do know, I love his people, and I have no desire to be anywhere, only among them. Had I not a home among them, I should be one among the most miserable.

Brother Thompson, I trust you will pardon me for trespassing so upon your precious time with this lengthy scribble, which seems so worthless, like the writer, and believe me to be the very least, if a child at all, of that divine Parent on high. Please give my regards to your family, and receive my christian love to yourself and sister Thompson. When it is convenient, please answer, and oblige your humble sister in the hope of eternal glory,
SADIE ROSALINE HILL.

P. S.—The more I examine this imperfect and tedious message, the less I feel like sending it to you; but I trust you will pardon all errors, and assign it to my ignorance, which I cannot prevent.
S. R. H.

CENTRAL BRIDGE, N. Y., Aug. 7, 1881.

DEAR BRETHREN BEEBE:—I have a desire to add a mite to the many tokens of regret for our great loss, though I fear with me there may be a little feeling of selfishness. It is sad to know that we can never again hear his loving words of wisdom and counsel, but his works have long followed him. I think I know the footsteps that he trod, his fervent zeal, his loving-kindness, and his writings and works must last as long as truth is known and believed.

Weeks and sometimes months pass away that I do not have an opportunity to speak to any one of the doctrine I love and believe, though surrounded by a multitude, and I watch for my paper as for glad tidings, and always find something comforting for every trial. Since reading the number for August first I have felt to thank God and take courage, for I know he is able to raise up witnesses to his name's honor and glory. It is often a wonder to me why God should raise me, a poor, ignorant worm, up out of the dust, and put a new song into my mouth, even praise for his mercy and goodness. Self is empty, dead and cold. I think I know nothing as I ought, and unless the Lord fills my mouth with good things I can say nothing. Dead and dark and cold I often feel, grieving over some new and peculiar trial, and perhaps think some strange thing has befallen me; but I find in my paper that others have traveled the same way, and they tell my travels better than I can myself. Each one tells some of my own experience, and how very, very often are the scriptures opened to my dull understanding. Every good and perfect gift comes from the Father of lights. He did not withhold his own Son. He, our Savior, left his people a grand inheritance; his word, his peace, himself with us always, faith, hope, his precious charity, that bears all, endures all, and his precious word that comes as manna, or in songs at night or in the day, when he shines in glorious warmth. But, like Elijah, we pine when we feel alone. We want to hear others tell of our Beloved, if they have seen him by night; and we have read it all in the SIGNS. We read of those who weep and of those who rejoice, and through it we can speak often one to another. It is as a table prepared in the presence of our enemies. So can Christ lead us in paths of righteousness for his name's sake. Our lives are in the hands of a just God; and if in this life only we have hope in Christ, we are of all men most miserable.

Much is said of a great work to do. When the disciples asked Jesus what to do to do the works of God, he said it was to believe on him whom he had sent. And it sometimes is a question with me, if I have living faith, to believe in a God that works all things after the counsel of his own will. Such a God is my hope and desire, for of myself I can do nothing. May God keep, bless and build up his own people for his name's sake.

A. E. MIERS.

CIRCULAR LETTERS.

The Elders and Messengers of the Sandusky Baptist Association, assembled in her forty-sixth annual session, to the several churches of which she is composed.

DEAR BRETHREN:—Through the mercy and goodness of our heavenly Father we have been permitted once more, as an association, to meet each other upon the shore of time. We trust our coming together has not been merely in compliance with formal custom, or to gratify our natural desires, but for the higher, better purpose of speaking and singing to the praise and glory of God, our Maker, Keeper, Redeemer, Prophet, Priest and King; to comfort one another with the precious promises of the gospel of Christ; to stir up the pure mind by way of remembrance of God's love and mercy to usward, and to hear from his word how, as "children of the light," to walk worthy of our high calling. The church of Christ, as a city set upon a hill, is called "the light of the world," the "pillar and ground of the truth." But her light is not her own; it is reflected from her King and Lawgiver, who as the glorious Sun of Righteousness rides in the heavens for her help. Clad, not in the garments of earth, but in the spotless robe her Savior wrought. In legible and radiant letters upon her vestments is written, "The Lord our righteousness." Arrayed in this beautiful garment, the church is well described as a "Bride adorned for her husband." Not by works of righteousness which she has done, but cleansed from all her sins by the blood of Christ, by the washing of regeneration and renewing of the Holy Ghost, she appears thus triumphant and glorious. Thus arrayed in purest white, the voice of the Bridegroom is heard in sweetest tones, "Thou art all fair, my love, my dove, my undefiled." "I will behold no spot in thee." O, brethren, we remember the pit of sin and death from whence we were rescued by the arm of the Lord, a "horrible pit," revealed to us, when the light shone in our hearts with convicting, convincing power, and we were made to loathe ourselves in dust and ashes; when, with all our struggling to do good, our righteousness appeared to us as "filthy rags." When the law was pouring its curses on our heads, and we were sinking down beneath God's righteous frown, then appeared our great High Priest, with vestments dipped in blood (the blood of Calvary) and revealed to us the offering for sin made once for all, and with "joy unspeakable and full of glory" was revealed to us a personal Savior, applying his blood and his love to our sin-sick souls. Now a "new song" is in our hearts and upon our tongues, even praise to his name. But we were not left here to rejoice only in salvation from past sins, but assured that "He that hath begun a good work in you, will perform it until the day of Jesus Christ." "No weapon that is formed against thee shall prosper." Your names are

engraven on the palms of his hands, and infinite love and almighty power will keep them there, till redeemed from the earth. Every saint, in the likeness of the Lamb of God, shall stand before the eternal throne, shouting, "Alleluia! for the Lord God omnipotent reigneth." "Not unto us, not unto us, but unto thy name be the glory, thou King of saints."

Dear brethren, when we reflect to whom we owe all the joys of the past, and this glorious hope of the future, should not our hearts burn with love and gratitude? "If ye love me, keep my commandments." There is no better proof than this of our love. The Christian has more to do than simply "to eat and be full." Carnal nature still clings to us, and we are admonished to keep our bodies in subjection. "Think not that I am come to send peace, but a sword," said the Savior. There is a "fight of faith" for every child of God. No "carnal weapon," but the "sword of the Spirit," can pull down the strongholds of Satan. The tempter plants his batteries in the heart. O, brethren, with David let us pray, "Lord, create in me a clean heart, and renew within me a right spirit." Satan is "the spirit that now works in the children of disobedience." Let us pray for the spirit of obedience, delighting in the law of the Lord. If we are made free by the grace of God "from the law of sin and death," let us not abuse the glorious liberty of the gospel. Too often the tempter suggests, "If your final salvation is assured, may you not rest in this assurance, and drift idly down the stream of life?" But hearken to the word of the Lord, "Wo unto them who are at ease in Zion, that lie upon beds of ivory, and stretch themselves upon their couches; that eat the lambs of the flock, and the calves out of the midst of the stall." God declared to Israel of old, "Of all the families of the earth, you only have I known; therefore I will punish you for all your iniquities." Israel's sins were ungrateful idolatry, and the neglecting of judgment and justice among the people; thus violating the sum total of God's law, "Thou shalt love the Lord thy God with all thy mind, soul, and strength, and thy neighbor as thyself." Though our God has promised that he will not utterly withdraw his loving kindness, nor suffer his faithfulness to fail, yet as certainly also has he promised that he will visit our sin with the rod and our iniquity with stripes. God's promise in one case is as faithful as in the other, and will redound to his glory. We conjure you, brethren, to walk as children of the light, loving one another. Remember the spirit of love and good will with which you received Christ, and so endeavor to walk in him. Unlike human statutes, often conflicting, or ambiguous, "the law of the Lord is perfect, converting the soul" from every false way. "Try the spirits" which move and control you. If any doubt exists as to their source, read the fifth chapter of Galatians. Duty and pleasure go hand in hand. "In keeping thy

commandments there is great reward." But "God is not mocked, for whatsoever a man soweth, that shall he also reap."

And now, in conclusion, brethren, assured that never in this world shall we all meet or address each other again, we commend you to the grace of our Father in heaven, who has promised never to forsake, but to be with you always, even unto the end, through every trial of life, to keep you "as the apple of his eye," and at last to present you faultless before the Father's throne. There may we meet, an association of purified spirits, immortal, celestial, to sin no more, to weep no more, to die no more forever. And to God and the Lamb be the praise and the glory, world without end. Amen.

THOMAS SWARTOUT, Mod.
J. P. CONAWAY, Clerk.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1881.

I CORINTHIANS III. 17.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

In compliance with the request of our highly esteemed brother, Cornelius Myers, of Locktown, N. J., on page 163 of this volume, the following thoughts in connection with the above text are submitted for the consideration of the readers of the SIGNS generally, and of brother Myers especially, in the hope that they may be found consistent with the inspired record and the teaching of the Spirit in the experience of those who love the truth as it is in Jesus.

In writing to the churches as the Holy Spirit moved them, the apostles have given full and perfect instruction to the saints in their sojourn in this world, by which the man of God is thoroughly furnished unto all good works. And for this reason the record of inspiration is of incomparable value to those pilgrims and strangers who are called out from the world to be followers of God as dear children. Left to the direction of their own blind reason, they would be sure to wander from the peaceable pathway of righteousness, and involve themselves in error and inconsistency. Often the deceitfulness of sin in the carnal mind causes falsehood to appear like truth, and sin and folly to seem just and wise; or, at most, under the delusive light of natural reason, the broad ways of sin and disobedience seem so nearly parallel with the narrow way of obedience, that the simple and careless are very liable to conclude it is just as well to follow the easy way, which seems right to human judgment, and is adorned with such flowery verdure of ease and self-indulgence, even though the voice of truth within does protest against the departure from the divine commandment. And when once the child of grace begins to confer with fleshly reason on this matter, suggestions will be abundant to show great advantages in favor of the unlawful course, such as that it is impossible, that the way of obedience is too difficult for one so weak, that failure would certainly result from the effort of such a sinner to obey, and then the precious name of Christ would suffer reproach for the sin. And perhaps the temptation may take the presumptuous form of assuming that if I am one of the elect I shall be saved anyhow; therefore it is better to live in disobedience to the command of the Lord, than to publicly avow my hope in his salvation, and incur the possibility of failure to walk in accordance with such a profession. The clearly implied conclusion from this reasoning is, that the wisdom of finite man is a safer guide than the plain commandment of that God whose strength is manifestly made perfect in weakness.

Other forms of temptation will assail the dear little children of the kingdom of God in the whole of their pilgrimage on earth, but all alluring

them to disobey the law of their dear redeeming Lord, either in doubting the truth of his unchanging faithfulness and the sure word of his promise, or in tempting him by willful disobedience to the direction of his spirit, as written in his word, and put into their minds and written in their hearts by his unerring hand. From none of these assaults of the adversary can human reason afford protection. Faith rests alone upon the power of almighty grace, the arm of the Lord, who is the Refuge of his saints, their Strength, and a very present help in trouble. While resting here, they are safe from every device of the fowler, who as a roaring lion walks about seeking whom he may devour; and in his search he finds no more easy prey than those self-confident ones who, like Peter, would say, "Lord, I am ready to go with thee, both into prison and to death." While those trembling little ones, who have no confidence in the flesh, are obliged continually to pray that they may be kept from the evil of the world and from the devices of the enemy, and even that they may be saved from themselves, yet they are always safe under the protection of that God who will guide them with his eye, who will not slumber, and who will turn his hand upon the little ones, for none is able to pluck them out of his hand. The works of the devil cannot effect their ruin, for it was "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Sin cannot involve them in death, for the blood of Jesus Christ cleanseth us from all sin.—1 John i. 7. Hence, Paul could confidently challenge the enemies of the saints, and declare their safety, as in Romans viii. 33-39: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But, as it is evident that none can "defile the temple of God," as specified in our text, but such as are included in that temple, there must be a sense in which the destruction referred to does come upon such of the subjects of God's grace as are guilty of defiling the holy temple where his honor dwelleth. And this visitation is that fearful thing referred to in Hebrews x. 31: "It is a fearful thing to fall into the hands of the living

God." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. The infliction of this severe chastening is indeed a fearful destruction. So Paul enjoins that one in the Corinthian church should be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; and the same subject of destruction seems to be referred to in his second letter, as a proper subject of love and forgiveness, "lest perhaps such a one should be swallowed up of overmuch sorrow."—2 Cor. ii. 4-11. And in illustration of this important instruction he gives his own example of carefulness in his deportment, assigning as the reason, "Lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27. "For if ye [saints beloved of God] live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. This death is clearly the destruction of which our text speaks; and in living after the flesh the saints defile the temple of God, both in causing the way of truth to be evil spoken of by reason of their inconsistent conduct, and in destroying their own individual enjoyment by their disorderly walk. The body of the saint, being the temple of the Holy Ghost which is in each of them, it is of the utmost importance that it should be carefully kept from every pollution of the world by which it may be defiled. And this defilement is not limited to such outrageous actions as would be disgraceful in worldly society, or criminal in the light of human law; but the law and example of our Lord Jesus is the perfect standard of holiness which is given as our pattern, and only in strict conformity to this rule can they be holy, faultless and unblamable in his sight. In the judgment of finite minds it may seem that external propriety and circumspect deportment would suffice to justify us; but as all things are naked and opened unto the eyes of him with whom we have to do, it is requisite that we be in heart conformed to our perfect example, and hence the necessity of his direction, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24. In denying self the will of self is dethroned, and the will of God is the supreme director of every desire; and just in exact proportion as they are conformed to the image of Christ in their will and desires, to that exact degree do they experience the answer of a good conscience toward God, and his spirit bearing witness with their spirit that they are the children of God. This assurance is *life*, in contrast with the sorrows of *death*, felt in the absence of this soul-cheering witness.

As has been expressed, the application of the text is to the practical conduct of the subjects of the grace of God. Under the shadowy dispensation of the legal and prophetic night it was said, "If ye be willing

and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."—Isa. i. 19, 20. The disobedience of the Israelites did not dissolve their natural relation to Abraham, nor could their rebellion annul that covenant which God had confirmed to him. Groaning under Egyptian bondage, or weeping by the rivers of Babylon, they were as much the heirs to that covenant, as when on the banks of the Red Sea the songs of Moses and Miriam proclaimed the glorious triumph of the Lord in the overthrow of their oppressors, or when the gates of Babylon were opened before Cyrus for their deliverance. So in the antitypical experience of the spiritual Israelites, who are the seed of Abraham, and heirs according to the promise. Though under the chastening hand of their God, they feel the galling yoke of sin, causing them to groan beneath its burden, yet they are not less the heirs of eternal glory than when rejoicing in the liberty of the sons of God. But it is not desirable to feel the rod of chastisement, even though we know it is to produce the peaceable fruits of righteousness in them that are chastened. While under the rod, the feeling of just condemnation causes bitter mourning, so that we cry out in anguish, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" In this darkness and distress we feel that we are indeed destroyed. If in our overwhelming trouble we would call upon the name of the Lord for deliverance, conscious transgression, as a terrible mountain, rises to forbid our approach to the throne of his grace. In willful disobedience how shall we dare to ask deliverance or comfort from the hand of that God against whom we have sinned? And in our extremity of trouble unto whom shall we go? There is none to comfort, none to deliver, but the same precious Lord from whom we have turned away. How fearful it is to feel that the two-edged sword, the word of the Lord, thus destroys us! And how important that we heed the inspired admonition which speaks unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Those who have no love to God, and no hunger and thirst after righteousness, may feel authorized to continue in the sin which is their element, presuming upon the abounding grace of God; but those who hate sin, and mourn under its bondage of corruption, long for deliverance from its heavy yoke, and desire nothing so much as to be holy as their great Redeemer is holy.

As the saints are made to abhor sin in their first experience of its exceeding sinfulness, they are not likely to go again willingly into its repulsive service; but it is through its deceitful workings that they are enticed and destroyed as far as their enjoyment of gospel liberty is concerned. So David was destroyed in his great transgression. So Peter

felt the painful reproof, when the Lord he loved but turned and looked upon him, and he went out and wept bitterly. And so we all have experienced the fearful efficacy of his word or his eye to destroy us in our departure from his law and in our rebellion against him, causing us to cry in agony, "Woe 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!"—Psalm cxx. 5, 6.

Defiling the temple of God results from the introduction of any unholy thing into that temple. As applied to the church of Christ in her visible organization, it is a defilement to bring in false doctrine, or practices unauthorized by the word of the Lord. These things have no place within this holy temple; for, as in the type, the vessels, furniture and provisions brought into the figurative temple must all be ceremonially holy, so the church of God is holy, and no doctrine or practice must be brought into her courts without the cleansing and sanctifying authority of the word of the Lord. It is not the less a defilement, because the innovation seems harmless or even advantageous in the light of human reason. No other test is applicable here but the just balance of the word of God. Therefore whatever is to be tried must come "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. The established usage of a thousand years weighs nothing here. One word of inspired authority overbalances the opinions and traditions of unnumbered generations. And if any man bring anything into this holy place of the tabernacles of the Most High without divine authority, him shall God destroy. Like the golden wedge and Babylonish garment of Achan, it will prove a trouble to Israel, and a destruction and a curse to him by whom it is introduced. Not that transgression can destroy or forfeit that eternal life which is in Christ Jesus secured against all the effects of sin, but in the individual experience of the transgressor will be suffered the same death declared by Paul as the result of living after the flesh.—Rom. viii. 13. This expression is substantially equivalent to the declaration of our text, yet the context clearly asserts the inseparable unity of the subjects of this death with the love of God, which is not in the sinner, but in Christ Jesus our Lord. And this fact is cited as the ground of devotion to things above, and not to things on the earth.—See Col. iii. 1-8.

This view is sustained by the continual experience of all who are led by the spirit of God. Brother Myers will not fail to have realized in his own long experience the inevitable certainty with which this death or destruction has been visited upon him when in minding earthly things, or living after the flesh, he has defiled the holy temple of God in yielding his members servants to the evil that is in the carnal mind. This is

the "dry land" in which the rebellious dwell.—Psalm lxxviii. 6. How desolate and gloomy the condition to which we are reduced in our sojourn in this land of banishment from the light of the countenance of our redeeming and loving Lord! Here we feel that we are indeed destroyed. If the reader knows nothing of this sore destruction felt in disobedience, he has had a more comfortable experience than ours. But the mercy and grace of our God is magnified, in that hitherto he has never failed to appear for our deliverance to give repentance and forgiveness of sins. How wonderful is the display of the long-suffering goodness of our Lord in forgiving all our iniquities, healing all our diseases, redeeming our life from destruction, and crowning us with loving-kindness and tender mercies! Well may we rejoice in his unchanging faithfulness and constant love. Vainly would we attempt to reckon the vast sum of his perpetual mercies and compassionate favors bestowed upon us. Then well may we ask for grace to enable us to serve him acceptably with reverence and godly fear, for in our own strength we must all feel to ask, "Who is sufficient for these things?"

The holy temple of God forbids the introduction of any doctrine, practice or desire which originates in the corruption of the carnal mind, and that holy temple ye are. Then we cannot overestimate the importance of presenting our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. In doing this, we are not left to rely upon our own strength or wisdom. All our springs are in our Lord Jesus, in whom it pleased the Father that all fullness should dwell. And when we lack wisdom, we need not seek to be supplied from the stores of carnal reason, but "Ask of God, that giveth to all men liberally, and upbraideth not." Guided by that wisdom, we shall never defile the holy temple of God; but turning aside after the wisdom of this world, which is foolishness with God, we shall realize bitterly that even in the prosperity of our folly there is destruction to our comfort and enjoyment.—Prov. i. 32. Then, while receiving all the comfort afforded in the sweet assurance of that immutable counsel of our God, which for our comfort is confirmed by his oath, let none of the children be allured to sin; for in yielding ourselves to such hateful service, we sow to the flesh, and shall certainly of the flesh reap corruption.

When tempted to indulge our carnal inclinations in conforming to the world and its vanities, it will be safe for us to remember the admonition of our text. Called to be saints, shall we yield our members to the degraded service of sin? The indwelling spirit of Christ revolts at the suggestion. The holy temple of God should not be desecrated by the idolatry of such selfish devotion. Those who are consecrated to God by the indwelling of his Holy Spirit

should hold their calling infinitely above the things of earth. When we realize the holiness of our calling of God, the highest privileges and honors of earth sink into utter insignificance in comparison with it. And the contemplation of the high favor bestowed upon us, that we should be called the sons of God, so far transcends all our powers of comprehension that we are lost in wonder, love and praise. Indeed, we may well say,

"The lustre of so bright a bliss
Our feeble heart o'erbears;
While unbelief almost perverts
The promise into tears."

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter i. 13-16.

ELDER D. W. PATMAN.

We learn that this veteran and beloved soldier of the truth is so severely paralyzed as to be unable to move or speak, and his death is momentarily expected. His family and the churches of his immediate field have our deepest sympathy in the loss of his good and wise counsel and very able service in the ministry. Well may we pray with the inspired David, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

CHANGE OF ADDRESS.

BROTHER BEEBE:—I wish to say that there have been some of my friends writing to me, inquiring how to send money to me for my book. There is no money-order office at Salem; therefore I have changed my address in the SIGNS OF THE TIMES from Salem to Marion, Crittenden Co., Ky., to which place can be sent a post-office money-order, which will be promptly attended to.

Brother Beebe, please publish this, and oblige your unworthy brother in Christ,

J. B. HARDY.

"J. F. JOHNSON'S WRITINGS."

Brother Johnson having exhausted the books first bound, has now received a new supply from the bindery, which he will sell at the old prices as published in his advertisement on the last page. At his request we have retained a few copies, to supply orders from this office.

APPOINTMENTS.

ELDER S. H. Durand will be with the church at Burdett on the fourth Sunday in August. Special church meeting on Saturday at two o'clock p. m.

OBITUARY NOTICES.

EDITOR SIGNS OF THE TIMES—DEAR BROTHER:—I am requested to notice for your paper the departure from earth of another one of the household of faith. On the 13th of this month fell sweetly asleep brother Jacob Seiple, one of the deacons of Honey Creek church. He left behind him a devoted and faithful christian companion, and a family of six daughters and one son. Brother Seiple was born March 13th 1822. Was married May 17th 1849 to Lydia daughter of Elder Lewis Seitz, and was baptized on the 2nd Sunday of November 1855, into the fellowship of Honey Creek church. The deceased was distinguished by a remarkable zeal for the doctrine of salvation by grace, by regular and faithful attendance at the meetings of brethren for worship, by a hospitality that kept an open door and a cordial welcome for brethren and friends at all times, and by a cheerful disposition, combined with a good musical talent, which made him a leader in song worship, at home and among his brethren. About the 1st of February he was stricken down with an attack of pneumonia, from which he never fully recovered, but which several months later assumed the form of dropsy. When first taken sick he assured his family that he should not recover, but with joyful resignation admonished them to sing and not weep. He requested them to repeat the song,

"O, sing to me of heaven,
When I am called to die."

During the long period of suffering which followed, he seemed at most times hopeful and patient, in the anticipation of a final release from the trials and sorrows of earth. He was always ready to talk of death, as a joy rather than a terror, and often asked the family and friends to sing of that better land where saints and angels dwell. While mortal life was ebbing steadily away he continued strong in the faith, that though worms consume the flesh, it would be raised again, immortal, the habitation of a happy spirit, made perfect by his Lord and Redeemer.

"No night shall be in heaven, but endless noon;

No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light,
Mid pastures green and waters ever bright.

No night shall be in heaven, O, had I faith
To rest in what the faithful witness saith,
That faith shall make those hideous phantoms flee,

And leave no night henceforth on earth to me."

Your brother in hope,

JOHN SEITZ.

TIFFIN, Ohio, July 26, 1881.

Mrs. Sarah J. Clark was the daughter of Robert J. and Elizabeth J. Yeoman, and was born near Rockville, Fayette Co., Ohio, April 6, 1857. She joined the Methodist church at Goodhope, two years previous to her death; was united in marriage to Andrew J. Clark, Sept. 21, 1879, and died July 3, 1881, aged 24 years, 2 months and 27 days. It would indeed be a useless task to try to describe the character of this noble and pure minded woman. Her gentle and winning manners, her amiable and sweet disposition, were indeed worthy of imitation. If there be any who knew her not, and would wish a description of her life, go to those who knew her in early childhood, who were her playmates, or to the friends of her girlhood; they are living witnesses of her noble character; or to those who were with her in her last years, after she had taken up the sacred relations of wife and mother. Her disease was consumption, and she was for many months a great sufferer. She bore her afflictions with great christian fortitude, and the same patience and submission which had characterized her through life, remained with her to the last. As she neared eternity, her christian hope grew brighter and brighter, and she gave abundant evidence that she was a child of God. To the writer of this little tribute she said, "I am ready to go; I have given up all my dear ones, even my husband and my baby. O, I have seen such beautiful visions of my heavenly home, why should I

wish to stay? I am ready, am waiting, only waiting to go home to Jesus."

There is a reaper, whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

But there is one still stronger than death;
The Lord of the harvest's his name;
Who gathers the golden sheaves at a breath,
And the flowers, he cares for the same.

Not one is lost of the golden grain;
His harvest shall be complete;
And all the blood-washed, blood-bought throng,
Shall worship at his feet.

LUCY E. H. MORGAN.

WASHINGTON C. H., Ohio, July 18, 1881.

Isaac Tompkins died May 24, 1881, aged 66 years, 3 months and 2 days. Disease, sciatic rheumatism and an attack of the kidneys. The deceased was born in Onondaga County, New York, in the year 1815; came to the state of Ohio, Seneca County, with his parents, in the 19th year of his age; was married to Miss Christenah Scothorn in his 23d year; experienced religion in his 18th year. Himself and wife were baptized in March, 1850, in the New School Baptist church, and remained with them until 1853; then they withdrew, remaining out of the church until April, 1858, when they united with the Old School Baptist church. The deceased leaves a wife, five daughters, and four sons, to mourn their loss. One son died in infancy.

His sufferings were very great, part of the time; so great that it disturbed his mental faculties. During his last twelve hours he could not talk much. He longed for death to end his sufferings, and told his friends not to weep for him. A few moments before he expired, one of his sons asked him if he was happy in death. He bowed his head three or four times, then gently passed away. His funeral was largely attended on the second day after his death. The congregation in attendance was addressed by brother Levi B. Sherwood, and the writer of this. The preaching was on the doctrine of the resurrection of the dead and glorious immortality beyond the grave.

The deceased earnestly contended for the doctrine of salvation by grace, through Jesus Christ only. When he and his wife withdrew from the New School Baptist church at West Lodie, they stated their reasons in writing, because that church had departed from the doctrine of God our Savior.

Brother Tompkins was a practical farmer and stock raiser, and was prosperous in the things of this life, amply providing for the comforts of his family, leaving considerable of this world's goods, for his wife and family to enjoy while they live on this earth. May the God of all comfort and grace abundantly bless our now mourning sister, in her bereft and lonely condition, enabling her to believe the promises of God when he saith, "I will never leave thee nor forsake thee." And the children, who have all grown up to manhood and womanhood, may they be led in wisdom's ways while here on earth, fearing, loving and revering their Creator, is my prayer for Jesus' sake.

Your brother in the kingdom of patience and tribulation,

LEWIS SEITZ.

NEAR BLOOMVILLE, Ohio, July 21, 1881.

By request of the deeply afflicted husband, I send you the obituary of Sarah H. Blizzard, wife of brother James Blizzard, of Westminster, Md., and daughter of the late Benjamin Ogburn, who departed this life June 18, 1881, aged 78 years, 3 months and 18 days. Just six months preceding the oldest of two daughters died, after months of wasting, with a cancer. Thus they are doubly bereaved in a few months time, and one-half the family only are left.

Mrs. Blizzard was paralyzed on the morning of June 10th, while at breakfast, involving the whole of the left side, which seemed to be dead to all motion or sense of feeling. Yet she lingered till the morning of the 18th, a few moments before six o'clock, when she fell asleep, we trust, in the arms of her Savior, in whom was all her hope and all her trust.

Mrs. Blizzard was raised a member of the

Orthodox Friends, and always retained her name there, though she had not met with them for years. I have known her for the past thirteen years, being a frequent visitor there most of that time. She always gave me a cordial welcome, and listened to the preaching of the gospel there with heartfelt interest. She was not a woman of many words, but very often she has assured me that all her hope was in the merit of Christ. She had no trust in herself. Yet she expressed a great deal of timidity in regard to her acceptance in the Lord, speaking of her own shortcomings as none but sincere christians do. She was a gentle, loving wife, a tender and devoted mother, and a friend to all. No one ever heard her speak unkindly of any body, and she had no enemies. She was meek and lowly and uncomplaining. Surely grace must have wrought its perfect work in her heart. I could not get to the funeral, as I wished to do, having been with this dear family in all their sorrows during the past thirteen years, and so Dr. Isaac Cole spoke upon the occasion and read some scriptures appropriate to the solemn season. The husband and one dear daughter and one son are left to mourn. May God bless and comfort their hearts with his own dear presence, is my prayer for Jesus' sake.

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

In memory of our dear departed sister,
Mrs. Ruth Simpson.

O, if it were ours to know the sweet peace
Of our loved one, now gone to her rest,
The ineffable joy of her spirit's release,
Our mourning and sighing forever would cease,
To see her so wondrously blest.

No more overcome by the wearisome day,
Or the lengthening shadows of life,
The ache of the heart in this burdensome clay,
The mourning and sighing have all passed away,
And ended the mortal strife.

And sweetly she sleeps where no storms ever come,
Where the billows of time never roll.
She has heard the glad tidings of "Welcome home!"
Enter into thy rest, thou blessed one,
Prepared by the Lord for thy soul.

"For I was an hungered, and ye gave me meat;
Sick, and ye visited me;"
In prison bound, and with hastening feet,
Ye brought wise counsel and comfort sweet;
To the least of my saints, so to me.

Then softly sleep, till thy glorious King
Bids thee awake and rise;
Then silent tongue break forth and sing,
And heaven's eternal arches ring
His praises through the skies.

SALLIE M. BOWEN.

BLOOMINGTON, Ill.

My dear father, Manning R. Tucker, was called away on the night of the 25th of June, 1881, in his 81st year. He was born in Hamilton Co., near Cincinnati, 1801, on which place he grew up, married, and lived until 1875, when he moved to Clinton Co., and lived there nearly six years. He seemed to be going down for the last year, and during the winter was very feeble, so much so we thought any day might be his last; but as the warm weather came on he seemed to grow stronger, and we were greatly encouraged, thinking he might be with us a while longer. Of course, as he was very old, we could not expect him to be with us many years; still we clung to him, and grasped at every encouraging symptom: but on the morning of the 15th of June he was taken with a congestive chill, and was speechless for two hours, and grew worse from that time until the Lord released him from all pain. He prayed constantly for the Lord to come. Father had never united with any church, but we all feel assured that the Lord had done a great deal for him, and that his way was bright before him through all his sickness. He was a very quiet man, and one that said but little on the subject; but he was a constant reader of his Bible, and of the SIGNS OF THE TIMES, which he always looked for and took great pleasure in reading. CLARKSVILLE Clinton Co., O., July 31, 1881.

G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with the request of the bereaved friends, I forward, for publication in the SIGNS OF THE TIMES, a notice of the death of **Dea. Zephaniah Stout**, who departed this life July 29, 1881, aged 70 years, 9 months and 1 day. Our dear brother Stout had been delicate from childhood, but was able to take the charge of his business and see to all the matters connected with his business, yet could do but little hard labor. About two years ago it became evident to himself and his many friends that disease had so fastened itself upon him that unless a remedy could be soon obtained, he must pass away; but all that medical skill could accomplish failed to remove the difficulty; and a gradual decline of health became clearly apparent, and his disease was pronounced "consumption of the bowels;" and whether that was correct or not, it was that which was incurable. He was able to go into the yard nearly every day until about six weeks before his death; but during that period he could not leave his room; his sufferings, at times, were excruciating, especially the two days before he died; but about one half hour before he expired, the pain ceased and he "sank down" calmly and peacefully into that rest that no mortal pain could any more disturb. During his long and painful sickness, no murmuring escaped his lips, but he would say, "It is all right;" and his mind remained clear and firm in the truth, as long as he could speak. As he resided within a few rods of me, I was with him many times during his illness, and his calmness and composure fully exhibited what the reigning grace of God does for his children in the time of their affliction. The dear brother desired not to be impatient, but he longed for home. The writer of this was present and saw him expire; and a short time before his death I said, "Deacon, do you know you are going?" The answer was, "I hope I am dying;" to which I replied, "You are."

The subject of this notice had been a member of the Old School Baptist church of Hope-well, fifty years; and during that time, he showed his faith by his works; for his religion was not in "word and tongue," but "in deed and truth." Many times when ministering brethren had visited the church and preached, if he thought the "collection" was not sufficient to defray their expenses, his own "liberal hand" made up the amount he thought proper; also, he was the poor man's friend, in the absolute sense of the expression. All necessary repairs to keep the meeting-house and cemetery in order were always looked after by him; and as God had blessed him with a competency of the things of this life, he used the same as he thought proper for the good of the church and his friends. In his death, the church has lost a true and faithful brother, and community one of its most noble and respected citizens. He has left a widow, a number of nephews, nieces and other distant relatives, but neither brother nor sister, he being the last one of his immediate family. His funeral was very numerously attended the second day of this month; and the following words were used as a text: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." May our God sanctify the dispensation unto the good of the sorrowing widow, the entire circle of mourning friends, and the church of which he had so long been a worthy member.

WILLIAM J. PURINGTON.

HOPEWELL N. J., Aug. 9, 1881.

ASSOCIATIONAL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to hold its next annual session with the Unity Church, Platte County, Mo., to begin on Friday before the first Saturday in October, 1881, (Sept. 30th) and continue three days.

Those coming from a distance by railway can stop at either of the following places, where it is intended they shall find accommodation, viz: at Waldron, or Beverly, or Weston, on the Kansas City, St. Joseph & Council Bluffs R. R., between Kansas City and St. Joseph; at Platte City or New Market, on the Chicago, Rock Island & Pacific R. R. Those coming by way of Leavenworth or Atchison can come on the Rock Island Road, Friday morning. All coming from other directions or by other routes should come on Thursday, (29th). If any should come by trains not met by the brethren, they will inquire as follows: at Waldron, for John W. Smith; at Beverly, for Dabney Bowen; at Weston, for John J. Arnold; at New Market, for W. A. Lowe; at Platte City, for E. S. Chinn. Strangers coming by private conveyance can also, in addition to the foregoing, inquire, those from the north-west, for Elder P. J. Burruss, and those from the north and east, for brother Edward Smith, near the place of meeting.

R. M. THOMAS.

THE Indian Creek Regular Old School Baptist Association will be held with the Valley Church, at Waynesville, Warren County, Ohio, commencing on Friday before the third Sunday in September, 1881, at 10 o'clock a. m., and continue the two following days. The meeting on Friday will be in the meeting house in the village, and the other two days in the grove, the weather being favorable. We extend a cordial invitation to our brethren and sisters, and friends of our faith and order, and to the brethren in the ministry a special invitation, to meet with us at that time.

Those coming by public conveyance from the south and south-west will come to Cincinnati and there take the Little Miami Rail Road and come up to Corwin Station. Those coming from the west can come to Xenia and there take the Little Miami Road and come down to Corwin. Those coming from the north-east can come by way of Xenia or Morrow and take the Little Miami Rail Road to Corwin, where they will be met on Thursday evening by the brethren and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Redstone Predestinarian Baptist Association will meet, the Lord willing, with the Redstone Church, Fayette County, Pa., on Friday before the first Sunday in September, 1881. Those coming from the east will stop at Dawsons Station, on the Connelville, Rail Road, on Thursday, where they will be met and cared for.

We would be pleased to see a goodly number of the ministers and brethren with us.

F. K. COOPER, Clerk.

THE Mt. Pleasant Association of Regular Old School Baptists is appointed to be held with the Mt. Pleasant Church, at or near Pleasureville, Henry Co., Ky., to commence on Friday before the first Saturday in September, 1881.

Brethren and sisters generally, and especially ministers, are cordially invited to attend. Those coming by rail can arrive at Pleasureville in the forenoon or afternoon from either end of the L. C. & L. R. R. Come and see us.

J. M. DEMAREE.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Arm of the Bear Creek Church, at Bluff City, 2 1/2 miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1881, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terra Haute R. R. to Vandalia, and those from the

north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,

E. SMITH, Clerk.

THE Spoon River Association will meet, if the Lord will, with Mt. Zion Church, Fulton Co., Ill., on Friday before the first Sunday in September, 1881. Astoria, on the St. Louis division of the C. B. & Q. R. R., is the nearest station, about seven miles west of the place of meeting. Friends should come on Thursday.

I. N. VANMETER, Mod.

THE Big Spring Association will convene on Friday before the third Sunday in September, at 10 o'clock a. m., at the Big Spring Church, which is now held in Janesville, Coles Co., Ill.

Brethren coming from any direction will get off at Janesville, where the meeting will be held, on the P. D. & E. R. R. The passenger train arrives at Janesville going north at 12 o'clock, and going south at 1 p. m. We cordially invite our ministering brethren, and as many others as can, to attend.

By order of the church,

ISAAC TAYLOR.

THE Tygarts Valley River Association will be held with the Mt. Olive Church, Barbour County, West Va., nine miles south of Webster station, on the Baltimore & Ohio Rail Road, to commence on Friday before the 4th Sunday in August, 1881, and continue three days.

Those coming by rail had better be at Webster on Thursday preceding. The trains pass both ways about 12 o'clock, noon. Persons wishing to attend had better address me at Hackersville, Barbour County, W. Va., so that they can be met.

J. S. CORDER.

FRIENDS desirous of attending the Salem Association, to be held at Dry Creek, Kenton County, Kentucky, on the fourth Wednesday in August, (24th) are hereby notified that they will find conveyances at Silver Lake station, on the C. S. R. R., to convey them to the meeting.

JAMES JERROLD.

THE Conn's Creek Old School Baptist Association will be held with the Gilgal Church, situated one-half mile north of Heltonville, in Lawrence County, Indiana, the association to meet on the 2d, 3d and 4th days of September, 1881.

All persons coming by rail will leave the train at Bedford, and will there be met on Thursday and conveyed to the place of meeting. By order of Gilgal Church,

W. N. THARP.

THE Sangamon Association is to sit with the Bethel Church, Indian Grove, Livingston Co., 6 miles south of Fairbury, beginning on Saturday before the fourth Sunday in August, 1881.

Those coming from a distance will be met with conveyance both at Fairbury and Lexington, McLean Co., Ill. All to be met on Friday. All are invited, especially the ministering brethren. We are but a little band, almost alone, but we ask the brethren to come and see us this one time more.

Lexington is 14 miles west of the place of meeting, on the Chicago & Alton Road, and Fairbury 6 miles north, on the Peoria Road.

By order of the church,

JOHN G. STEERS, Clerk.

THE Mad River Predestinarian Baptist Association will meet, the Lord willing, at the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1881.

Those coming from the north and east will stop at Columbus Grove on the D. & M. R. R. Those from the south and west will stop at Delphos on the P. F. & C. R. R., where they will be met and cared for.

J. G. FORD, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Bethesda, commencing on Friday before the third Sunday in September, 1881, and continue the three following days. Eight miles west of Senatobia, Tate Co., Miss.

Our brethren, especially ministers, are solicited to attend. Conveyance will be at Senatobia on Thursday evening for those wanting it.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, at Hope, in La Salle County, Illinois, 4 miles south-west of Tonica and 5 miles north-west of Lostant, on the Illinois Central Rail Road.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met and conveyed to the meeting. A cordial invitation is extended for brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE Maine Old School Baptist Conference will be held this year with the Old School Baptist Church at North Berwick, Maine, commencing on Friday, the 2d day of September, 1881, at 10 1/2 o'clock a. m., and continue three days. All who have a mind to come are invited to meet with us. There will be teams at North Berwick depot on Thursday, the day before the meeting, to take all that come on the cars to the meeting.

WM. QUINT.

THE Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

YEARLY MEETINGS.

THE Old School Baptist Church of Fairfield will hold a meeting at their meeting house in Fairfield, Michigan, to commence on Friday, September 23, 1881, and continue three days. All of our faith and order wishing to attend are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

THE Old School Baptist Church of Columbia, Jackson Co., Michigan, will hold their yearly meeting at their meeting house, one-half mile north of Woodstock station, on the Detroit & Hillsdale Road. All coming from the south and east had better come to Napoleon; also those from the north and west to the same place, on the branch that goes to Jackson, from the Lenawee Junction. Our meeting will commence on Friday before the first Sunday in October. We expect Elders Seitz, Cole and Tussing to attend.

WM. S. CARPENTER, Clerk.

OUR yearly meeting at Rock Springs, Lancaster Co., Pa., is to commence on Saturday before the third Sunday in September, at 10 o'clock a. m., and continue two days.

Brethren and friends coming by railroad will be met at Rowlandville, Cecil Co., Md., on Friday forenoon. Those coming from Philadelphia will come on the Baltimore Central Road to Rowlandville; from Baltimore, on the Philadelphia, Wilmington & Baltimore R. R., to Perryville, where they will change cars for Rowlandville. The morning trains from both places arrive nearly at the same time. Those coming from Wilmington, Elkton, or other places on that route, will be met at the same place in the evening.

A cordial invitation is extended to brethren and friends. We hope our brethren in the ministry will not forget us.

GEORGE JENKINS.

AT Bryn Zion, Kent Co., Del., the fourth Sunday in August, with Saturday and Monday included. To commence on Saturday at 2 p. m. The morning trains will be met at Clayton and Brenford. A general invitation is extended.

ALSO,

AT Cow Marsh, the fourth Sunday in September, commencing on Saturday at 2 p. m. and at 10 a. m. Sunday and Monday. Those coming by rail to this latter meeting will come Saturday morning to Woodside.

E. RITTENHOUSE, Pastor.

THE First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. Housh, Clerk.

THE Lexington Old School Baptist Association will be held, the Lord willing, with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, (7th & 8th) 1881.

Those coming from our sister associations from the east will take the train at Round-on, on the Ulster & Delaware Road, in the afternoon of Tuesday, and come to Griffin's Corners, where they will be met and conveyed to the place of meeting. We request all that can to come with their own conveyance, who are near by, as we are five or six miles from the station.

We give a general invitation to the brethren of our faith and order, especially to the ministering brethren.

B. MABEN.

THE Maine Old School Baptist Association will be held, if it is the Lord's will, with the church at Whitefield, Maine, on Friday, the 26th of August, 1881, and continue three days. Friends coming by rail-road will be met and cared for at the Gardiner Station, on the Maine Central R. R., on the day before the meeting, at 3 p. m.

We always feel to gladly welcome the friends of truth to our yearly feast.

H. CAMPBELL.

THE Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. McCOWEN, Clerk.

THE Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the third Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith Ketchum and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

THE Pine Light Association will be held with Pleasant Grove Church, at Woodston Station, Little Rock & Pine Bluff R. R., August 6th, 7th and 8th, 1881.

WM. H. GASTEN.

THE Licking Association of Particular Baptists have appointed to meet with the Goshen Church, Anderson Co., Ky., on Friday before the second Saturday in September, 1881.

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BOARDING SCHOOL FOR GIRLS.

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For particulars address

MISS E. H. BOGGS, Principal.

INSTRUCTIONS TO SUBSCRIBERS.

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

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We have just finished printing in book form the stenographic report of the above debate between broteer J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., SEPTEMBER 15, 1881. NO. 18.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Aug. 25, 1881.

DEAR BROTHER CHICK:—I have read carefully your article in the SIGNS for August 15th upon the subject embraced in Ephesians vi. 4. In most that you have said in that article upon the duties of believing parents to their children, I cordially agree with you. In two important points I am not yet prepared to see with you. These points I will briefly mention; and as your views are already before the brethren, I will send this directly to the SIGNS. I dislike to differ at all with my brethren; and when I do differ, I have generally avoided expressing that difference publicly, unless pressed in my mind to do so under the feeling that the subject was very important. I have therefore very seldom entered into controversy with brethren. Yet, while controversy, carried on with an ambitious spirit, and in a sharp, censorious, exacting tone and manner, is likely to become unpleasant and worrisome to the Lord's family, I think it is often beneficial to see the different views of brethren, and believe that we should not hesitate to present ours that differ with those of another, when we are sure we can do so in a spirit of meekness and love of the truth, and after we have thoroughly and rigidly considered and criticised our own, and candidly examined those we oppose, and feel ready to acknowledge all the good there is in them, and feel no desire to take any advantage of our brother, nor to cause a thought of any reader to be turned against him, nor to build up or sustain our own reputation as a controversialist. These seem to be hard conditions, which, though boldly claimed by the natural man as fulfilled, will be counted by the truly spiritual as almost impossible to attain unto. Yet the apostle restricts the work of restoring the erring to him that is spiritual among you. His fear and self-distrust will make him very meek, and very careful of his words and manner.

I will now address myself to the subject. I agree with you that when children are small, and even while they are properly under the guardianship of their parents, it is not right to let them have their own way. It has never appeared to me right to allow little children to be taught what we do not believe to be true. But I will not repeat what you have said upon these points, which I consider good and appropriate. I will merely mention those things in which I see differently.

First, I do not think the apostle, nor any inspired writer, has given any directions that are intended for the benefit and advantage of the natural man. I do not think that the scriptures, either old or new, are for the purpose of advancing the worldly interests of anybody, nor in any way adding to material prosperity. But they are throughout for the Lord's people, whose prosperity, interests, comfort, are all exclusively and entirely in spiritual and not in worldly things; so that the learned king who is a subject of grace has no advantage over the ignorant and sick beggar who feels his sins forgiven. In the Old Testament natural things are dealt with, but only as types and shadows through which spiritual truth is presented to the spiritual understanding of God's people. In the New Testament the doctrine is taught and the precepts addressed only to the believer, him who has ears to hear, and for the benefit of the believer. In all of this we are undoubtedly agreed. With these considerations in view, we come to the exhortations of the apostle to those of various natural relations. I believe that in these exhortations both of the relatives alluded to in the address are supposed to be believers. The husband is directed to love his wife, even as Christ also loved the church, and is spoken of as the head of the wife. The wives are directed to submit themselves unto their husbands as unto the Lord, and be obedient unto them in everything.—Eph. v. 22-24. Now that this does not extend in its fullness to those who are not believers we are given to understand by the apostle to the Corinthians, vii. 12-15. Instead of undertaking to control the unbelieving wife who does not wish to remain with him because of his doctrine, the husband must let her depart if she so desires. And so the wife is not to obey her unbelieving husband in all things, for in doing so she must disobey God. We are expressly told that a brother or sister is not under bondage in such cases. It is only where both are under law to Christ that these precepts apply fully. The wife who submits to her husband in his command or wish that she shall not be baptized, is disobeying instead of obeying the precepts of Jesus. In those places where it is intimated that the unbelieving husband or wife may be saved by the believing companion, won by the chaste conversation (1 Cor. vii. 16; 1 Peter iii. 1), it is very evident that the one not yet manifest as a believer or obedient is supposed by the apos-

ties to be a quickened soul. They have nowhere intimated that the dead can be brought to life through the agency of any one. "It is the Spirit that quickeneth; the flesh profiteth nothing." It may be asked, then, Is the husband at liberty to be bitter against the unbelieving wife, or the wife disobedient to the unbelieving husband, in those things not conflicting with religious duties? Certainly not, for the spirit of Christ, which must direct them in all their walk, will not allow of that. It is only by the clear declarations of the word that I speak of these precepts being limited to those who stand in the church (or as believers) in these mutual relationships. Because the believing servant is commanded particularly with reference to his obedience to his believing master, it does not follow that he is to be disobedient to his unbelieving master, except where his master's commands conflict with those of God. Nor is the master allowed to ill-treat his unbelieving servant. The spirit of Christ will not allow him to ill-treat anybody.

Now in reference to children. They are commanded or exhorted to obey their parents in the Lord. It seems to me that the parents are here spoken of as in the Lord. I understand that here children and parents are both believers and members of the church. Children who are believers are not directed to obey ungodly parents wherein they would harrass them, and do all in their power to prevent them from walking in obedience to their Savior. If the children are true christians, they will desire more than ever to obey their parents as far as truth will allow.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4. In the letter to the Colossians a reason is given why fathers should not provoke their children to anger, "lest they be discouraged."—Col. iii. 21. Natural wisdom tells how it is proper to bring up children for usefulness in the world, or for especial efficiency in any particular work. Much valuable instruction may be given upon this subject of training natural children by men who know nothing of grace. But the apostle is not instructing in natural things. No doubt children often become discouraged naturally by the harshness of fathers. But discouraged from what? From some natural work in which their ambition led them. I conclude the apostle is talking about another kind of discouragement. Children of a very

tender age are sometimes brought into the church, having the full fellowship of the brethren. They are yet under the authority of their parents. Now if the father, being a believer, and loved and revered as such by his child, should provoke that child to anger, see what heavy trouble would be brought upon its tender conscience. "I have become angry with my father. He is a good man, one of the Lord's people. It cannot be that I am a child of God, or I would not have become angry, much less at him." And here is the discouragement. Now one may say, Why should we not think that the apostle is here directing in regard to conduct towards children who are not believers, as well as in other places he has directed in regard to conduct towards natural men, rulers, magistrates, &c? But it must be remembered that in those cases the direction is for the benefit of those exhorted, for the Lord's people; but here it is for the benefit of the children themselves, that they be not discouraged.

They are to be brought up in the nurture and admonition of the Lord. The nurture of the Lord must be spiritual nurture. It cannot apply to the nurture and growth of the body, nor of the natural intellect, nor of the natural affections. The world supplies all that is needful for the nurture of the children in these respects. But can that which is not spiritual receive spiritual nurture? Can the natural man receive the admonition of the Lord? Therefore I think that when all is done which you so well advise towards children, it is still not bringing them up in the nurture and admonition of the Lord, unless they are spiritual children, "trees of righteousness, the planting of the Lord." While I believe that parents should do many things for their children which many christian parents do not do, and that they should treat all with like kindness and care, yet I would not like that any should feel that the responsibility lay upon him of bringing any one up in the nurture and admonition of the Lord who has not been made alive by the quickening power of God.

In regard to preaching or publishing the truth, we both believe that we can only publish that to those who have been born again. I was therefore at a loss to understand this sentence in your letter: "How can we have the face to publish the truth abroad, if we have not begun at home?" I do not understand that we can publish the truth at all, either

at home or anywhere else, except as the Lord directs and gives a door of utterance. We are not called to preach either to our own children or others, *as such*, but to the church of God, to feed the lambs and sheep; and the Lord must send us to them. If I understand it, either as taught in the bible or in my own experience, the one called to preach is dependent all the time upon the Lord to tell him when and where, and give him liberty. Of course you agree with me in this, and I am only calling it to your remembrance in this connection. If there were no believer in one's own family, he could not publish the truth there, nor make any one there understand our belief, though it would still be his duty and privilege and desire to speak the truth, to talk so far as he was able of heavenly things, and to live and walk as becometh the gospel of Christ.

The natural desires of the Lord's people, and especially of ministers, often cause them to try to do what they cannot do. They will never be allowed to tell spiritual truth to a natural man. But when the Lord gives them liberty and sweetness in speaking that truth, they will find that there are some spiritual hearers by. The truth finds such out. I have seen the time when one's telling me that it was my duty to publish the truth in such or such a place, either at home or abroad, would be but putting me in bondage under a burden too heavy for me. I could not publish the truth there. I was shut up. My talk would appear to me a chattering noise.

I have feared that sometimes I might be actuated more than I was aware of by the opinions of the world, and by desiring not to stand too squarely against such things in the world as appear noble, generous, liberal, good, to the natural man. I wish to always judge of things in the light of that kingdom where the vile person shall no more be called liberal, nor the churl said to be bountiful.—Isaiah xxxii. 5. Where the world is not seen any more, nor worldly wisdom or prudence needed; where Jesus is felt to be our wisdom and righteousness, our light and our song; and where all worldly interests, pleasures and glory are swallowed up and lost in the satisfying presence of him who is the light thereof.

Your affectionate brother,
SILAS H. DURAND.

DELPHI, N. Y., Oct. 17, 1880.

DEAR SISTER IN CHRIST:—I received your card Friday evening, and embrace the first opportunity to relieve your anxiety, and also to apologize for my seeming negligence. I have felt for several weeks that I must get ambition enough to write a few letters, for I do so prize those I get in return; but how hard a task it is unless the Spirit helps me.

I cannot tell how dark a time I had after Elder Vail left here, but it was darkness which could be felt if not told. It seemed that the Lord had left me to myself, and I wandered

about in a desert land, seeking rest and finding none. I could enter into the feelings of the poet when he penned these lines,

"How tedious and tiresome the hours
When Jesus no longer I see."

It did seem as though I was given over to hardness of heart, that there was no life in me, and as destitute as the vision of dry bones which Ezekiel saw, which were "very dry." I continued in this frame, unable to extricate myself, until after being taken sick again, when the Lord was pleased to give me a little softening of heart, and I had a more exalted view of the character of God and his omnipotence and my own nothingness. I saw it was he that formed the light and created darkness. The psalmist says, "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." I felt that I had been passing through one of these night seasons, and that they were just as necessary as the day. I plainly saw that the Lord (and I can say to-day my heavenly Father) had a purpose in all his ways, and that the tender plants of his care would soon wither and dry up if it was continual sunshine, for he waters them with the dew of heaven which falls in the night season. I have had a look into my own heart, and I find it is deceitful and desperately wicked, and that unless I am kept by the power of God I shall soon get puffed up with pride, and say, with boasting Peter, "Though all men forsake thee, yet will not I." And how necessary to keep us humble, and at the feet of the dear saints, that our heavenly Parent should seem to let us go alone for awhile, and we soon find that without him we can do nothing. While walking in darkness I could look back and see how I had been sustained by the Lord in deep trials, when I held sweet communion with him whom my soul loveth, and felt that he led me every step. How hard I tried to feel so again, and if I had succeeded I might have had some confidence in the flesh; but when the appointed time came the dear Lord could dispel the thick darkness which hid the Sun of Righteousness from my sight, and I could again feel its genial warmth kindling a flame of love in my heart, and causing me to say, "O give thanks unto the Lord, for he is good, for his mercy endureth forever."

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And led me to a hiding place,
Jesus, my Lord, my all.

"When I have sunk exceeding low,
Just ready to give up,
This grace hath raised my soul unto
A comfortable hope."

Instead of answering your inquiries, my mind has been led to tell something of the Lord's dealings with me of late. If you can trace any of your own, it may be of some comfort; but I often feel that I am too poor and needy to be of any use anywhere.

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

Affectionately yours,

A. M. FUGGLE.

DELPHI, N. Y., Nov. 2, 1880.

MY DEAR FRIEND AND SISTER:—

Feeling anxious to know the cause of your long silence, and an inclination to talk a little of the things of the kingdom, is my apology for crowding another letter upon you. I have been at home to-day, reading a little, and looking over all the way in which the Lord has brought me, and feel to say to-night, "Hitherto hath the Lord helped me." My mind has been led back to many times when the Lord has unexpectedly met and blessed me, and I feel a desire to speak of his righteousness, and his only, and to say, with the apostle, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." O what joy to be owned as a child, notwithstanding all our waywardness and shortcomings, and to feel that the robe of Christ's righteousness covers all our deformity. I was reading in the *Gospel Standard* a piece which brought to mind a little of my own experience very vividly. I had been down home, and learned that Elder Bicknell was in the place, and would preach the next day, and as I walked back over the hill I had some very sweet meditations; but in the midst of them something said to me, "What have you to mar your peace, or to cause you to be otherwise than happy? I almost concluded that the peace of mind I was enjoying (which I had just dared to hope was from the Lord) was only that which the world gives, and the enemy telling me if it was all taken away I would find my peace gone with it. O how I prayed (if a silent desire can be called prayer) that God would give Elder Bicknell a word of encouragement for me, if indeed I might hope in God's mercy. To my great surprise he took for his text Job ii. 6, and he went on to tell how Satan was permitted to tempt God's children, even telling the Lord to touch his bone and his flesh and he would curse him to his face. It was so like what I had felt the day before that I was astonished. Then he went on to show, though he was delivered into Satan's hand, he could not touch his life; and such was the effect upon me that I was delivered from the snare of the devil at that time, and did most truly believe that the Lord had heard my cry and answered my petition. This is but one of the spots where the dear Lord has appeared for my deliverance, and told me that he had not appointed me to wrath, but to obtain salvation through our Lord Jesus Christ; and as I have been reading to-day some of the travels of God's children which correspond with my own, I am made to thank God and take courage. Truly, "The race is not to the swift, nor the battle to the strong, nor riches to men of understanding." "But God hath chosen the foolish things of the world to confound the wise," &c., "that no flesh should glory in his presence." Surely grace excludes all boasting.

"Why was I made to hear his voice,
And enter while there's room?"

I can only say, "Even so, Father, for so it seemed good in thy sight."

Now, dear sister, may the Lord own and bless you as his child, and give you to know that it is through much tribulation you must enter the kingdom.

A. M. FUGGLE.

DELPHI, N. Y., March 17, 1881.

MY DEAR SISTER IN HOPE:—I

received yours the day after mailing. I desire to be thankful to him who grants all our mercies; but I am so dependent that not one good thought or action springs from my flesh, but must come from the Fountain of all good, according to the good pleasure of him who worketh in us to will and to do. I have felt of late so dull and lifeless, and this passage has been much upon my mind, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." I have read several explanations of that text, but none of them quite satisfy me, as they all seem to think that the branches that bear not fruit are mere nominal or graceless professors. I cannot think so, for it reads, "Every branch in me." If in Christ, then nothing can separate.—Romans viii. 38, 39. And the Savior also says, "I in them and thou in me, that they may be perfect in one." But as we see in the natural vine, which is used as a figure, some branches which are no longer useful, but rather tend toward barrenness or less fruitfulness, and need to be cut off, so in the true Vine there may be some whose union to Christ is vital, but who no longer bear fruit, and it is needful to take them away in order that the vine should prosper. And when I look at my own unfruitfulness, I think perhaps the Lord is about to remove me, for I seem to be no longer needed or of any use. But however barren, I cannot feel wholly unconcerned regarding Zion, but feel to cry day and night, "Lord, revive us; all our help must come from thee." It does me so much good to read in the SIGNS that God does remember his chosen. "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Therefore we feel to join the great multitude before the throne in saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." The last SIGNS is so full of good things, and indeed all of them, that I desire to feel grateful for the privilege I enjoy. The first piece shows the power and goodness of the unchanging God, and how comforting and strengthening it is to hear one tell all the way the Lord has led him. Sometimes, when I read such a piece, I am tempted to give it to some one to read who talks Old School experience, but looks upon such as rather dangerous people.

Sometimes I hope the Lord will in the midst of the years remember mercy, and raise up one for this place, and add unto the church of

such as shall be saved. Would it not be for his glory? He only knows. I read your letter with pleasure, and I hope profit. I thought you were being led by the still waters. May the Lord fit us for all the changing scenes of life, and finally gather us with the redeemed, for Christ's sake.

Your unworthy sister,
A. M. FUGGLE.

DELPHI, N. Y., April 11, 1881.

DEAR SISTER IN CHRIST:—I was quite shocked on receiving the last number of the SIGNS to see your mother's death recorded there. Although hearing by way of sister Stowell of her illness, I had not thought of its being her last. I think of her as

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

I rejoice to hear through the SIGNS that the Lord is gathering his redeemed from the east and from the west, from the north and from the south, even every one that is called by his name. How exceedingly precious were the last two numbers. I received them both at the same time, and like many times before, I was made to rejoice with those that rejoice, and to weep with those that weep. The experiences of those two young sisters show that the Lord can work in the hearts of the young, and make them choose rather to suffer affliction with the people of God, than to endure the pleasures of sin for a season. Then that precious letter of brother May's shows how effectual is the voice of God in calling his people out of Babylon. Then to see the old adversary at work as he looks back into Egypt; but he was enabled to say, "Get thee behind me, Satan; for thou savorest of the things of man, and not of God." The Savior has said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." It seems they had a long time been feeding upon husks, but were made to feel that in their Father's house was bread and to spare. "Eat, O friends; drink, yea, drink abundantly, O beloved." My sheet will soon be filled if I mention all the good I received. How comforting that piece of Elder Johnson's on predestination. The truth there set forth has been my support under very trying circumstances. Elder Durand's communications are always read with pleasure, and his touching account of his and sister Bessie's late bereavement brought a flood of tears to my eyes. I know what it is to lay away our loved ones till the resurrection morn. When I read such letters as sister Spurgin's I wish I could have the gift to express myself so well, but this I fear is pride. With what humility and lowliness of heart Elder William L. Beebe always writes; and this is what I think is meant by "coveting the best gifts." The apostle said, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and

have faith so that I could remove mountains, and have not charity, I am nothing." Now charity here, I think, means nothing less than the love of God shed abroad in the heart. We now speak and think and understand as a child; but when we arrive to the full stature of a man in Christ Jesus, when we awake in his likeness, childish things will be put away, we shall then see face to face, and know even as we are known.

"Then shall I see and hear and know
All I desired or wished below;
And every thought find sweet employ
In that eternal world of joy."

"The Lord is my Shepherd; I shall not want." O that I could at all times cast my care upon him, feeling that he cares for me; but there are times when I feel too full of sin to think he will remember me in mercy. But it is

"Not for our duties or deserts,
But of his own abounding grace,
He works salvation in our hearts,
And forms a people for his praise."

I have felt for a few weeks to say, "The Lord God omnipotent reigneth." How much this short sentence embraces. It is the foundation which will stand, the Alpha and the Omega of the christian's hope.

"How can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

I have written hurriedly, and perhaps wearied you. I now hope you will answer soon. Love to all the dear friends in Waverly. Yours in the best of bonds,

A. M. FUGGLE.

JULY 12, 1881.

DEAR BRETHREN AND SISTERS—If such a poor sinner may thus address you:—As the days come and go we are forcibly reminded that our earthly pilgrimage is rapidly drawing to a close. How soon we may be called to pass over the dark river is known only to God; but let the summons come when it may, it cannot find us unprepared if we are in Christ, and happy is the child that feels the witness within bearing testimony with his or her spirit that he or she is the child of God. We may doubt and fear often that we have no part or lot with God's people, but there is no danger as long as one feels himself bad enough to be saved wholly by grace. When I read or hear of some poor soul trembling under a burden of doubts and fears, and their cry is, Lord, show me some token of thy favor, I feel like flying like the seraphim, with a live coal to administer relief. O how my heart goes out to those poor trembling ones, for they can tell me my feelings better than I can tell them myself. There was a time when I fondly hoped that as I grew older I would grow better, and more worthy the fellowship of God's people; but alas! I have seemed to grow worse, and to-day I have to say, with one of old, My days have been few and evil, and my best works need washing, as well as my soul. My only hope of acceptance with God is through the blood and righteousness of Christ, for of

myself I can do nothing, and I am as prone to evil as the sparks fly upward. In my flesh dwells no good thing, and if I am saved it must be of the mercy and grace of God alone from first to last. I know not how long I am to remain on earth, or what trials I may be called on to pass through, but I hope the dear Lord may keep me faithfully unto death. If I know my own heart, I desire to know nothing among men but Jesus and him crucified. When I first joined the church I thought it would be no harm to go sometimes to see and hear other denominations, and did go several times. I thought the great difference between truth and error would lead one to love the truth better, and felt that I knew it could not possibly do me any harm, for I had spent several years with them, and knew just what they were. But, dear children, let me tell you, while listening to these evil promptings, which are all of the flesh and the evil one, I experienced some very dark seasons, and one especially, when it seemed to me that the Lord had entirely forsaken me, and instead of loving the truth better, I seemed to grow cold and careless. The command is to go not after them, touch not, taste not, handle not; and if we in direct opposition to God's command go with or after them, we are bidding them God speed, and are partakers of their evil deeds, and will be chastised accordingly. Besides, it shows to the world that we are not established in the doctrine we profess to love, but are rather in the condition of the man on shipboard in time of a storm, who would pray awhile to God, and then pray awhile to the devil; and on being asked why he did so, replied, "I didn't know whose hands I would fall into." The world is full of snares and traps to allure and entice us from our God, and we are often drawn away by our own lusts, and made to eat the bitter fruits of our own evil ways. "For when lust has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" to the enjoyment of all spiritual things. I have thought that a death to the joys and privileges of the church and the fellowship of the saints is about as miserable a condition as a child of God can be in. Dear ones, I have done things in which I thought there was no harm. I have let fall unguarded expressions that have caused me to weep and wail, while my enemies have gnashed on me with their teeth with such sneers as this, "Ah, I didn't think an Old School Baptist would do thus and so; I thought they were too good." May the Lord keep me closer to him in the future. But "O thou afflicted, tossed with tempest, and not comforted." It is not always for such things as these that we are left to mourn in darkness. The Lord often sends deep trials and sore conflicts for the trial of our faith, which is much more precious than gold, that perisheth, though it be tried with fire. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus

might be made manifest in our mortal flesh." There is ever a sighing and crying, repenting and lamenting, mixed with all our joys, and will be to the end of our mortal pilgrimage.

I trust it is the love I feel for the cause and people of God that led me to write these lines, and if they shall be thought worthy a place in the SIGNS, I ask you, beloved ones, to remember at the throne of grace this poor, weak little sister, who hopes one day to meet you all where parting will be no more.

"O happy day, when saints shall meet
To part no more! the thought is sweet.
No more to feel the rending smart,
Oft felt below when christians part."

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

NEAR GHENT, Ky., June 26, 1881.

BROTHER BENTON L. BEEBE:—The very able and (to me) intensely interesting article by brother E. H. Gillett, published in the SIGNS OF THE TIMES of June 1, 1881, turned my thoughts and meditations to this language of the inspired writer to the Hebrews, x. 5, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The apostle is here quoting from the fortieth Psalm, in which the psalmist says, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me." The book here mentioned is the same to which Philip referred when he said to Nathaniel, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." In that truly great discourse delivered by the Master to the two disciples as they journeyed from Jerusalem to Emmaus, he expounded unto them in all the scriptures the things concerning himself. Then he discoursed upon that body to which the apostle referred when he said, "A body hast thou prepared me." The prophet, long anterior to this, had said, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." The wonderful mystery of the union of God and man as revealed to the prophet, caused the apostle to break forth in this language, "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." That body was manifest in the flesh. The apostle says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." The purpose for which that body was prepared him, is declared by the apostle, that through death he might

destroy him that had the power of death, and deliver those children who through fear of death were all their lifetime subject to bondage. Yes, dear saint, you are all your lifetime subject to bondage. Sin and corruption are in your mortal body, and they cause you to fear death. Not so much the dissolving of this tabernacle of clay, but the fear of separation from him who is to you the chiefest among ten thousand and altogether lovely. This causes you to cry out in the language of the poet,

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

The apostle declares in unmistakable language the relation which exists between the Lord Jesus Christ and his people. The children being partakers of flesh and blood, he also himself likewise took part of the same.

"A body hast thou prepared me." For he was made of a woman, made under the law, that he might redeem them that were under the law; to redeem those same children that were partakers of flesh and blood. And he gave himself for them, that he might redeem them from all iniquity. The apostle declares that without the shedding of blood there is no remission; and those children being partakers of flesh and blood, that body was prepared him: he took part of the same. Then he as their great High Priest had somewhat to offer. He had that body, and that blood, without the shedding of which there was no remission. The apostle says, "But Christ being come, a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." He was made a Priest, not after the law of a carnal commandment, but after the power of an endless life. Yes, "Called of God, a High Priest after the order of Melchisedec," whose priesthood was without beginning of days or end of time. John, in that wonderful vision in which he saw the dragon give his power and his seat and great authority to the beast, says, "And 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." The offering that he made for those children whose names are written in the Lamb's book of life from the foundation of the world, secured to them eternal redemption. His is an eternal Priesthood, and that body and that blood which he offered on Calvary was accepted ere time began. Then, "Who shall lay anything to the charge of God's elect? It is God that justifieth." If they are justified, made just before God, it is by reason of the offering of that body and the shedding of that blood on Calvary, which was offered by their great High Priest, who by one offering hath forever perfected them that are sanctified. The

apostle says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The children who are partakers of flesh and blood, and the church to which the apostle refers, are the same; and he took part of the same, part of that flesh and blood. Thus he was their near Kinsman, their elder Brother, and the right of redemption belonged to him; for under the law, when a Hebrew waxed poor, and sold himself to a stranger, he might be redeemed by one of his brethren.—See Leviticus xxxv. 48. The prophet, viewing the redemption of the Lord's people, "The Lord's portion is his people," breaks forth in this language, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money." The same prophet, viewing afar off in prophetic vision the suffering of the blessed Jesus in that body which was prepared him, says, "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." Peter, on the day of pentecost, said, in addressing that vast multitude by which he was surrounded, "The promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call." That declaration of Peter was in full accord with the language of Isaiah, in the fifty-fourth chapter of his prophecy. Peter said to them that are afar off, referring no doubt to the Gentiles; and the prophet in that chapter says, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord." To give full assurance to sustain the hope of the Gentile believer in all ages of the world, he says in this same chapter, "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." O how superlatively full and complete is this language of inspiration! Both Jew and Gentile recognized the existence of one great first cause, one Creator; but the promise having been made to Abraham, that in his seed should all the families of the earth be blessed, the Jew was wont to limit all the promises and blessings to the descendants of that patriarch. But the prophet here dispels that idea, for he says to the desolate, she

to whom no interest was given in the promised land, she who had no part in the temple worship, she who had no priest to offer the morning and evening sacrifices, one pointing away to the hour when her glorious Redeemer, in that body that was prepared him, should be nailed to the cross, the other to that hour when he should cry out, It is finished, and give up the ghost; I repeat, the prophet says to that desolate one, Thy Maker is thy Husband and thy Redeemer. He bears a three fold relation to thee. He is thy Creator, who gave thee thy existence; thy Husband, to guard, sustain and uphold thee, yea, who has carried thee and borne thee all the days of old; and thy Redeemer, who in that body which was prepared for him, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. He goeth forth conquering and to conquer, and the benefit of all his victories inures to his people, for they are joint heirs with him. Then, ye Gentile saints, rejoice, and proclaim aloud the glory of your exalted Lord and King. For he is our peace, who hath made both Jew and Gentile one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross. Then "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The apostles and prophets, yea, the whole church of the Lord Jesus Christ, are built on that stone. He says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The apostle says, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." It will be remembered that the writer of the foregoing lengthy quotation, before he was inspired from on high, looked to that law for justification; but now, when enabled to look through the shadows of the law to the substance, which is Christ, he was prepared to say, Those sacrifices could not make the comers thereunto perfect, and to understand the language of the psalmist when he said, "Sacrifice and

offering thou didst not desire." "I come; in the volume of the book it is written of me." When he came there was an end of those offerings. He taketh away the first, or old covenant, that he may establish the second. The Lord says by the mouth of the prophet, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah. I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." Under that old covenant all was outward washings, but under the new all was inward. He says, I will write my law in their hearts. The saint is then appropriately exhorted to work out his own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure. Dear saint, when you are enabled by divine and sovereign grace to rejoice in that hope which is the anchor to the soul, both sure and steadfast, it is then that you realize that the law is written in your heart, and that the law is holy, just and good, and that you (the old man, the outward man) are carnal, sold under sin, and that the irrevocable decree has gone forth against you, "Dust thou art, and unto dust shalt thou return." All the offerings with which the Jewish altars smoked for ages could not make void that decree. You have read of the ravages of the grim-visaged monarch of the tomb through all the past ages; you have witnessed day by day friend after friend and relative after relative falling around you; you have seen loved ones, those to whom you were bound by the strongest ties of nature, wither, fade and die; your heart has been almost crushed within you, and your hopes of earthly bliss all vanished as the morning dew; but amidst this darkness and gloom what joyful sound is this you hear spoken to you by the clarion notes of the gospel trumpet? Your elder Brother has proclaimed to you, "I am the resurrection and the life." I, in that body prepared for me, passed through Gethsemane and Calvary for you. I lay in the dark caverns of the tomb. I am the Captain of your salvation, and rose a conqueror for you over death, hell and the grave, yea, over all your enemies. You are one with me. Death can no more hold you than Satan could conquer your elder Brother, who has said by the mouth of his servant, "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." "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed

up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." To whom, with the Father and ever blessed Spirit, be glory and honor forever. Amen.

This is the time of our church meeting at Long Ridge, but I am too unwell to be with the brethren and sisters at that meeting, and have penned these rambling thoughts, which brother Beebe will dispose of as his better judgment may dictate, and believe me affectionately yours, but in deep sorrow on account of the death of your venerable and beloved father, and sincere sympathy with the whole of his mourning family. But let us say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

H. COX.

HICKORY GROVE, Va., Aug. 4, 1881.

DEAR BROTHER BEEBE:—I send for publication in the SIGNS, if you should think proper, a letter written some time ago by our very dear sister, Rosa Brookhizer, of the Broad Run church. I believe that Zion's children all speak that same unmistakable language, that salvation is of the Lord; and how wonderful are his ways in which he leads his people about and instructs them. They are ever the subject of his watchful care and tender mercy. What a thought, that even in the dark and loathsome places of the earth, he finds them, and that, too, without the assistance of hirelings of the missionary cause, who compass sea and land to make one proselyte.

I have to say, Go on, dear brethren, in the cause of God and his truth, for which the SIGNS has been so long battling. I am glad to see that our dear brother, Eld. Wm. L. Beebe, has accepted the position of associate editor, and may he ever find Israel's God, who never slumbers nor sleeps, his stay in every time of need.

Yours in hope,

G. G. GALLEHER.

THE PLAINS, Fauquier Co., Va., Feb. 20, 1881.

DEAR BROTHER BEEBE:—Being disappointed in attending meeting to-day, I feel compelled to yield to the many persuasive requests of the brethren to write a letter to the SIGNS. Hitherto I have delayed, because I felt too ignorant and weak; but now, after such importunity on the subject, I feel it my duty.

My parents were natives of Germany. After some years of married life there, they journeyed to New York, at which place I was born. They resided some years in New York, when they moved to Washington, D. C. They were professors of the Catholic faith, in which I was baptized in my infancy. My mother died when I had reached the age of five years, and my father was married again to a widow lady having one child. Being maltreated by my step-mother, I endeavored to run

away, but was dissuaded by my father, (who always evinced much affection for me) who took me back to my home. There being no mitigation of the former ill-treatment, I was again forced to leave the parental roof. On the morning of my departure, I was playing on the street with an associate of mine, a little girl; and elated by enjoyment, I was forgetful of the hour to return, when she persuaded me to go home with her, saying I would suffer if I returned home. Yielding to persuasion, I went with the girl, and was concealed by her in several different places, at one time being nearly discovered by my mother. Finding I could not elude her grasp, I was directed to go for protection to the house of two maiden ladies living near, whom I found kind, and ready to shield me from all danger. There, however, I was followed by my pursuer. The bell was rung one day, and I was sent to answer it. To my utter astonishment I found my step-mother there. She seemed intent on my return, when, by request, I was allowed to leave the room. Entering the upper room of a store which was next door, I concealed myself behind a stack of goods. Soon I was missed, and immediately searched for, even in the identical room, but was not discovered. Finding further search useless, my mother left the house. I soon startled my friends by coming from my place of concealment. A few days after, my mother again visited the house, to see if I had been found. I was absent at the time, but the ladies promised, on my return, to send me directly home. They started me, but, child though I was, I knew better than to go; so I turned my course another way. I found my way to the house of a strange lady, who, though not willing to give me a home, was kind enough to have me conducted to the "School Boys' Home," a charitable institution. There I remained three weeks. On Sundays I was always much frightened, fearing my father should be among the company who assembled for Sunday school. However, at the end of the time stated above, I was summoned to appear before a gentleman, who, after great persuasion, prevailed on me to accompany him to his home in this county. The Gentleman was Mr. Robert E. Smith, who died a year ago. I was treated by him and his wife as their child. The same kindness showed to me, caused me to feel sadly and deeply his loss. I have been here now thirteen years. Though among Episcopalians, I found my belief at last firm in the church of which I am now a member. The foundation was laid while an aged woman was in Mr. Smith's employ. At first the name was something new, and "The Old Ironsides," as they were called, fell very attractively on my ears. I soon discovered the devoutness of my aged friend, and came to believe her church to be the church of God. I was not able to hear them preach till four years afterward, when I accompanied a

neighbor to an Association held at Broad Run. I was much impressed with the sermon, delivered by an aged gentleman, whose name I do not know. My second opportunity was at the church, where, in my ignorance of the congeniality between the brethren, I mistook it for shouting. I attended several times afterward, and finding my love for them rapidly increasing, resolved to go no more, for fear of liking them too well. My attendance at other churches was unsatisfactory, as I felt that to be the church of my choice; and so, ere long, I laid aside my mental resolution and satisfied my longings by going again to hear them. I now found the victory must be to the strong, and so had almost given over, when the thought of opposition on the side of the family forced me to try and conquer my feelings. I was conscience-stricken in hearing the pastor speak of the things I had been meditating on. I had long doubted my ability to do anything for the good of my soul, and now I felt convinced that they were right, and each day I found myself tied more closely to that faith. Mrs. Smith one day took me to counsel me, and to show me, as she thought, my error. She considered herself my proper teacher, as she had raised me; and after hearing me express my belief in God having a chosen people, she propounded the question, "Rosa, how can God have a chosen people, when he made them all?" I had never thought of the hows and whys till that moment, and was so bewildered for a reply that I kept silence. She further told me how unjust it would be in God to condemn some and save others. I was much troubled on the subject till I went again to the church and heard the identical thing expounded. However, I fought hard against the thought that I could do nothing for my soul; and often being rebuked by my conscience, I would try to pray, and to believe that God wanted me to do something for my soul. I was in such a position that I felt attachment to some church would aid me. Fearing I might be wrong in opposing my counselors, I resolved to join their church the next Sunday, and try to believe it right. However, before next Sunday came, the words, "Wait till Jesus comes," had filled my whole memory, and dispelled all desire to join another church. I then determined to wait till he came; and as he is ever faithful, I was not long waiting. At last, burdened with sin, and conscious only of my unfitness for a servant of God, I went to my room, and there was revealed my helplessness, and my heart was filled with a holy reverence for the people of God. When it had passed over, it seemed to have been a dream. I was afraid to confide sufficiently in any one to divulge my feelings. Thus it continued for several months, when one Sunday while Mrs. Smith was singing praises, I felt that every thing and every body could give to God thanks but me. I determined to visit the church for

the last time, and see if they were the people of God. I went, and while sitting on the front seat, before the service, I was inspired by such holy and divine love for the people of God as I had never before experienced. My last and firm resolve was then formed. I was baptized on the third Sunday in May. Since then, dark shadows have overhung my pathway, and I feel so cold and indifferent towards the brethren, and live and act so little like a christian, that I often have to ask, Am I his, or am I not? I frequently feel that if my dear brethren and sisters could see me as I see myself, they would have no fellowship for me. However, I am deprived of seeing them very often, as I have been unable to attend meeting since December, and in that time have seen only one of them.

Hoping the kind reader will pardon all that has been said amiss in this letter, I am yours in hope,
ROSA BROOKHIZER.

CLEVELAND, Ohio, June 17, 1881.

ELDER BEEBE—DEAR FRIEND:—By your kind indulgence I would speak a word, through the columns of your paper, to the friends scattered abroad. In the kind providence of God I have been permitted to attend the Old School Baptist Association convening at Honey Creek. This was a privilege to me, new and strange, as it was the first and only meeting of the kind I had ever attended; and what seemed peculiar was, that among those present there was not a countenance I had ever seen before; and yet I was made to feel at home and among my own kindred, as their warm greetings would seem to testify. Their expressions of love and sympathy melted, and, I trust, humbled my heart, when I reflected that it was bestowed upon one altogether undeserving and unworthy. The preaching appeared to me to be characterized by great harmony and unity, and the theme was Christ, the only true foundation of a sinner's hope. The God, Man, Mediator, that holy mystery which angels have desired to look into; redemption through his merits and blood-shedding; righteousness imputed, and a righteousness imparted; Christ formed in the heart the hope of glory. These great, heavenly and divine things were the theme and burden of the preaching; and as one friend remarked to me privately, that he had felt for some years to speak more particularly upon vital points; what it is that saves the soul, and the evidence of salvation, or a saved state; and truly I thought, what is there that the living and exercised souls are more anxious to hear about and know for themselves? A foundation for poor, guilty, perishing sinners; a salvation which will rescue from the lowest depths of sin and woe, and which carries the soul through all time, and is suited to every need and circumstance in life, and which will conquer the last enemy, death. This foundation is indeed sure, for it is built upon God's immutable promises, which are all

yea and amen in Christ Jesus, who has paid the mighty debt, having suffered the just for the unjust. Surely the gates of hell can never prevail against such a foundation. But in the experience of the believer there are many rough places to be made smooth, and crooked things to be made straight; and that ministry which goes before and opens up the way, removing the stumbling-blocks, is made an especial blessing to the travelers in that path which no fowl knoweth. Well, having enjoyed the privilege of meeting with God's people, and hearing, as I believe, the gospel preached, I must again return to a land of famine. And what almost surprised myself, and might others also, I returned with some feeling of contentment with my lot; for I feel that the bounds of our habitation are fixed; and as God in his providence has placed me where I am, he can keep my soul alive, even under very adverse circumstances. He has sustained his people by most unlikely means, and is never at a loss to find out a way, as I hope I have many times proved. I know, too, that the society of all the saints together, without his own presence and blessing, would be utterly barren and unprofitable. We may hear the sweetest truths proclaimed, but without the Spirit's power it falls upon dry, barren and lifeless hearts; for such is the natural soil of that carnal mind which is still enmity against God. I feel, too, that I have some Ebenezers to raise to his goodness and care, and say, "Hitherto the Lord hath helped me." Nor can I forget some hill Mizars, even in this barren land, or that God, the Spirit, has at times graciously condescended to be as the dew and rain to my otherwise parched and barren soul. Thus, under a felt sense of these things, are we constrained to cry, "Goodness and mercy have followed me all the days of my life."

And now, to those dear friends whose kindness and hospitality we so liberally shared, I would say, please accept my heartfelt thanks; and this not in a formal way, or as a matter of courtesy, but, I believe, truly felt. May God indeed bless you, and keep you, as a church, in the unity of the Spirit, bearing one another's burdens, and thus fulfilling the law of Christ. The privileges of the sanctuary and the union and communion of saints are indeed great, and I would fain hope that with these privileges you will not quite forget those who dwell solitary and alone, and who mourn apart. Wishing you, with all the Israel of God, grace, mercy and peace, I remain, yours in gospel bonds,

LYDIA HUGHES.

WILLIAMSTON, N. C., Aug. 25, 1881.

MRS. P. A. BEEBE—DEAR AFFLICTED SISTER IN CHRIST:—Well do I know how to enter into the deep sorrows of your bereaved heart. Yes, I am passing through the same heavy stroke from the hand of our heavenly Father. He has come very near unto us, and removed our earthly stay and

staff, the dearest object of our earthly affections. I have desired to pour out my sorrows with your sorrows, and mingle my tears with yours, but words fail to give utterance to the overcharged anguish of the heart. We are both stricken and bereaved of the Lord, and it becomes us to bow in humble acquiescence to his most righteous will. Our companions were ripe for glory, they could not stay longer, their work on earth was done, they finished their course and "kept the faith," and have entered into rest. The Lord raised them up for his own glory, and to fill the place he assigned them, and no one else can fill their place; but he will raise up others to fill the place, and accomplish the work he has for them to do. The goodness and mercy of the Lord have been abundantly bestowed upon us. He has blessed us these many years with our precious, faithful companions. Our great individual loss cannot be told. Yes, day by day tells the sad truth to our bereaved hearts. Our homes are sad and cheerless without their presence, and their kind, cheering words and gentle footsteps. Alas! they are gone, nevermore to return to cheer and comfort us in our pilgrimage. But, my dear sister, we rejoice in hope that our loved ones are now at rest in heaven, and are made like Jesus, and their happy, glorified spirits are now basking in the full blaze of eternal glory. They are resting from their labors, and their works do follow them.

Dear Elder Beebe! His memory is dear to my heart. How kindly and gently he has spoken words of comfort and consolation to me in the hours of my deepest trials. In the death of both of my companions he was ready to send the healing word of consolation, and to give spiritual instruction. He was a precious and faithful brother to me, and was truly a father in Israel. I have many times sat under his ministry with great delight. He was deep in the scriptures, and I have been almost spell-bound with his deep, glowing eloquence. I deeply mourn with you, my sister. I can enter into your feelings, every tender fibre of your heart that has been touched, for I know the painful feeling. May the God of Jacob be your strength and support. We will soon pass from all these scenes of earth, and our trials and tribulations will soon close. I long, yes, pant for that rest which remains for the people of God. I do not feel that this world is my home, and I rejoice that it is not. God has blessed us, and may we praise him for the past, and trust him for that which is to come. I need great faith. If I have any it is very small. My cry is continually, "Lord, increase my faith."

Elder Beebe was a faithful servant of God. He will live in the memory of thousands, and his faithful labors of love will never be forgotten by those who have experienced their value, and thousands yet to come will bless the Lord for such a servant of Christ. He was a bold soldier, and his death was peaceful. May

grace, mercy and peace rest upon you, my afflicted sister. Your trials have been many, but the conflict will soon be over, and your rest will be glorious.

Please remember me with much affection to all of your dear family. I crave an interest in your prayers.

In gospel fellowship, your sister in deep affliction,

MARTHA M. HASSELL.

BUCHANAN, Tenn., Aug. 2, 1881.

BROTHER BEEBE:—I hand you the inclosed extract of a letter written to me by my sister, giving her religious experience and travels from nature to grace, which, if you think it will interest your readers, you can publish. Your brother,

LEVI K. MARTIN.

BROTHER:—I reckon you think it strange that I write as I do. I will tell you. I was brought to see myself a sinner in the year 1844, when by the death-bed of sister Nancy, when she told me she wanted me to prepare to meet her in heaven. I felt condemned, and my first thought was, What can I do? My next was to look to the Lord. I then commenced begging the Lord to have mercy on me, a sinner, but my petitions all seemed to fall to the ground. I commenced searching the scriptures, but could find no relief there; it was all too sacred for me. I would look back over my past life to see what great crimes I had done to make me feel so bad, but could not see anything, as I thought; so I would try to cheer up, but in vain. There was no peace for me, for I still felt condemned, and was certain that unless the Lord helped me I should sink down to torment forever. I felt that when the last day came it would be said to me, "Depart into everlasting fire, for I never knew you!" The feelings I then had I cannot tell, but day and night, when alone, was one continued prayer, "Lord, be merciful to me, a sinner." I did not want any one to know that I was in trouble, and would go to the most secluded places I could find, and there beg for mercy; but O so long before I could find any relief. I felt like I was friendless. When in the lone hours of the night I would be weeping, my husband would ask me what was the matter; but I could not tell him. He would ask me if he had hurt my feelings, and I would tell him it was nothing he had done. I could not bear to tell him how I felt, but could only beg the Lord to be merciful to me, the chief of sinners. Sometimes I would think he had been merciful in sparing my life. It would then come to me that I must die, and I was not prepared. I did not dread death so much, but judgment was a horror to my poor soul; to think that where the Lord is I could not go. These words would pass through my mind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I could not believe that was for me, I felt so bad. In the year 1857, if my memory serves me right, I started to the lone grove,

once more to beg for mercy. I did think that unless I soon got relief I could never get back to the house. As I went along I was meditating on the death and sufferings of our Savior, and as I came near some large trees it seemed to me that I saw the Savior on the cross as plain as ever I saw anything. I fell down at the foot of a tree, and felt that I was willing to leave husband, children and all to be with Christ. My cry was,

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

When I arose from there I started to the house, still with that weight in my heart, and these words came to me, "Fear not, and I will strengthen thee, and still give thee aid." My burden was gone in the twinkling of an eye, and my feelings I never could tell. I went to the house rejoicing, but there was no one there but two little children. I was so happy that I wanted to tell to all around what a dear Savior I had found. I felt it was a heaven below my Redeemer to know. I did not feel that I would ever see any more trouble. I went on rejoicing until something said it was foolish to be so happy. It was something I had been reading. I then tried to get my trouble back. I begged the Lord to show me the right way, for I did not want to be deceived, and these words came to me,

"What more can he say than to you he hath said,

You who unto Jesus for refuge have fled?"

If I would not have what had been given me, I need not look for any more. I then felt willing to lie passive in the Lord's hands, and know no will but his.

I might say much more, but I reckon you are weary by this time. I will tell you that I was baptized on the second Sunday in October, 1879, by Elder Luckey. Brother Sheaves preached here last May. He was very feeble. We have a young preacher by the name of Harris to take the charge of our church. He speaks well.

A. A. LAWRENCE.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

C I R C U L A R L E T T E R S .

The Corresponding Meeting of Virginia, to the several associations with whom she corresponds, sendeth this epistle of love and fellowship.

DEAR BRETHREN:—In sending you this our annual epistle of love, we feel bound to give thanks unto God for you, brethren, beloved of the Lord. Another year with all its joys, cares and sorrows, has rolled into the never returning past. Looking back, we are constrained to acknowledge that amidst the storms that have beaten upon and about us, our heads have not been left altogether uncovered; neither can we say Israel has wanted one to rule over her; but in all things Wisdom has given direction, and infinite power executed his deep designs. Wonderfully mysterious and incomprehensible though many of these events be to us, sufficient has been uncovered to persuade us that beyond the ken of our comprehension there is perfect harmony between occurring events and the deep designs of the omnipotent God; so that we can say, our meeting together here this day is not by chance, but according to the purpose of him who works all things after the counsel of his own will. Not alone in the things that give us comfort would we acknowledge him, but bow with reverence to the same omnipotent sovereignty in the evil we receive, as well as the good. This leads us to consider the wrath of God. How to consider it, and where and to whom apply it, is a matter of much importance. To this end we would direct your attention to what Paul says in his epistle to the Romans, i. 18, 19: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath showed it unto them."

In this epistle Paul addresses the brethren beloved of God in Rome, and all called to be saints, directing their attention to their high privileges in Christ Jesus, which are set forth in the gospel. Herein they read, not only how sinners are exalted, but also how they receive the knowledge of their exaltation. Any idea coming in conflict with the teaching of the scriptures upon the matter of righteousness as herein revealed, held by the beloved, those called to be saints, shall be visited with the wrath of God, which is to teach them the falsity of the same; for God speaketh to them by his Son Jesus Christ. It appears that these brethren's minds were not clear upon the doctrine of righteousness, and for this cause Paul longed to see them, that he might impart some spiritual gift, to the end that they might be established. Paul, like all gospel ministers, is very jealous of what the saints believe, for therein rests the peace, prosperity and quietness of Zion. Paul upon a similar occasion expressed the same deep anxiety to the Thessalonian brethren, saying in these anxious words, "Night and day praying exceedingly, that we might see your

face, and might perfect that which is lacking in your faith." This clearly demonstrates that though we be beloved of God, and called to be saints, we may, and sometimes do, hold incorrect views upon this vitally important doctrine of righteousness of the saints. Perhaps this is one of the chief blessings ordained in preaching, and one of the chief incentives that urge the preacher in his labors, to explain and expound the righteousness of the saints as taught in the scriptures, that there may be no schism in the body, but unity and oneness among the brethren; not one for Paul, and another for Apollos, but all for Christ. But did the work of bringing and teaching all the saints of God to forsake their false ideas, to quit their unrighteous works, (to say nothing of the ungodly) rest upon power of reasoning, force of argument, or persuasion, would not the contemplation of the work soon drown us in despair? True, we can say in the language of Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon;" but without the Spirit's power in the heart to show God's wrath against his unrighteous deeds, we speak but to the deaf; we call but to the dead. It is not by works of righteousness that we have done. There must first be God's wrath revealed in the man. This revelation discovers that God is not well pleased with all his unholy deeds and God-dishonoring thoughts, no matter how honest we be in them. His wrath is revealed against all of his ungodliness and unrighteousness. According as we are crushed by this revelation, even so is God exalted. This humiliating knowledge of our own depravity exalts our God in proportion as it abases ourselves. The Lord makes "all his goodness to pass before us," the light of which reveals to us the wrath of God against all our ungodliness. We before thought of God as away off at a distance, that our iniquities were not considered by him, neither did we take account of them. How different within us now. Let David state the case: "Thou hast set all our iniquities before thee, our secret sins in the light of thy countenance." By the dazzling brightness and infinite power of the light of his countenance our secret sins are unearthed, and even the imagination of the thoughts of our heart is uncovered, and before his awful majesty, before his all-seeing eye, we stand naked and bare, unable to hide from his presence, unable to conceal even our thoughts from him with whom we have to do. Beneath the burning rays of his just indignation, we are plunged unwittingly into a baptism of fire, in which we are continually consumed, and by which we are continually troubled. As David says, "We are consumed by thine anger, and by thy wrath we are troubled." Surely this is for holding the truth in unrighteousness, or knowing the truth and not doing it. Righteousness is doing the will of God. So long as

there are materials in the body for the fire to feed upon, so long will the fire burn, consuming the dross, purifying us according to the great work of our redemption. Persecuted, but not forsaken; cast down, but not destroyed. Christ is surely in that man the plague of death; the plague of all disbelief, whether it be tradition received by the teaching of our Arminian friends, who, perhaps, have changed the truth of God into a lie, worshiping and serving the creature more than the Creator, or whether it be the natural outcome of our own depraved reason. The plague of all our unrighteous deeds teaches us also to "mortify our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh upon the children of disobedience." Can we say that we are not guilty of these things? Have we not felt the power of his wrath against them? Have we not felt the bitterness of these written in our hearts? These things include the substance of the latter part of this chapter. In what way have we been made to depart from or part with any of them? By the natural observation of the things God has made, gaining thereby a higher respect and love for God? We think not. In Eccl. ix. 1, we read that no man knoweth either love or hatred by all that is before him. Not all the celestial bodies, though they excite our profound admiration; nor all created things upon the earth; nor all the wonderful deeds of God by Moses, by the prophets, by Israel; not even the superhuman miracles performed personally by Jesus before the eyes of all the people, ever did, by the mere seeing or hearing of them, reveal the wrath of God in one sinner. Job tells us how it gets into them. See Job xxi. 19, 20. "God layeth up his iniquity for his children; he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." Whenever they do unrighteousness, he makes them to drink his wrath. He will and does reward them according to their deeds. Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. And their eye shall see it; they shall see in themselves the destruction of their Babel castles, their false gods, their self-dependency, human merit, and their self-righteousness. Their boastful comeliness shall turn, like Daniel's, in them into corruption. "For that which may be known of God is manifest in them; for God hath showed it unto them." The children of the Devil cannot know anything of God. By searching he is not to be found, and he revealeth himself not to them. Their eyes are blind, their ears deaf, their hearts hard, lest they should understand, and be converted, and be saved. It is impossible for them to understand anything of God by all

the things that have been done; for the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned, or revealed in the man. Paul would have his Ephesian brethren to understand, when they read what he had written, how he obtained his information; that by revelation God had made known the mystery to him. In this way, and this only, has any man ever understood what in the sight of God is righteous or unrighteous. And we are persuaded that the revelation of God's wrath in us is what has caused us to repent and abhor ourselves in dust and ashes, because of our iniquities. The wrath of God against our unrighteousness gives us infinitely more sorrow than the transgression gives pleasure. Therefore we bear the rod, and who hath appointed it? He who was anointed to appoint for them that mourn in Zion, has appointed for us. Our pleasure in sin is loss; mourning and repentance takes its place. Woe, despair and misery are stirred up within us, and we think under the chastening rod we will forsake our unrighteous deeds. But like Hezekiah, who prayed when sick to the death, the Lord spoke unto him and gave him a sign; but Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up; therefore there was wrath upon him."—2 Chronicles xxxii. 24, 25. We must die daily if we would live godly. In the morning we start out with firm resolves, a heart fixed, and full of sweet breathings, past sins all forgotten, our eyes to the front, set upon the mark for the prize of the high calling of God in Christ Jesus; but before we go far we are caught in a snare, we stumble and fall, a broken reed, and we cry, O wretched man that I am! and with David we mournfully say, "We are consumed by thine anger, and by thy wrath we are troubled; for all our days are passed away in thy wrath." Every child of God would give worlds, had he them, rather than it should appear that it is the children of the Devil that are troubled. The scriptures are clear and to the point upon this, and let this settle this most important truth. The wicked are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness. But like the rich man in the torments of hell, they shall remember it was in their lifetime they received their good things; but the beggars who have lived all their lifetime subject to bondage, consumed by the anger of God, and troubled by his wrath, shall upon the bosom of their spiritual Abraham assuredly remember that it was in their lifetime they received evil. "For the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness, and all the upright in heart shall follow it."—Psalm xciv. 14, 15. We see the wrath of God in a different light from ever before. Judgment has returned unto righteousness, brought with it repentance, and

we follow it. Instead of being the evidence that the Lord has cast off, has forsaken, it is the evidence of his watchcare. This is the new way by which he teaches his people to know righteousness and unrighteousness. The Lord has entered into an everlasting covenant with them, differing from the old, in that he will not turn away from them to do them good, but will put his fear in their hearts, that they shall not depart from him. Truly the Lord works in a mysterious way, his wonders to perform. May the Lord our God give us power over the world, the flesh and the devil. May he direct our minds to the unerring standard of truth, and fill our hearts with devoted love and zeal for his cause.

Our meeting has been one long to be remembered by us. The preaching has been comforting, edifying and instructing to the people of God. No discordant note, but all of one mind, setting forth Christ as the end of the law for righteousness to every one that believeth. Providence has also favored us with pleasant weather throughout our meeting.

Our next annual meeting is appointed to be held, by divine permission, with the Quantico Church, in Prince William County, Virginia, to commence on Wednesday before the third Sunday in August, 1882, when and where we hope to greet you again.

J. N. BADGER, Mod.

G. G. GALLEHER, Clerk.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1881.

WHAT IS AN EVANGELICAL CALL TO THE MINISTRY?

ELDER G. BEEBE:—I have been reading religious trash for several years, and now I want something pure and devotional. My dear and venerable man of God, if it will not be taxing you too much, please write on what is an evangelical call to the ministry, as many are anxious to see it. Different ones of the Missionaries have been called on to write on it, but they defer it from one to another, apparently not willing to undertake it. Whether it is because they have not experienced it, I know not. I feel certain you will have no dread to engage in it, and I do hope, for the gratification of many, that we will see it in the SIGNS OF THE TIMES.

A. J. GUYTON.

COTTONPLANT, Miss.

On page 615 of the first volume of the Editorials, those who have access to that work will find an article contrasting the evidence of the divine calling to the ministry of the gospel with the popular calling to minister to the gratification of the devotees of falsehood. But as the subject here proposed is not fully discussed in that article, we submit the following remarks for the consideration of our readers generally, and of our friend Guyton in particular.

It is unquestionably true that the answer to this inquiry is included in the perfect record of the inspired rule, and therefore it is important that we should diligently examine ourselves by that rule whether in this particular we be in the faith. Clearly, none can minister to the comfort and profit of the children of God without personal and experimental participation in the truth ministered.

—2 Cor. i. 4. Therefore it may be safely assumed that none are called of God to that work but such as are subjects of divine grace in the pardon of their sins, and have been made to trust in that salvation which is of God by grace through the mercy that was given to the saints in Jesus Christ before the world began. No careful training or diligent study can obviate the necessity of this first qualification, without which the natural man has no capacity to receive the things of the Spirit of God. Then there are particular qualifications specified by the divine rule, all of which are highly important to the subjects of this calling. Some particular instruction on this point may be found in the letters of Paul to Timothy and Titus, and in his solemn charge to the elders of Ephesus, as recorded in Acts xx. 17-35. Any one seeking to understand the solemn order on this point which bears the seal of infallible truth, cannot do better than carefully to examine the standard as there recorded, remembering that whatever may be the decision of men esteemed good or great, this inspired word is the final authority in that kingdom which ruleth over all. Hence, "an evangelical call to the ministry" is a call to proclaim the truth as it is in Jesus; and the calling of God to this great work always qualifies the subject so called to render the service required. It would imply the same charge against

the King in Zion, which was preferred against his lord by the slothful servant in the parable (Matt. xxv. 14-30), if it were said that he called one to a work for which he failed to give the ability requisite to its performance. It is very certain that the Lord knows too well what is in man to require of any poor, weak child anything but what he himself bestows. So that if in any case there is no gift bestowed, it is safe to infer that the Lord has not required of that one to labor in the exercise of that ability which he has not given. Otherwise, the glory would not be due to the name of the Lord, but to the ability and industry of the minister. But the word still further gives instruction that the one who is called of God to speak is not authorized to judge of his own message. "Let the prophets speak two or three, and let the other judge."—1 Cor. xiv. 29. This is alike safe to determine when we should speak or when we should be silent. It is still true as written by Solomon, "A man's gift maketh room for him, and bringeth him before great men."—Prov. xviii. 16. The ways of the Lord are equal. When he calls and qualifies one of his servants to preach the truth of the glorious gospel, he has a people prepared to hear that truth and to be profited therein. It may be that the gift is to serve in another field, and that those among whom it is first developed are not to receive the benefit of its exercise; but if there are none of the people of God prepared to hear any one preach, the indication is that he is not called of God to serve in that capacity.

"There are diversities of gifts, but the same Spirit." Some churches, ignoring this truth, may have erred in deciding that gifts developed among them are ministerial gifts, for no better reason than the ability to *talk indefinitely* as to time or ideas. The consequence of such indiscreet (not to say unfaithful) action is sometimes extremely annoying, and an unprofitable waste of time in the meetings of the church; or what is still more deplorable, one so encouraged will perhaps urge himself upon the churches abroad, and even manage to secure the formal indorsement of his gift by a presbytery, who may without due consideration ordain him as a minister fully authorized to take the care of churches and administer the ordinances, in direct conflict with the law of the Lord, as stated by the apostle from the throne of judgment, not applying the inspired test or inquiring for the qualifications defined. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall

into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."—1 Tim. iii. 2-7. "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i. 6-9.

In view of such explicit direction from the Holy Spirit on this subject, it may seem strange that churches, and presbyteries in council, should ever err in their action in this very important matter; and indeed it is difficult to imagine any apology or excuse for carelessness or inadvertency in an action so solemn as the indorsement of a man for so sacred a calling as that of the "evangelical ministry," that is, the ministry of the gospel of our Lord and Savior Jesus Christ. That such an error ever should occur can only be attributed to the frailty of our finite minds and the darkness of our limited judgment. The law of the Lord observed in its spirit would effectually exclude the possibility of error, and result in that *peace* which is the fruit of the Spirit. All confusion, discord and strife comes from the source declared by the apostle, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James iv. 1. When the children of God are led by the carnal mind they sow to the flesh, and of the flesh they shall reap corruption. All the perplexity and confusion so painfully felt in consequence of the efforts of brethren to preach without the ability to minister to the comfort and edification of those who hear, may be safely ascribed to disregarding the inspired rule in authorizing those to minister in this work whom the Lord has neither called nor qualified. Cases are too common in which churches have failed to wait for the leading of the Spirit in this matter, and the consequence has been realized in the injury of the member thus placed in a position to which he has not been called of God, and the churches have suffered from their own error. Where such a mistake has been made it is not easy to suggest a remedy applicable in every case; but as we are commanded to "lie not one to another," we should deal honestly and in love with the brother whom we have so wronged, and let him know the conviction of our mind, confessing our fault in the case, and if the spirit of Christ rule in us, this will be done in love.

"An evangelical call to the ministry" must be a call to minister or serve the church of Christ; and consequently the subject of such a call is not a dictator or lord over the saints to whom he ministers, but is

the servant of all in the truth for the love of Christ Jesus. Hence it is indispensable that the qualification specified in Titus should be strictly observed, "not self-willed." This is an inseparable accompaniment of heavenly wisdom. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17. This is very distinctly different from that (worldly) knowledge which puffeth up. While the effect of this wisdom is seen in humility, and readiness to yield to the judgment of the brethren in all things where personal opinions or interests alone are involved, it never leads to the sacrificing of any point of truth where the clear record of the scriptures must be discredited. The minister of Christ must never be so pliant as to sacrifice any point of divine truth, for that is not his own; but whatever of his own interests or preferences he may yield to the demands of the brethren, is acceptable service to the Lord whom he serves. Too much importance cannot be attached to this obligation of the ministry, and consequently this qualification cannot be too firmly required in any candidate whose case is under consideration. No natural amiability of temper should be mistaken for this self-denying grace of the spirit of Christ. While the servant of Christ is bold as a lion in contending for the faith once delivered to the saints, and unyielding in maintaining the order and discipline established by divine authority, he must be qualified to endure hardness as a good soldier, and bear all things with the patience of the well-trained ox, in dealing gently with the tender lambs, and enduring "all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—2 Tim. ii. 10. This gentleness will invariably result from the loving interest in the prosperity of the saints to whom he ministers, which must be felt by every one who is of God qualified to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre [or selfish desire for gain either in wealth or honor], but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."—1 Peter v. 2, 3. "An evangelical call to the ministry" certainly requires obedience to this solemn charge; and any one failing to observe these requirements in any particular, while assuming to occupy the place of a minister in the church of Christ, may with reason tremble to hear his awful declaration, "If any man defile the temple of God, him shall God destroy." Well might the apostle ask, in consideration of this deeply serious obligation, "And who is sufficient for these things?"—2 Cor. ii. 16. No man whom God has called, and impressed with the true responsibility of the work, would dare attempt it without the assurance written by the same apostle in the next chapter: "But

our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Inconsiderate personal ambition may urge some presumptuously to aspire to this work without the command of the Lord; but the truly called minister of God will always find his own utter incompetency seriously impeding his progress in the work, and causing him to tremble at every step in view of the serious responsibility involved. "To feed the church of God, which he hath purchased with his own blood," is not a work of little importance, to be attempted for the gratification of aspiring pride; the love of Christ must constrain to the willing service, and then the ample reward is received in the answer of a good conscience toward God, and the joy of witnessing the development of growth in grace on the part of those ministered unto. This may seem to be a small reward to such as seek personal gain or preferment; but to the minister whose call to the work is of God, it is all above all price, and there is nothing which can be compared in value with it. With this incentive he can endure afflictions, do the work of an evangelist or of a pastor, make full proof of his ministry, in the face of persecutions and malicious slanders, feeling, with Paul, that "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24. "An evangelical call to the ministry" will so effectually subdue selfishness as to produce the mind which is here expressed.

In this connection it is appropriate to refer to the diversities of gifts by the same Spirit spoken of by Paul (1 Cor. xii.), in which he says, "The manifestation of the Spirit is given to every man to profit withal." None of these gifts can be justly depreciated. Each is very valuable to the church in its own place and for its own use; so that "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Yet each of these members misplaced in the body would be useless, and deform the body. The hand would be a useless monstrosity placed in the body as an eye; and the feet would be of no service if placed on the neck. So the gifts in the church, if misplaced, lose their usefulness, and deform the symmetry and perfect order which called forth the rapturous admiration of David, "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1. The gifts in the church harmonize so perfectly as to present not merely *union* of materials having no affinity for each other, but *unity*, in which each is inseparable from all the others, and all harmonize in one perfect whole body, with nothing lacking, and with no redundancy.

Solomon says, "A gift is as a pre-

ious stone in the eyes of him that hath it; whithersoever it turneth it prospereth."—Prov. xvii. 8. Or, as rendered in the margin, "a stone of grace," "whithersoever it turneth," not where it is violently turned by the mistaken zeal of those who presume to distort it from the place by grace assigned it. Each gift bestowed upon the church of Christ is essential to the prosperity of the whole body "to profit withal;" but if perverted from its appropriate place, it is thereby distorted, as a member of the natural body disjointed, and its usefulness is thereby impaired. It is not an uncommon thing to see gifts which are "stones of grace" in the place where they belong, and have prospered whithersoever they turned, when transposed to gratify the natural whim "of him that hath it," or the presumptuous meddling of such as imagine they know where they should turn such gifts, instead of prospering, become painfully annoying obstructions to the prosperity of the church, and are unprofitable to those to whom they are given. It should always be the desire of all the church to know whither every gift bestowed upon them in each member turneth, and the prayer of faith will ever be that the Lord would direct its turning to prosperity. It is sure to prosper whithersoever it turneth; but if some presumptuous Uzzah attempt to direct its course as human wisdom would turn it, the consequence is to be expected in death and sorrow. The gift does not prosper, and the church suffers darkness, and the cold stupor of death in a certain degree is experienced. It should never be forgotten that the help of the church is all in the Lord; and when gifts are wanted for our prosperity we are to pray the Lord for them, and not attempt to improve upon his work by transforming such as he has given into such as we may think would be more profitable. Hearing what the Lord will say with submissive obedience, we should wait on him at all times. He knows all our needs, and no good thing will he withhold from them that walk uprightly. The church need never fear that he will fail to bestow every gift which is profitable for her good and the declarative glory of his own name; and no one who has received a spiritual gift from the Lord need fear but that it will turn in the channel where the Lord has ordered for it to prosper. It may be that human reason would not choose that way; but the gift turneth as the Lord directs, and that must be the right way. Whether it leads Joseph into the bondage of Egypt, Daniel into the den of lions, or the three children of faith into the seven times heated furnace, there the Lord commands the blessing, even life forevermore; there the gift prospereth.

As already stated, the Lord works consistently in calling his servants to the ministry of his gospel. It may well be doubted whether the Lord has called one to that work if there is no corresponding impression given to lovers of truth to receive his min-

istry; and it is very injudicious for a church to authorize a member to preach when they are unwilling themselves to receive his ministry. On the other hand, it is presumptuous to allow personal prejudice to influence the action of the church in refusing to recognize a gift which the Lord has bestowed. Proper attention to the order authorized by the apostolic rule will give ample opportunity to the church to judge the gift of every member. All are at liberty to speak freely as their minds are led, only observing the decent order of speaking one at a time, that all things may be done unto edifying. "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets."—1 Cor. xiv. 31, 32. Each member speaking thus freely, all are qualified to judge the gift of each one; and if any gift developed is to edification, it is the privilege and duty of such as are edified or profited to let their judgment be known. It is sometimes suggested that we should be very reticent in this particular, lest by expressing our judgment the speaker should be puffed up with pride in our approval, or too much embarrassed by our adverse judgment. Close examination of the inspired rule giving no such caution, it is evidently only the dictate of human prudence, and as such will fail to improve upon the inspired guidance of the scriptural rule. No dishonesty, either in silent or expressed falsehood, is authorized or permitted by the divine standard. We are forbidden to lie one to another (Col. iii. 9), and this prohibition applies to the willful expression of falsehood by silence, as well as to the utterance of that which is false. Dealing candidly and honestly with each other in love, we shall enjoy mutual confidence, and feel the strength of unity sustaining us together in the truth. The gift of judgment in regard to what is spoken, is as much to profit with all as is the gift of speaking; and the same rule which would authorize the reserving of the judgment to the one to whom it is given, would equally authorize the speaker to retire to some private place and speak where none could hear.

If the speaker is governed by the spirit of Christ, he will be thankful to the hearer who expresses honestly his judgment of his message. If in approval, he is thereby sustained in the truth of his position; if in disapproval, he will be influenced to examine more carefully the subject by the infallible standard; and in either event he is profited. "An evangelical call to the ministry" should produce an honest desire to present nothing but that which will bear the test of scriptural investigation.

Perhaps this manner of discussing the subject may not have touched the particular point desired by our friend Guyton. The subject is too extensive to admit of every point being treated upon in the limits of an article of reasonable length. The specific limitation of his inquiry to "an

evangelical call to the ministry," of course relieved us of the necessity of referring to the financial call to the ministry of antichrist. That is something entirely foreign to the subject proposed, and indeed, outside of the object contemplated in our paper. We might with as much propriety enter upon the discussion of the ritual of Paganism, as to attempt to suggest reformation in the humanly-devised religious systems of modern invention called "christian." But briefly we may say that as they represent their own position, the call to their ministry seems to be the covetous desire excited in the carnal mind of young men, who are led by zeal for fame and wealth to pant for that service.

THE CORRESPONDING MEETING.

It was our privilege to attend the session of this meeting, August 17th to 19th, where the late editor of this paper had but once from its organization failed to be in attendance. In 1847, sickness detaining him, the writer was sent to attend to collecting subscriptions for this paper. Since that date we had not attended that meeting. Saddening memories could not be entirely banished on missing so many loved faces as have been called home during the thirty-four years intervening; but the same everlasting gospel was proclaimed in the same power and demonstration of the Spirit, and though few of the old faces were there to glow with heavenly rapture in the enjoyment of the truth proclaimed, yet a goodly number of witnesses to the truth they have seen and felt, were there assembled. Elders Durand, Staton, Chick, Francis, P. W. Sawin, Rose, Beman and W. L. Beebe were there from the corresponding associations; and Elders Furr, Badger, White and Smoot of the churches composing the meeting. The illness of Elder White during the meeting caused much anxiety, but we are pleased to learn that he is convalescent. The occasion was a season of refreshing, whose memory will long be pleasant to those who were permitted to enjoy it.

INFORMATION WANTED.

For several years we have been sending a package of papers addressed to Spring Hill, Henry Co., Ky., but of late they have been returned to us marked, "No such office in the state." We therefore would be obliged to the following named subscribers, viz., Elder N. A. Humston, Ann E. Campbell, George D. Montfort, Mrs. B. F. Ransdell and J. B. Turner, if they will inform us what is their proper post-office address.

APPOINTMENTS.

If the Lord will, Elder S. H. Durand expects to be with the church at Utica on the fourth Sunday in September, and Elder B. Bundy on the second Sunday in October next.

OBITUARY NOTICES.

DIED—At her home in Anderson City, Anderson Co., Ky., on the 14th of January, 1881, Mrs. Mattie Cook, aged 37 years, 9 months and 10 days. The subject of this notice had been afflicted two or three years; was first taken with hemorrhage of the lungs, and finally terminating in consumption. She was a member of the Presbyterian church, and during her afflictions read several religious papers, but none gave her that comfort and described her own feelings like the SIGNS OF THE TIMES. I had several conversations with her upon the subject of religion, and truly I was much comforted, for she gave such a bright evidence that she had passed from death unto life. I visited her a few days before she died, and she appeared very anxious to talk, but could only then speak in a whisper; but in a short time she seemed to get stronger in her voice, and spoke to me as follows: "If I only could have my Savior close to me all the time, then nothing would trouble me; but I cannot feel that he is close by me all the time. I feel ready and anxious to go, and my desire is that the Lord will give me patience to wait his time. I have followed many friends to the grave, and how sad I have felt to think I too must some day lie in that cold and silent tomb; but now I have no dread of the grave: I have given up all earthly things, to depart and be with Christ; and now should he send me down to woe, it would be but just; yet I should still love him." While talking, she appeared to be lifted far above the vain, transitory things of time, and her mind fixed upon heavenly things; for when her appointed time came she passed away as one going to sleep; for I truly believe that to die, with her, was gain. Our dear sister leaves four brothers and three sisters, also her companion and one child, (a little girl) with many friends, to mourn; but they should not mourn like those who have no hope, for we fully believe their loss is her eternal gain.

ALSO,

DIED—On the 23d of September, 1880, Henry Paxton, aged 7 years, 8 months and 14 days. Little Henry was quite a remarkable child, very sprightly, and was so friendly and pleasant that he was noticed by almost every person with whom he met. He was the son of James E. and Mollie Paxton, in Anderson Co., Ky. His disease was inflammation of the stomach, of which he suffered much until a short time before he died, when he became easy, and passed away from this world of sin to that bright world of glory, as I trust, there to dwell with his Savior forever. He leaves an affectionate father and mother, together with three brothers and three sisters, to mourn; but I would say to those bereft, Weep not, believing that he is now at rest. And now may God overrule his dispensations to the good of those left behind, is my prayer for his name's sake.

Sweet be thy rest, my precious boy;
My arms enfold thee here no more;
Thy bright eyes dim'd, those little hands
Are folded, and thy sufferings o'er.

My home is lonely, darling child;
When darkness falls on earth around,
'Tis then I miss thy presence there;
I look, but O! no Henry's found.

But O! be still, and know 'tis God;
He gave thee to me, darling one,
Only to show how sweet a flower
In brighter, fairer lands might bloom.

Yours, dear brother, in christian love,
A. J. BICKERS.
ANDERSON Co., Ky., July 21, 1881.

Miss Hannah Dryden, entered into rest November 23, 1880. At the time of her death she was 74 years of age; and the greater part of her life she had been not only a professing christian, but a christian in deed and act. She had been a Baptist for nearly fifty-four years, and thought a great deal of attending the services, when able to do so. She belonged to the Old School Baptist church about five miles from Pocomoke City. During her whole life we have never known her to have a single enemy, nor ever heard a word spoken against her. For the last eight years of her life she had suffered more than anyone could tell: yet she seldom ever gave

up to her feelings. As a general thing, she was cheerful and happy. She was only in bed one week before her death. One who did not know her, would have never thought she was so seriously afflicted; they could never have told from her manner. When we would say to her, "O, you must suffer so much," she would always say, "Yes, but the good Lord knows best." And her relatives would often say to each other, "Why does the Father afflict her, who has always lived such a good life?" But it is not for us to question his wisdom. The text that she requested her funeral to be preached from, shows that she looked to her heavenly Father for a great deliverance; for it contains these words, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Like Mary, she had chosen that good part, which was never taken away from her, and which enabled her to bear everything with a cheerful peace that we could not understand; and when death came she felt no fear. She said we should not grieve; she was perfectly willing to go, to be out of all pain. We fear that we shall never see her like again. She always talked of heaven, and the hope she had, as though it was something she knew to be a certainty. How often she would ask us to sing for her, and then join in herself, even in her last years, and her face would become radiant with joy, especially as we would sing her two favorites, "How firm a foundation, ye saints of the Lord," &c., and, "I will sing you a song of that beautiful land," &c.

HANNAH DRYDEN.

DEAR BRETHREN:—Again it becomes my duty, by the request of the bereaved family, to forward you, for publication in the SIGNS OF THE TIMES, a notice of the death of another aged member of the First Hopewell church. Brother Albert S. Leigh, of Ringoes, N. J., departed this life Aug. 14, 1881, aged 83 years, 10 months and 4 days. Our dear and venerable brother suffered very much, and lingered a long time, his death being caused by a cancer on the left side of his face; and, although he lingered so long, not a murmuring word escaped his lips. He died at the residence of his daughter, Mrs. Mary M. Pittenger; and all that loving and affectionate children, a faithful physician and kind friends could do, to alleviate his sufferings and make him comfortable, was done.

The subject of this notice had been a member of the First Baptist church of Hopewell fifty four years, and during that long period of time he remained inflexibly firm in the principles of gospel truth; and the cunning craftiness of carnal teachers was soon detected by him, and he raised the note of warning immediately; for he could not tolerate anything that had a tendency to detract, in the least degree, from the honor, glory and majesty of the precious Redeemer. In all matters pertaining to the order and discipline of the church he counseled firmness, but moderation; he was kind and forbearing to the erring, mild and forgiving to the weak, and gentle in his carriage toward all the members of the church. In the death of brother Leigh, not only his dear family and the church, but community at large, has lost a just, true and tried friend. Our dear brother, a short time before his death, raised his hand, and pointing upward, exclaimed, "rest, home, heaven, Jesus," which showed clearly that for him to die was gain. He has left ten children, (his wife having died a number of years before) three sons and seven daughters, and quite a number of grandchildren, one brother and one sister, as well as a large circle of intimate and strong friends, and the church of which he had been so long a loved and worthy member, to mourn the loss of a worthy man, who has been called away from all the cares and sorrows of this life to his home in heaven. He was buried the 17th inst. and his funeral was very numerously attended, and the following declarations of scripture were used as a text on the occasion: "All that the Father giveth me shall come to me; and him that cometh to 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 which he hath given me I should lose nothing, but should raise it up again at the last day." May our God sanctify the dispensation to the good of the afflicted family, and to us, as a church; and to his holy and reverend name be all the praise and glory now and ever. Amen.

WILLIAM J. PURINGTON.
HOPEWELL, N. J., Aug. 20, 1881.

DIED—In Sanford, Maine, July 15, 1881, Mr. Jonathan Tibbets, aged 82 years and 5 months. One year ago last January his wife died, and since then he has been very lonely, and most of the time felt very feeble in body, but was well cared for by one of his daughters that he lived with. He was confined to his bed but a few days before he died, and had a gentle dismissal from this to the eternal world. He has left six children with other relatives to mourn. I preached at his funeral in the meeting house in Sanford village, to a large number of people. He never made an open profession of religion, but was an Old School Baptist in belief.

ALSO,

DIED—In Acton, July 16, 1881, Mr. Henry Grant, aged 69 years, 6 months and 27 days. His wife died quite a number of years ago, but his only son was married, and lived on the farm with him, so that he has been well cared for. He through life has been a hard worker on the farm. It is thought that no one in this section has done more hard work than he. And when his friends and relatives went to make him a visit, he was one of the most free men to care for them that ever lived, so that he will be much missed. He was confined to his bed but a short time before he died, but his sufferings were severe. But he is through with his hard labor on the farm, and is beyond suffering, and we hope he is at rest. He has left four children with many other relatives to mourn. I preached at his funeral to a large number of people.

WM. QUINT.

NORTH BERWICK, MAINE.

DIED—At his residence in Middletown, Delaware Co., N. Y., April 13, 1881, Wm. E. Hull, of inflammation of the bowels. He attended meeting on Sunday, being well as usual. On Monday night he was taken sick, and died the 13th. He was born May 18, 1820, and was married Dec. 22, 1846, to Electa, daughter of the late Ziba Sanford. He was baptized in the fellowship of the Middletown church, by the writer of this notice, in 1862. He was a worthy member of the church, and filled his place to the satisfaction of all the members. He served the church as deacon up to the time of his death. His house was a home for his brethren and sisters. He was a kind husband, a worthy member and a good neighbor. He is missed very much, both by the church and the neighborhood. He leaves one brother and one sister, and two sons, with the bereaved widow, our dear sister, together with sorrowing friends, to mourn their loss; but we trust they sorrow not as they that have no hope; for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him. I was called to preach on the occasion to the sorrowing friends and congregation, which was solemn and impressive. May the Lord, who has given and taken away, sustain our dear sister in her lonesome and disconsolate state, and grant to reconcile each of them to the dispensation of his holy providence, for his name's sake. Amen.

ISAAC HEWITT.

HALCOTTVILLE, N. Y., July 19, 1881.

DIED—In Lexington, Ky., June 18, 1881, Mrs. Eliza Barnett, in her 101st year. Her maiden name was Thrift. She was born in Fairfax County, Va., Oct. 20, 1780, was married to Joseph Barnett in 1800, and was baptized at the Occoquan Church the same year, so she has been a Baptist about eighty-one years. She moved to Lexington, Ky., about the year 1808, or 1810, and put her letter with the church at Bryans, in July, 1819, and was a member there at the time of her death. In some respects she was a remarkable woman, especially in devotion to her church. I have known her, when ninety-five years old, walk a mile to meeting, through snow one foot

deep. She retained her mental faculties to a wonderful degree, until about three years ago. She fell down a flight of steps, which came near killing her, after which her mind failed, and had been almost deranged for some months. A few days before her death, entire consciousness returned to her, and she repeated the following lines to her devoted daughter:

"Of rest I hear, of rest I seek,
But rest I cannot find;
O how laborious is my work!
Earth hath no rest for me."

Then she spoke freely of the trouble she had had, but it was all gone, and not a doubt of her acceptance in the Lord crossed her mind. That was enough. Soon after this she was paralyzed, and never spoke again.

Brother J. Taylor Moore preached at her funeral. She leaves a daughter and a son, and quite a number of grandchildren, and a large circle of friends, who mourn their loss.

JAMES DUDLEY.

DEAR BRETHREN BEEBE:—By request I send for publication in the SIGNS the notice of the death (at her residence near Landmark, Fauquier County, Va.) of **Mrs. Permelia C. Elgin**, relict of the late Gustavus L. Elgin, aged 56 years, 3 months and 14 days. The subject of this notice was not a member of the visible church, but gave evidence that she had been taught of the Lord. She had been in quite feeble health for some time prior to her death, but whenever her health would admit of it she would always be out at our meetings; and how often have I heard her speak of how she enjoyed the excellent preaching. She seemed to enjoy talking upon that subject, but like the timid one that she was, whenever approached in regard to her own experience, was always backward to answer. I am told that a short while before she died, (perhaps the day before) while suffering from that dreadful disease from which she died, (consumption) she prayed to be taken from her suffering, but at the same time prayed to be reconciled to the will of God, saying that the Lord had been her Friend and she did not know it. How sweet to reflect that he who is his people's Friend in this life, does not forsake them in the hour of death, but manifests his love unto them more abundantly, so to speak, so that when the veil is being removed, and faith changed into sight, with what assurance they can look upon him and claim him as their Friend. Mrs. Elgin was one whose example in this life was well worthy of emulation, and like one who has lived a correct and upright life, has gone down to the grave beloved and honored by all who knew her. She leaves one brother, one sister, three children, and grandchildren, to mourn their loss, but not as those without hope; for we firmly believe that for her to die was gain. May the God of all grace sanctify this bereavement to the good of the dear children, and if in accordance with his will, lead them to that Rock which is higher than they.

Your brother in hope,

G. G. GALLEHER.

HICKORY GROVE, Va., Aug. 4, 1881.

DEAR BROTHER BEEBE:—I have been requested by sister Martha Boyd to write the obituary of her dear husband, brother **Andrew Boyd**, of Sharpsburgh, Bath Co., Ky., who died on the last day of June, which was his birth day, being 81 years of age on that day. Brother Boyd had been a member of Bald Eagle church for several years, but had been denied the privilege of attending the church as often as he desired, in consequence of his affliction, which was a cancer on his face, from which he has been one of the most patient sufferers I ever met with. I was at his house not many months before his death, and though he was suffering greatly, not a murmur came from him; but he talked to me a great deal about the great blessings that were continually being bestowed by the allwise God. His home was a home for the Baptists, and he was ever ready and liberal to help brethren in the ministry on their way. But he is gone, and we feel confident that our loss is his eternal gain. His suffering is ended, his trials are over, and now before the great King of

kings he will forever dwell in that court where sorrow, pain and sickness can never enter. May the Lord comfort the bereaved, is the prayer of your brother in hope of life eternal,

J. TAYLOR MOORE.

GEORGETOWN, July 28, 1881.

DIED—August 18, at her father's residence, in Duart, Ontario, after suffering one week with acute dyspepsia and vomiting, **Phebe Louisa**, infant child of James C. and P. L. Macdonald, and granddaughter of Elder W. L. Beebe, aged just one year.

This little bud of beauty and promise had remained with her loving parents and family just long enough to become most closely entwined in our affections, when she was taken away. No words can soothe the bleeding hearts of the bereft parents. May the same loving Lord whose hand has afflicted them administer the balm of heavenly comfort, and by his mighty grace enable them to bow submissively under their bereavement, feeling that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

For one brief year the blessing beamed
To cheer earth's weary way;
Then God recalled the boon he lent,
To his own heavenly day.

Let not one rebel thought arise
Against his gracious hand;
Our darling with the saints on high
Rests in Immanuel's land.

DIED—At her residence in North Moreland, Pa., **Mrs. Joseph Penney**, in the 79th year of her age. Her maiden name was Mary Lane, and was the only surviving member of that family. She was left a widow nearly six years ago. She was baptized, and joined the Old School Baptist church, and remained firm in the faith up to the time of her death. She esteemed the SIGNS OF THE TIMES very highly, and was a constant reader of them for over thirty years. Her illness was of short duration, when her spirit wended its happy flight to the blessed realms beyond the skies. She leaves only one son and daughter to mourn their loss. Peacefully and calmly slumber on, dear mother. In that perfect rest we shall meet by-and-by, where there are no contentions, no hardships or trials to endure, but all is love, joy, happiness and complete rest. And may we be enabled to bow in humble submission to the will of him who doeth all things well.

MRS. M. C. PENNEY.

David Baker died near Ben Franklin, Delta Co., Texas, May 30, 1881. He was born in Rutherford Co., Tenn., August 17, 1806, and was married to Susan Rushen in 1828, with whom he lived until his death. He was baptized into the Primitive Baptist Church in 1847, and moved to Leneer Co., Texas, in the fall of 1854, and was a member of the Little Vine Church at the time of his death. He leaves a wife and ten children with a host of friends to mourn their loss. His funeral will be preached near Ben Franklin, Dalton Co., Texas, on the third Sunday in July, 1881, at 11 o'clock a. m.

I. R. BAKER.

BEN FRANKLIN, Texas, July 10, 1881.

DIED.—At El Dorado Landing, Ark., June 17th, 1880, of cholera infantum, after an illness of eleven days, little **Rachel Elizabeth Staples**, daughter of J. D. and Amanda C. Staples. When called to meet mother and sister, and dwell with her dear Redeemer in that golden city, she was six years, eleven months and twenty-one days old. Her little sweet voice was often heard to say, "Pa, let's go home."

JOHN D. STAPLES.

DEAR BROTHER BEEBE:—My mother, **Mrs. Mary Dance**, consort of J. G. Dance, died this morning, after a short illness. You can make mention of it in the SIGNS, as she was so well known among the Baptists. I will send you a more extended obituary at another time,

Yours in sorrow,

MILTON DANCE.

LONG GREEN, Md., Aug. 24, 1881.

ASSOCIATIONAL.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri has appointed to hold its next annual session with the Unity Church, Platte County, Mo., to begin on Friday before the first Saturday in October, 1881, (Sept. 30th) and continue three days.

Those coming from a distance by railway can stop at either of the following places, where it is intended they shall find accommodation, viz: at Waldron, or Beverly, or Weston, on the Kansas City, St. Joseph & Council Bluffs R. R., between Kansas City and St. Joseph; at Platte City or New Market, on the Chicago, Rock Island & Pacific R. R. Those coming by way of Leavenworth or Atchison can come on the Rock Island Road, Friday morning. All coming from other directions or by other routes should come on Thursday, (29th). If any should come by trains not met by the brethren, they will inquire as follows: at Waldron, for John W. Smith; at Beverly, for Dabney Bowen; at Weston, for John J. Arnold; at New Market, for W. A. Lowe; at Platte City, for E. S. Chinn. Strangers coming by private conveyance can also, in addition to the foregoing, inquire, those from the north-west, for Elder P. J. Burruss, and those from the north and east, for brother Edward Smith, near the place of meeting.

R. M. THOMAS.

THE Indian Creek Regular Old School Baptist Association will be held with the Valley Church, at Waynesville, Warren County, Ohio, commencing on Friday before the third Sunday in September, 1881, at 10 o'clock a. m., and continue the two following days. The meeting on Friday will be in the meeting house in the village, and the other two days in the grove, the weather being favorable. We extend a cordial invitation to our brethren and sisters, and friends of our faith and order, and to the brethren in the ministry a special invitation, to meet with us at that time.

Those coming by public conveyance from the south and south-west will come to Cincinnati and there take the Little Miami Rail Road and come up to Corwin Station. Those coming from the west can come to Xenia and there take the Little Miami Road and come down to Corwin. Those coming from the north-east can come by way of Xenia or Morrow and take the Little Miami Rail Road to Corwin, where they will be met on Thursday evening by the brethren and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Big Spring Association will convene on Friday before the third Sunday in September, at 10 o'clock a. m., at the Big Spring Church, which is now held in Janesville, Coles Co., Ill.

Brethren coming from any direction will get off at Janesville, where the meeting will be held, on the P. D. & E. R. R. The passenger train arrives at Janesville going north at 12 o'clock, and going south at 1 p. m. We cordially invite our ministering brethren, and as many others as can, to attend.

By order of the church,

ISAAC TAYLOR.

THE Mad River Predestinarian Baptist Association will meet, the Lord willing, at the Sugar Creek Church, Putnam Co., Ohio, on Friday before the second Sunday in September, 1881.

Those coming from the north and east will stop at Columbus Grove on the D. & M. R. R. Those from the south and west will stop at Delphos on the P. F. & C. R. R., where they will be met and cared for.

J. G. FORD, Clerk.

THE Marietta Old School, Primitive Baptist Association will be held, the Lord willing, with the church at Mt. Zion, in the town of Acworth, on the Western and Atlantic R. R., 30 miles north of Atlanta, commencing on Saturday before the first Sunday in October, 1881. We give a general invitation to the brethren of our faith and practice, especially to the ministering brethren.

ISAAC N. MOON, Clerk.

THE Tallahatchie Association of Primitive Baptists will be held with the church at Bethesda, commencing on Friday before the third Sunday in September, 1881, and continue the three following days. Eight miles west of Senatobia, Tate Co., Miss.

Our brethren, especially ministers, are solicited to attend. Conveyance will be at Senatobia on Thursday evening for those wanting it.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Sandy Creek Association will meet on Friday before the second Sunday in September, at Hope, in La Salle County, Illinois, 4 miles south-west of Tonica and 5 miles north-west of Lostant, on the Illinois Central Rail Road.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met and conveyed to the meeting. A cordial invitation is extended for brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

THE First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

THE 116th session of the Kebukee Association, convening on Saturday before the first Sunday in October, 1881, will be held with the church at Smithwick's Creek, about ten miles south from Williamston, N. C. Williamston can be reached by lines of public travel from Norfolk, Va., by those from the north; those from the south can come by rail to Tarboro.

A general invitation to brethren is extended.

JOS. D. BIGGS, Clerk.

THE Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

THE Ocmulgee Baptist Association is appointed to be held with the church at Crooked Creek, Putnam Co., Ga., seven miles south east of Eatonton, commencing on Saturday before the second Sunday in September, 1881.

D. L. HITCHCOCK, Mod.

D. G. MCCOWEN, Clerk.

THE Salem Old School Baptist Association is appointed to be held with the church at Coatsburg, Adams Co., Illinois, to commence on Saturday before the third Sunday in September, 1881.

Cannot Elders W. A. Thompson, J. H. Myers, Smith Ketchum and W. J. Wheeler attend?

W. I. TUCKER, Clerk.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Arm of the Bear Creek Church, at Bluff City, 2 1/2 miles east of Vandalia, Fayette Co., Ill., on

Saturday before the fourth Sunday in September, 1881, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terra Haute R. R. to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,
E. SMITH, Clerk.

YEARLY MEETINGS.

At Cow Marsh, the fourth Sunday in September, commencing on Saturday at 2 p. m. and at 10 a. m. Sunday and Monday. Those coming by rail to this latter meeting will come Saturday morning to Woodside.

E. RITTENHOUSE, Pastor.

The Old School Baptist Church of Fairfield will hold a meeting at their meeting house in Fairfield, Michigan, to commence on Friday, September 23, 1881, and continue three days. All of our faith and order wishing to attend are cordially invited, especially ministering brethren.

By order of the church,
CHARLES LIVESAY, Clerk.

The Old School Baptist Church of Columbia, Jackson Co., Michigan, will hold their yearly meeting at their meeting house, one-half mile north of Woodstock station, on the Detroit & Hillsdale Road. All coming from the south and east had better come to Napoleon; also those from the north and west to the same place, on the branch that goes to Jackson, from the Lenawee Junction. Our meeting will commence on Friday before the first Sunday in October. We expect Elders Seitz, Cole and Tussing to attend.

WM. S. CARPENTER, Clerk.

Our yearly meeting at Rock Springs, Lancaster Co., Pa., is to commence on Saturday before the third Sunday in September, at 10 o'clock a. m., and continue two days.

Brethren and friends coming by railroad will be met at Rowlandville, Cecil Co., Md., on Friday forenoon. Those coming from Philadelphia will come on the Baltimore Central Road to Rowlandville; from Baltimore, on the Philadelphia, Wilmington & Baltimore R. R., to Perryville, where they will change cars for Rowlandville. The morning trains from both places arrive nearly at the same time. Those coming from Wilmington, Elkton, or other places on that route, will be met at the same place in the evening.

A cordial invitation is extended to brethren and friends. We hope our brethren in the ministry will not forget us.

GEORGE JENKINS.

A yearly meeting will be held with the Andes Old School Baptist Church, at Union Grove, N. Y., on the third Saturday and Sunday in September, (17th & 18th) 1881. All brethren and friends of our faith and order, especially ministering brethren, are cordially invited to meet with us.

JAMES A. HUNTLEY, Clerk.

A yearly meeting will be held with the O. S. Baptist Church in Otego, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (12th & 13) 1881. A general invitation is extended to all lovers of the truth. Those coming by rail will be met at the depot on Tuesday, on the arrival of the trains from east and west, and conveyed to places of entertainment.

G. M. FRENCH.

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For particulars address

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., OCTOBER 1, 1881.

NO. 19.

CORRESPONDENCE.

PUSHMATAHA, Ala., August 4, 1881.

B. L. BEEBE—DEAR BROTHER IN CHRIST:—For some time I have been impressed to give a brief sketch of my life; also how, as I humbly trust, the Lord brought me to a knowledge of the truth, delivered me from sin and saved me by his grace, my troubles among the Missionaries, and how the Lord by his mighty hand has led me to the people that "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." I was born in Butler Co., Ala., in 1849, and after marrying, came to Choctaw, in 1874, where I am now living. At my earliest recollection my father was a member of the Primitive Baptist Church. After leaving this country he no more lived within reach of a church during his life, but was strong in the faith at death. Mother never united with any church. She was a Baptist in faith, except close communion. When quite young the thought of death gave me trouble, but at a more mature age this to some extent was banished. I then thought at some future day I would get religion. I thought religion consisted in not using any bad words, nor engaging in worldly pleasures. This I thought I would do when so old that I cared nothing for them. In the year 1866, unsought for by me, I became very much concerned about my soul's salvation. I now set out to get religion, but did not think it would take long. My understanding was that a few earnest prayers would satisfy God for the sins committed, and the leaving off of some bad habits, to prove to him that I was in earnest, was all; but alas for that! All that I ever did came up before me, and looked much worse than I thought; and in place of getting better, I seemed to get worse. So after awhile I quit trying to get religion, and was more wicked than before, or it seemed so to me. For some time I had but little trouble, and thought I would have no more. At a time unexpected to me my former troubles would suddenly return with more force than ever. I had read some in the bible, but did not during two or three years attend any meetings. When I did, the ministers would tell sinners what to do, and how to do it, in order to get religion, and that upon this the destiny of their souls depended, making the christian's work the sinner's. That suited me very well, being what I believed, not knowing that christians only could do this, (nor did the minister, I fear). Invitations were given for all to come up and be prayed for.

This I thought to be very essential, and would always avail myself of the opportunity among all sects that I was with. I had but little confidence in my own prayers, for all seemed to be better than myself. But all this availed me nothing. Then I would ask myself why I did not get religion after doing just what preachers told me that if I would do all would be well. I could not account for this, and often thought that I was too great a sinner. Sometimes I would think that God was not true to his promise; or, what the preachers told was not so. That was it. A good way to make Deists. If it was possible they would deceive the very elect. Under such disappointments I would go away not caring much what I did. For some time I would go on in this way, until God's chastening rod would be laid heavily upon me for blaspheming his holy name. Often have I suffered sore afflictions in this way. My troubles in those afflictions I cannot tell, but I was satisfied it was for my sinfulness that I was punished; for my mind was upon that and nothing else, especially the thoughts that I had that God was not true to his promise. While suffering once with diphtheria, all had been done that could be done. Physicians had been called, but could not be had that night, and by morning I could not speak so as to be understood at any distance. My wife gave me something, but I could not swallow it. She asked me to pray, but I made no answer. My thoughts were, I have tried to pray many times, but all without effect. I expected to appear in a very short time in his presence unprepared, but God in his mercy saw fit to spare me longer. This was in the year 1875. In May, 1876, while on the bed of affliction, it pleased God to reveal his Son Jesus Christ in me, and I could understand why I could not satisfy God for my sins. If I could have done so, all others could have done the same, and Christ was dead in vain. How amazingly strange, to hear people who profess to have an experience, telling poor sinners how to save themselves, or help God to save them! He needs no help. I was taught, as I humbly trust, that God saves sinners according to his will, and not man's; and that he saves them for what Christ has done, and not for what I or any one else can do. "But according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." "No man cometh unto the Father but by me." "Other sheep I have which are not of this fold; them

also I must bring." "All that the Father giveth unto me shall come." "He that cometh to me I will in no wise cast out." "There shall be no fold and one Shepherd." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I was now willing to be baptized. On the first Sunday in June I was baptized, and thought my troubles were all over. I had read the bible a good deal by this time, so I thought I could show my own people that they were wrong; but when I had undertaken it, I found that I could do for them what the minister could do for me, simply nothing. But I did not continue as they do, for they are yet trying to help God regenerate souls, and claim that they do it, too; but I do not believe a word of it. But to my sorrow I found plenty of Methodists in the Baptist denomination that I belonged to, who opposed the doctrine I believed as much as any other Methodists did. They would tell me that was Hard-Shell doctrine, and it would not do to advocate that. When reference was made to the bible and articles of faith, they would say, That is all right; we believe in the doctrine of election, but we do not believe it like you do. We believe that if a man will believe, then he is one of the elect, and not before. Others said that Christ was the elect, and him only. The third party said that the apostles were the elect, and all the scriptures that spoke of the elect referred to them. I soon found out that one-twentieth of them did not believe it. At this time I knew but little of the unscriptural institutions for the purpose of gathering money. I had been impressed for some time with the thought of preaching, though I did not wish this known. After being with them some time I was asked if I did not feel impressed to preach, which I could not deny. Soon after this I was liberated to preach, and was also ordained in a short time afterwards, and served two churches. I was soon called to the care of four churches, and would have protracted meetings. They often called me a Hard-Shell; but I did not care for that, as I had great love for them, though at this time I had never heard but one preach since quite small. The association to which I belonged at that time was not engaged in the missionary operations. While there were many who opposed the doctrine, many believed it. But the hired servants of the Board began to come around. Their office, or their calling, seemed to be that of the publican, gathering tax for their

masters, the State Board. This I did not appreciate much, but many followed their pernicious ways, by reason of whom the way of truth was evil spoken of. The ablest minister in the association readily espoused their cause and plans, and my hard doctrine and opposition to the money operations were very unpopular. At this time I was in considerable trouble, for I saw that if I did not believe in it, neither preach it nor cooperate with it, I was bound to fellowship it. I could now account for the Arminian doctrine that was so common among them. Those unscriptural institutions naturally called for unscriptural doctrine to support them. Formerly I had thought the Missionary and Primitive Baptists were both the church of Christ, but if I had been convenient to a Primitive Church I would have offered myself to them. I often spoke of going to where they were, but remained, thinking times would get better. As I became more acquainted with their actions, the more dissatisfied did I become. I was willing to leave them if I ever had an opportunity. After moving to this part of the country I soon visited the Primitive Church, and found them to be bible Baptists. They preached what they professed to believe, and seemed to enjoy that peace, unity and humility that belong to God's people, every one esteeming others better than themselves. So on Friday before the fourth Sunday in July I offered myself to them, and after stating my experience, and reasons for leaving the Missionaries, I was received, and baptized with five others on Saturday. The church having often heard me advocate the doctrine that I believed, and being satisfied, called for my ordination. Elders N. L. Pace and W. J. McGee were present, and asked me to preach, which I did, in my weak manner, from the articles of faith; after which the council expressed their satisfaction, and proceeded. Prayer by Elder N. L. Pace. Charge by Elder W. J. McGee.

When I think of the speculation that is going on among the Missionaries, and know that I do not have to fellowship it, I feel greatly relieved. I think I now belong to a people saved by the Lord, and not by men or money. There are many who, if it was not for the pride of their hearts and rebaptism, as it is called, would not fellowship those things. If they could see the importance of belonging to the church of Christ, instead of that of Andrew Fuller, which is not as old by one hundred years as John Wesley's society, they would

not consider it rebaptism. If it is pride which tells them that the Primitive Baptists are despised by all, Jesus said, "Ye shall be hated of all men for my name's sake." "Blessed are ye when men shall say all manner of evil against you falsely for my name's sake." "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." If it is because they are few in number, read the words of Jesus: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." "Many are called, but few are chosen." If because they are poor, read the law: The poor hath God chosen, rich in his kingdom. How hardly shall a rich man enter the kingdom of heaven? Woe unto you when all men speak well of you.

G. D. TAYLOR.

OCCOQUAN, Va., April 27, 1881.

DEAR BROTHER BEEBE:—I have been solicited by several of the dear children of God to write my experience. I have often thought I would like to write something for our precious paper, but from a sense of my weakness I have deferred it from time to time until now. Trusting to the Lord to guide my pen, I will make the attempt in giving you a sketch of my travels since the Lord brought me to know him as my Savior and my Redeemer. May I ever give testimony in my Master's cause, in the salvation of his people. We are commanded by the scriptures to be ready always to give an answer to every man that asketh us a reason of the hope that is in us with fear and trembling.

As far back as I can well remember I was afraid death would call me before I was prepared to meet the summons, for I believed there were certain duties I had to do to help prepare myself. I would read so many chapters in the bible every Sunday, and repeat my prayers every night, to quiet my conscience, all the time trying to serve two masters. When reading the bible my eyes would fasten on these words, "Believe, and be baptized, and thou shalt be saved;" and I thought that was very easy to perform. The question would arise, Did I not believe that Jesus Christ was the Son of God? My answer was, Yes. I thought I was all right, crying peace where there is no peace. This is the faith which James tells us is the faith of devils. Historical faith is very opposite to that precious faith which is the gift of God. I was then in nature's darkness. The question had never been personally applied to me by my Savior, "What think ye of Christ?" It is not what others think, but we have to know for ourselves on whom we believe; others being healed does not heal us. The precious blood of the Savior had not yet been applied in the forgiveness of my sins. My parents both believed fully in the doctrine of grace, in a finished salvation, and for many years attended the preaching of Robert Hawker.

My father died when I was only four years old, and left my mother with fifteen children. In the year 1823, in the beautiful month of October, when I had arrived at the age of seventeen, and was participating cheerfully in the gaieties and pleasures of the world, surrounded by all luxuries and bounties and a happy home, filled with all the choice things of this life to make the man of the world completely happy, as suddenly as a flash of lightning the chastening hand of the Lord was laid upon me. My mother, not two hundred yards from her house, under a nervous excitement, jumped from her carriage and was killed instantly. It would be useless to try to describe the distress and agony we suffered. I was under medical care for some weeks. My cry was continually to the Lord to give me a new heart, and show me his salvation. The words that followed me were, "Little children, keep yourselves from idols." "I am a jealous God; thou shalt serve no other god." They were words deeply engraven on my heart. When the Lord declared, "He that loveth father and mother more than me, is not worthy of me," I can say that I saw myself vile, and felt the law of sin, and was no more deserving the exceeding riches of his grace than Judas, or any other of the apostate spirits in darkness who daily blaspheme the God of heaven. I could now see that I had, all my life been serving the god of this world, and my heart was set on earthly objects. I could now exclaim, with David, It was good for me to be afflicted. The Lord tells his children, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." "As many as I love, I rebuke and chasten." "Blessed are they that mourn, for they shall be comforted." I felt I was being fed with "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I had no longer any use for conditional salvation, and truly pitied all who trusted in a salvation that never could save them. How true the words, "No chastening for the present seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness." While mourning over my sad, deplorable condition, sipping a little of the sweet with the bitter, praying earnestly for resignation to the Lord's most holy will, I opened my bible, which I had during my trouble kept as my pocket companion, when a most beautiful light shone on its pages; and it appeared a new book. I saw things written therein that I had never seen before, although I had often read them. Every promise was speaking to me, and I claimed them as my own. My soul was filled with joy and peace, a peace that passed all understanding, and my mouth was filled with blessings and praise unto him who had washed away my sins in the blood of the Lamb. It was the voice of my Beloved that said, "Yea, I have loved thee with an everlasting love;

therefore with loving-kindness have I drawn thee." I felt the Lord my Redeemer was with me, and had promised never to leave me nor forsake me, and there was none able to pluck me out of my heavenly Father's hand. For the Lord saith, When I passed by thee, and looked upon thee, my time was a time of love. I spread my skirt over thee, and covered thy nakedness, and entered into a covenant with thee, and thou became mine. I could now join in the lines of the poet,

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

The Lord will make his people willing in the day of his power. O may I lie at my Master's feet, and know no will but his. Who doeth according to his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand.

What poor, short-sighted, mistrustful creatures we are, so anxious to have our own way. We are aware that it does not do for parents to let their children have sharp-edged tools to handle, lest they should cut their fingers. I experienced the truth of this during the war. If the Lord had not in a most mysterious manner upset the plans which I had made, and was anxious to carry out, I never should have reached my home alive. I was much exposed to danger during the war, but the Lord preserved me most wonderfully. The Lord was at the helm, making crooked things straight and rough places smooth. I can truly say, I have been in perils often by land and by water, imprisoned by false witnesses, and my life sought after; but the Lord has made a way of escape for me out of all the snares of my enemies, and that sweet promise has upheld me, "I am with thee." It is over fifty years since I first knew the Lord as my Savior and my Redeemer. What love filled my soul when I was brought to the foot of the cross, and there beheld my Savior suffering, agonizing, even sweating as it were great drops of blood, and dying for such worms of the dust as I feel myself to be. Unworthy; altogether unworthy. Not a thought but evil is mixed with it. What I would, I do not; and what I would not, that I do.

I was now brought into the school of Christ, to learn of him whose yoke is easy and his burden light.

"The bud may have a bitter taste,
But sweet will be the flower."

How truly the fulfillment of this was made manifest in the death of my mother, whom the Lord had taken to reign with him in glory. The Lord most graciously sanctified the event to seven of her children, and brought them out of nature's darkness into his marvelous light, and manifested them as objects of his love, one being called to be a Baptist preacher. I have often thought of my mother's death, and what great things were then accomplished, more than had been during her whole life. The house of mourning had become the house of feasting. We view our

loved one as having entered into the presence of the Lord, where there is fullness of joy and pleasures forevermore. We were a happy band, who met daily with our bibles, searching the scriptures, and talking of the things of the kingdom of God. The bud that was so bitter, O how sweet the flower. Christ was the one altogether lovely, the chiefest among ten thousand, who had brought me into his banqueting house, and spread his banner of love over me. We might well exclaim, Our hearts burn within us while he talks to us by the way!

After I received a hope I attended the preaching of Mr. Carn, who was one of the clergymen of the Church of England, but did not stay long with them after his conversion. He had a chapel built, where he preached the doctrine of grace as fully as the Primitive Baptists. I differed with him only on the mode of baptism. He was very clear on the old dispensation, and was firm in believing that the whole Mosaic edifice was obliterated, and superceded by the gospel, and that we are now come to Mount Zion, the city of God, &c. Previous to my mother's death I was engaged to be married to a gentleman who was then studying to be a clergyman, and when he finished his studies the bishop was to ordain him to preach. My mind was considerably perplexed, for I felt it was impossible for me to listen to preaching that was so opposite to my belief, and I prayed to the Lord to direct me. We talked the affair over, and on finding I was so opposed to his being ordained, he abandoned it entirely. No other situation just then offering, and having some friends coming out to this country, we concluded to join them. We left England in September, 1832, and arrived in New York in October, and thence to Ballston Spa, where we remained twelve years. We made one visit to England during the twelve years, and on leaving Ballston Spa we came to Alexandria, where my husband contracted the chills. We were recommended to come here for his health, but it pleased the Lord to spare him only a short time, and in 1852 he died. In 1844 he experienced a hope, and died quite resigned to the will of the Lord. He was a devoted father and husband. I never knew the Primitive Baptists till I came to Virginia. My nearest neighbors were Baptists, and it was through them that I became acquainted with the Primitive Baptists. On hearing them preach I felt sure they were the people I had been so long in search of, and it was the only preaching to which I could say amen. The more I became acquainted with them the better I loved them. I love them more than all people, and believe they are the only true church of God. I believe many of God's dear children are scattered among the many so-named churches, and at the appointed time the Lord will deliver them from their enemies. I went before the Quantico Church on Saturday before the second Sunday in August, and attempted to speak of my hope in Christ. I said but little, but was

received, and baptized the next day by brother Robert C. Leachman. My membership has since been transferred to the Occoquan Church. In conclusion, dear brother Beebe, I must say that if I am saved, I am a sinner saved by grace. Not unto us, not unto us, but unto thy name be all honor and glory.

I will close my letter, and leave you to publish what I have written or lay it aside, as your better judgment may direct.

A sister in the bonds of the gospel,
M. F. L. HOLLAND.

NEW YORK CITY.

DEAR BRETHREN BEEBE:—I have for some time felt a desire to tell the dear children of God some of my travels in this wilderness for sixty-two years. I feel my inability and unfitness for the task; but as the dear Lord will enable me by his spirit I will grant the request of my kindred in Christ.

At the early age of seven years I was taught, I hope by the Spirit, my sinful state before God. I went with a lady to hear a sermon preached. It was at a private house, and I sat on a stool at her feet. When the hymn was given out I was so overcome that I sobbed aloud, for which she shook me, and when we returned home she chastised me for my naughty temper. With sobs I told her it was not my temper, but that my sins were so great that I never should see Jesus. From this time I began to prepare myself to appear before God. I knew he was holy, therefore there must be something done; and not knowing any other way, I tried to establish a righteousness of my own, at which I labored with all my might, and thought I succeeded very well. About this time Rowland Hill came to visit at our house, and he declared I was a good little girl, which puffed me up with pride and self-righteousness. On one occasion I hid myself in the gallery to witness the Lord's supper, and how my heart yearned to be one of God's people. How beautiful they appeared as they sat partaking of his body, and it seemed as though Jesus himself presided at the table. The scene will never be erased from my memory. At the age of eleven I was stricken down with a fever, which to all appearances ended my days. I lay two nights and three days in what seemed the embrace of death, and I was prepared for burial, but at the end of that time I was restored to consciousness. Surely how wonderful are the ways of the Lord; they are past finding out. At the age of fourteen I came to America, and the parting blessing of my grandmother I shall never forget. She said, "May the God of Israel bless you, and may we meet in heaven." And I replied, "We shall, grandmother." But O how this came to me in after years as a reproof. If I joined with the young people in mirth for a little while, the question would come with such guilt, Is this the way to meet your grandmother in heaven? Some time after I came to America I attended a protracted

meeting, hoping I should find peace for my troubled soul; but I found there was no peace for the wicked, and all I could do was to weep. At the close of the sermon the minister came and told me to come to the anxious bench, but I refused. They told me the spirit of God was striving with me, and if I did not close in with the offers of mercy the Spirit would leave me, and I should sink to hell. One of the so-called ministers told me it was just as easy for me to become a christian as to turn my hand over. I told him I thought he knew nothing about religion, or he would not dare say so. That night he took for his text these words, "The harvest is past, the summer is ended, and we are not saved." I was driven almost to madness. I began to think God would not save me, and such awful rebellion rose in my heart that I dare not tell it. But O the long-suffering of my God to such a hell-deserving sinner! Thus I went on for some time, a little quiet at times, then my trouble would return. How a poor sinner could be just with God I could not see, but was made to feel that God would be just in sending me to hell. I do not remember fearing the torments of hell so much as the separation from God and his children. That thought was more than I could bear. At the age of sixteen I became so certain that there was no hope for me, that I thought I would never hear another sermon, as it would only sink me lower in hell; but that period known to God had arrived when there was to be a change in the scene. The next time I started for meeting I tarried by the way, hoping the sermon would be over; but to my astonishment the minister was just giving out his text, which was, "Say ye to the righteous, that it shall be well with him;" but "woe unto the wicked! it shall be ill with him." Before I got to my seat I beheld my Jesus, the bleeding Lamb, hanging on the cross, his head bowed toward me with such a smile that I cannot forget it. I looked upon him with sorrow that it was my sins, my cruel sins, which had nailed him there. But here language fails me, and I cannot express it. The time of love had not yet fully come when my soul was to be released. I had not yet heard the blessed word, Loose her, and let her go. A short time after this I heard a sermon from the words, "Blessed are the people that know the joyful sound." I then had a view of the privileges of the children of God, and what their inheritance is. That night I went to bed thinking of these things. My dear mother slept with me, and after we got to our room she asked me if I did not receive comfort from the sermon. I replied that it would be well with the righteous, but I felt afraid to claim such great and precious promises for myself. But in the morning when I arose and looked out upon nature, to my astonished vision all things seemed new. I exclaimed, "Mother, get up and look; everything is praising God." She replied, "My child, it is you that is praising

God." I then asked, "Mother, is this being born again?" She said, "Yes, my child." I laid my head on her shoulder and we wept for joy, that joy which is unspeakable and full of glory. Now I remembered that in my sleep Jesus appeared to me, and said, Daughter, thy sins are all forgiven thee. I immediately desired to tell the church what great things the Lord had done for me; but before there was an opportunity for me to do so I began to fear it was not genuine. Here I was sorely tried; but as I was going to covenant meeting I came to the conclusion that the church were to judge me, and I felt willing to trust them. So after I had told them my story, with many tears, to my astonishment they told me I was unanimously received, and the next day I was baptized in the fellowship of the Old School Baptist Church at Vienna, Oneida Co., N. Y. Soon afterward I moved to Utica, and united with a little despised band of brethren and sisters, I think there were nine at that time. Soon after we were organized one of our brethren, Thomas Hill, was called to the ministry, and here my soul was instructed and fed. Here I will relate a circumstance. After I had been dandled upon the knee and caressed by my adorable Jesus, the time came for me to be weaned from the breast. I was laid low by affliction, so that my life was despaired of, and my evidences, to my amazement, were all gone. The agony I was in I cannot describe, when these words were spoken to my poor soul, "O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colors, and thy foundations with sapphires." The snare was broken, and I was set free. How great does his glory appear when we are brought up from the depths. Those can only know who have been ready to perish, and have been lifted out by omnipotent power. Then we can sweetly sing of his mighty power, and his everlasting love and justice. How many times since my Jesus spoke those blessed words that set the captive free, has he had to speak again and again with the same power. I find that when in darkness he must say, Let there be light. Nothing but his almighty power can keep me, and I have to say, with the poet,

"Amazing grace! how sweet the sound!
That saved a wretch like me."

I am willing to ascribe all the glory to his holy name, who has in his providence brought me from England, my native land, and given me a hope in his mercy. I find a law in my members warring against the holy desires of my soul. I would that I could bear more of his image. But the time is not far distant when this tabernacle shall be taken down, and my freed spirit will wing its way to be forever with the Lord, to chant his praise in a never-ending eternity.

I will leave this at your disposal, praying that it may be made by the Spirit a comfort to some poor child of God.

I subscribe myself a sinner saved by grace.

ELIZABETH BEESLEY.

BRUNSWICK, Maine, August 25, 1881.

DEAR BRETHREN EDITORS:—It is the request of the Maine Old School Baptist Association that the following be printed in the SIGNS.

I have been requested to give a sketch of the history of the Maine Old School Baptist Association, and to mention the names of some who from time to time or from year to year have met with us for the worship of God.

The brethren first met together in the capacity of a yearly meeting with the First Baptist Church in Whitefield, August 25th, 1830, just fifty-one years ago. All of those who met together at that time have fallen asleep in Jesus. Present at that time from the First Baptist Church of Whitefield were Elder Joseph Bailey, Enoch A. Glidden, John Potter, Levi Moody and William Peaslee. From the church in Sydney, Elder Asa Wilber and Elijah Hammond. From the Jay Church, Elder Joseph Macomber, Deacon Oliver Fuller and brother Uriah Capen.

The brethren of those three churches found that they could no longer walk in christian fellowship with a large majority of those who professed to be Baptists. They believed that the Baptists at that time had departed from the simplicity of the gospel rule by teaching the doctrines and commandments of men, and by preaching many things in the churches which there was no "Thus saith the Lord" for either in the Old or New Testaments, such as schools to multiply their ministers, and Sunday Schools to multiply young members for the church, and anxious-benches to assist in multiplying the children of God, and following the popular and religious customs of the nations of the earth. Therefore they felt that the command of God to them was, "Come out from among them, and be ye separate, saith the Lord."

In 1832 we find the name of Elder Richard Bran connected with the first church in Whitefield. The membership of the meeting at that time was as follows: First Church of Whitefield, 60; Second Church of Whitefield, 25; church in Sydney, 22; church in Jay, 38; total, 145.

In 1834 we find the name of Elder Richard B. Tobie. This year Levi Moody is mentioned as a licentiate.

In 1835 the meeting was held at the house of brother Jonathan Brown, in Bowdoin. Elder James Osborne, from Baltimore, was present, and Elders James Stuart and Philander Hartwell, Deacon John Libby and brother Edward Brown from the North Berwick yearly conference.

In 1836 we find the name of Elder Samuel Trask connected with the first Whitefield Church. This association first adopted the name of the "Reformed Predestination Baptist," and this year changed it to the "Ancient Predestination Baptist."

In 1839 there were two churches received, Anson and Palermo. Delegates from Anson, brethren Nahum and William Quint. From Palermo, Deacon John Potter, brethren James Denis, Daniel Nelson and Thaddeus Bailey, licentiates.

In 1840 we find the name of Elder Daniel Whitehouse as a delegate from the Palermo Church.

In 1841 the Bowdoinham Church was received into the association.

In 1842 brother John A. Badger was by the request of the Anson Church ordained to the work of the gospel ministry.

In 1843 we find the name of Elder Elihu Purington connected with the Bowdoinham Church. This year brother Joseph L. Purington was ordained by the request of the Bowdoinham Church.

In 1844 the association met with the church in Jay, and that man of God, that faithful and dearly beloved minister of the gospel of Christ, Elder Gilbert Beebe, of New York, who so lately left us for his home in heaven, met with the saints in Maine for the first time, and by his suggestion they adopted the name of "Old School Baptist."

In 1849, by the request of the Anson Church, brother William Quint was ordained. This year the Baptist Church in Bowdoin was received into the association.

In 1854 brother William J. Purington was ordained by the request of the North Anson and New Portland Churches.

In 1862 brother Hiram Campbell was ordained by the request of the Bowdoinham Church.

Elder Joseph N. Badger was baptized and united with the Jay Church, and by that church received a license to preach the gospel. After that he received and accepted from the Warwick Church a call to preach for them, and by the request of that church was ordained.

Elder F. A. Chick obtained a hope in Christ while he lived within the limits of this association, but united with the North Berwick Church, and was ordained by the request of that church.

All the ministers who have been connected with or preached for this association, and who were ordained prior to 1830, have passed away by death.

Elder Philander Hartwell visited this association more times than any other minister outside its limits, and most sadly do we miss him when the time comes round for our meeting.

Of those ministers who have been ordained by this association, Elder John A. Badger comes first. He died in Whitefield among his brethren. Elder Joseph L. Purington died in Alexandria, Virginia. Both were able ministers of the New Testament, who yet live well beloved in the hearts of many brethren.

Elder William Quint is now and has been for many years faithfully serving the North Berwick Church.

Elder William J. Purington, at present, is preaching for the Hopewell Church, N. J.

Elder Hiram Campbell still lives with his brethren of this association.

Elder J. N. Badger is preaching in Virginia, and Elder F. A. Chick in Maryland.

Now, dear brethren, we are thank-

ful, and to God be all the glory, because upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, is where you still continue to rest. We are glad that the same soul-cheering, everlasting and unchangeable truth of the gospel is still preached to you, as it was to your dear departed brethren fifty-one years ago. Stand fast therefore in the liberty wherewith Christ has made you free, contend earnestly for the faith of God's elect, live in love and peace, and may the God of peace be with you. And before another fifty-one years shall have passed away, the most if not all of you will be reunited with your brethren who have gone before in an association which will never end.

HIRAM CAMPBELL.

ROCK FALLS, Iowa, August 1, 1881.

G. BEEBE AND SON:—It has been a long time since I troubled you with my imperfect scribble; not because I have no desire to write, but it seems like presumption in me, such a poor, ignorant worm of the dust, to try to write anything that would be worth your while to read. Yet I am well aware of one thing, that God is able to speak through the weakest and most despised (by the world) earthen vessels to the comfort and consolation of his chosen people. I understand that what was written aforetime was written for our learning; that God, who is without variable-ness or shadow of turning, is to-day what he was eighteen hundred years ago; and what was comforting and consoling to his disciples then, is applicable to us in these latter days of darkness, trials and temptations. Then, dear brethren and sisters, one and all, why should we go bowed down like the bulrush so much of the time, mourning over our darkness and benighted understanding, and even doubting the existence of a spiritual relationship with Christ? To such I would say, consider the eminent apostle Paul; none can deny that he was one of the servants of God, and that his experience was placed on record for our comfort and consolation. Then hear what he says to the church at Rome, "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."—Rom. vii. 18, 19. Then, dear, doubting brethren, lift up your heads, and rejoice that we have the same trials, temptations and tribulations to pass through that the ancient saints had. It is only a proof to us that we are being led in the same paths, and are being taught in the same school they were. John the Baptist could say, on a certain occasion, "Behold the Lamb of God!" and was afterwards cast as it were in doubting castle, the Jewish prison, and doubted whether or no he was indeed the Christ. We find him sending two of his disciples inquiring of our Lord, "Art thou he that

should come, or do we look for another?"—Matt. xi. 3. Then is it anything strange that we should have seasons of doubts and fears? And do we not have to go to Jesus to inquire, and does he not cause us to "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged?" Do you not find the answer about the same spiritually that John received, that 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 unto them? I would like to say, if it were not for taking up too much of your time, that the poor Jesus had reference to, I understand, were not only poor in this world's goods, but were in a poverty stricken condition spiritually; they have nothing wherewith to pay; they have no old standing debts to settle in order to hear the glorious gospel trumpet sound the glad tidings of their deliverance from all the claims of the law. Jesus has paid the debt, opened the prison doors and set the captive free, and has brought us off more than conquerors through him.

These seasons of darkness are for our good, to keep us low at the foot of the cross. If we were always basking in the beams of the Sun of Righteousness, we would never know how to appreciate his loving-kindness and tender mercies. Then, brethren, I would say, in the language of the apostle, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."

I could not help but mourn and feel cast down to hear of the departure of the senior editor of our family paper, to think that we should never more hear words of comfort from his able pen. But he has fought a good fight, he has finished his course, he has been called home to rest, and we should be still, and know that the Lord is God.

I had a very pleasant meeting with the Turkey River Association, hearing the glorious doctrine of God our Savior preached by Elders Ketchum, Sallee, Gillet, and others, and made the acquaintance of many precious brethren that I never saw before.

But I must close, as I am extending this communication to too great a length. As ever, yours in the bonds of tribulation,

A. B. LESTER.

CLAY VILLAGE, Ky., July, 1881.

DEAR BRETHREN BEEBE:—Brother J. F. Huckaby, of Dallas, Miss., desires me to write on the idea of a general judgment, and critical examination, that Arminians say is to occur after the end of this world; that there will be a special trial and close investigation of the deeds done in the body here, and many witnesses called up to testify to the conduct of each individual person; as though the Lord did not know what was go-

ing on in the world without calling on men to instruct him. I recollect once hearing a Methodist preacher paraphrase on the text in Heb. ix. 27, "And as it is appointed unto men once to die, and after this the judgment," &c. He pointed out a critical trial that was to take place "after death." As he quoted the text, (perhaps himself to be one of the witnesses,) "but," he observed, "some don't believe in such a judgment as this; but the scriptures are too plain on this point to be denied." Then he quoted, "He shall convince the world of sin, of righteousness, and of judgement to come," emphasizing heavily on *to come*, (his own interpolation) when, had he quoted on, he might have seen that that judgment had already come. "Of sin, because of unbelief; of righteousness, because I go to my Father," &c; "of judgment, because the prince of this world is judged." Now, by reference to the scriptures, we may form an opinion about this judgment. "And not as it was by one that sined, so is the gift; for the judgment was by one to condemnation; but the free gift is of many offences unto justification.—Rom. v. 16. And again, "Therefore, as by the offence of one judgment came upon all men to condemnation," &c. It appears from these texts that the judgment is already passed. "As it is appointed unto men once to die, and after this (this appointment) the judgement," &c., so that after this appointment unto men once to die, then the judgement immediately followed. Brother Huckaby refers me to the text in 2 Cor. v. 11, "For we must all appear before the judgement seat of Christ, that every one may receive the things done in the body," (of Christ, which is the church.) I therefore conclude that it is the church we are to appear before to give this account, for there it is that a "King shall reign in righteousness, and princes (the apostles) shall rule in judgement." His irreversible decree has settled, and settled forever, the happy destiny of his people, and the rest were "of old foreordained to this condemnation."—Jude 4. The Lord will not find it necessary to assemble the nations together after this world, having already passed judgement upon all men. No, his fiat is fixed, his decision irrevocable. Paul says, "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." No time for litigation here. Instead of being subjected to a future trial or judgement, "this corruptible must put on incorruption, and this mortal must put on immortality." The Lord is not like poor, imbecile man; for "there are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."—Prov. xix. 21. No new devices or new combination of new ideas. Hear what he says: "I am God, and there is none else; I am God, and there is

none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlvi. 10.

Now, my dear brother, if our sins were laid on Jesus, and he bare them on the cross, they went to judgement then and there, and were buried in oblivion forever. No arraying them against us in judgement after the affairs of this world are wound up; for then to us the welcome trumpet shall sound, and we shall be raised incorruptible.

Your friend and brother most truly,
J. F. JOHNSON.

SALEM, Oregon, August 25, 1881.

W. J. PURINGTON—MY DEAR SIR:—I see in the SIGNS OF THE TIMES, No. 16, current volume, a communication from you, in which you say, "This so-called new translation of the New Testament is not a translation, but a modernizing of the written word." Now, sir, allow me to say, I indorse all you did say. I hope you will write for the SIGNS, and give us your views on the subject. Was there any need for this? Who authorized them? Who gave them such authority? I would be glad for the SIGNS to come out on the subject.

JACKSON COOLEY.

REPLY.

In making a brief answer to my friend's questions, I have to state that our present translation, known as that authorized by king James, has been blessed of our God to the comfort and edification of his church and people; and if our God designed the letter of the word for us Gentiles, as we firmly believe, he raised up the men to do what he designed; and now every time that uninspired men tamper with the written word in order to have it read to suit their carnal ideas, and make it more "palatable" to the taste of the fashionable world of mankind, the further do they get from the inspired original. The men whom God raised up to perform that work showed critical skill, and rendered the scriptures out of the original Hebrew and Greek texts so that the letter represents the truth of sound doctrine. What! has the righteous One been owning and blessing a falsehood *these many years*, to the comfort and edification of his believing children?

Many of the changes made in this modernized version now scattered broadcast over our land show the work of sciolists, or novices, if they made the changes according to their judgment; but if they made them against their better judgment, it shows a desire to please the world, instead of holding forth the truth by faithfully vindicating the original text, for many of the alterations savor strongly of puerility, instead of the sober, sound, discriminating judgment of intelligent men. But this spirit of innovation upon the written letter of the scriptures has been gradually showing itself for a number of years. The writer of this brief reply has formerly been in some rather

warm arguments with some of those leading characters, and when they were sorely pressed he has received answers like the following, "O, I know it reads so, but then it does not mean that." "The bible would do for the time it was written, and in oriental climes; but it will not do now, because such progress has been made in science, the record in the bible has become antiquated," and many such like answers. Right here I would say to my friend Cooley, that the object is to have a book called the bible, so written as to "bolster up" all the religious hypocrites throughout the length and breadth of our land. What an appalling sight it is to every humble follower of the meek and lowly Jesus to see the rapid strides the hydra-headed monster, priestcraft, is making in our land, and the only consolation is that the Lord God omnipotent reigneth; and if permitted at some future day to grasp the reigns of power in our government, his myrmidons will not ask persons to purchase their so-called bible, but will compel the community to have one of them in every family.

You ask "who authorized them?" Their own self-constituted authority; for their temerity has been according to their own *sic volo*, or thus they will, without any higher authority than the paramount desire to remove the plain, positive teaching of the written word of God.

My friend, excuse the brevity of the reply, but in few words I have told you how I feel about the matter.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Sept. 12, 1881.

BATAVIA, N. Y., Aug. 28, 1881.

DEAR BROTHER BEEBE:—I have been mediating, for some time, about the wonderful and peculiar experience of the children of God. From the time they are manifested heirs of God and joint heirs with Christ, their trials and sorrows, joys and prosperity, are strange and peculiar. How different their christian course from that which they had pictured it out to be in their minds! Many times, to the elect, they may seem crooked and inexplicable; but to the mind of God they are straight and plain. He orders all of this varied experience, for the good of his people, and the glory of God.

When it is our blessed privilege to walk in the light of his countenance, and in the enjoyment of the presence of the Savior, we are able to rejoice both in prosperity and adversity; for we are sometimes permitted to see the wisdom and goodness of God in his dealings with us. But when his purposes are hid from our view, and it is our lot to walk in darkness, the way seems strangely crooked to us, so that we are led to say with Jacob, "All these things be against me." There are times in the experience of the children of God when they can, with the feelings of David, say, "In my prosperity I said, I shall never be moved."—Psa. xxx. 6. But how soon is their experience like his again in the 7th verse, "Thou didst

hide thy face, and I was troubled." Many have followed David in his experience from one depth of temptation and darkness to another, until they have sunk into the pit of miry clay, and the language of their hearts has been, "I am feeble and sore broken; I have roared by reason of the disquietness of my mind."—Psa. xxxviii. 8. "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth" ("forsaketh," in the margin,) me.—Psa. xl. 12. And when these days of trial continue day after day, we can begin to realize something of the depth and bitterness of David's temptation, and are, in a measure, partakers of Christ's sufferings. And we shall "not think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us; but rejoice, inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed, we may be glad also with exceeding joy."—1 Peter iv. 12, 13.

While the christian experiences many heartfelt and bitter sorrows, they are far from the depths of bitterness and sorrow experienced by the saints of old, and especially by our Lord and Savior. These temptations and trials which beset us are not peculiar to ourselves, for many others have passed through the same, and much greater ones. "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto."—1 Thess. iii. 3. When the purpose of God is accomplished in them, and we have been properly exercised thereby, then the prey shall be taken from the mighty, and the captive shall be delivered. Then will the Sun of Righteousness arise with healing in his wings. He will lift upon us the light of his countenance, and we shall be enabled to rejoice with joy unspeakable and full of glory.

Yours in hope,

B. F. HAMILTON.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

CIRCULAR LETTERS.

DEARLY BELOVED IN THE LORD:—Having been appointed to prepare a Circular to appear in our minutes, and feeling our inability to the task, it is with much trembling we attempt it; but having traveled much amongst the dear people of God for the last four years, and having heard them tell of their great conflict, and desiring to speak or write for their peace and comfort, and for the upbuilding of Zion's shattered walls, we can think of no subject more appropriate than that of the Christian Warfare; and as the limits of a Circular will not allow us to be so full as we would desire, our dear brethren will pardon us for long strides, and try to gather as best they can from what our limits will allow us to write.

In speaking our mind on the very important subject of the Christian Warfare, we will try to speak something of its origin, nature and effects, as it so disturbs the peace and quiet of the dear children of the kingdom. We believe that much embarrassment and many doubts arise from a misunderstanding of this important subject. How often is the poor, trembling saint heard to exclaim,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

We often hear the poor, trembling child exclaim, "How I would love to follow my Lord and Master in the ordinances, if I only knew I was fit; but I feel so prone to sin, I fear that I am not born again." The child of God so desires to live a holy life, that sin appears exceeding sinful. Now, dear child, when we come to a proper understanding of the warfare, it always follows being born again. It seems plain to our mind that the warfare results from a conflict of elements within, one of which is born of the flesh, the other born of the Spirit. The first birth develops the natural man with all his faculties; the second birth develops the spiritual man. Hence we have two men. The christian is in possession of both, and they are contrary the one to the other. The mistake which so often perplexes and disturbs the child of God is, that the old Adam man in the new birth is changed to a spiritual man; and the poor soul, when it is first made to rejoice, thinks the trouble is all over, and they will ever rejoice; they think the old enemy is slain, and there remains nothing but perfect happiness; but ere long they find to their astonishment that the enemy was only bound; and if they enter the port of eternal happiness, it is through much tribulation. Here the warfare begins, and it goes on until we lay off this body of flesh, with all its faculties. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." If the enmity of the heart is slain, as is sometimes believed by the dear saints, from whence arises the opposition to the dispensations of God's providence, and whence the exclamation, "O wretched man that I am! who shall deliver

me from the body of this death?"—Romans viii. 25. It occurs to our mind that the christian is made up of two natures; and this seems to be a truth so clearly taught in the scriptures that we have been made to wonder that all the children of God could not see it at a glance. "But though our outward man perish, yet the inward man is renewed day by day."—2 Cor. iv. 16. "For I delight in the law of God after the inward man."—Romans viii. 22. "Knowing this, that our old man is crucified with him."—Romans vi. 5. "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."—Eph. iv. 22-24. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him."—Col. iii. 9, 10. "Therefore, if any man be in Christ, he is a new creature."—2 Cor. v. 17. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature."—Gal. vi. 15. Now, dear brethren and sisters, if there were not two men, why these various distinctions? If there were only one man, his feelings or affections being changed, there would be no warfare, for there would be no conflict. We understand the bible to teach clearly that the matter of making christians is always spoken of as a creation. "But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. For they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxxv. 18-23. Now, we understand the last quotation to have exclusive reference to Gal. iv. 26: "But Jerusalem which is above is free, which is the mother of us all." And again, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not; for I have redeemed thee; I have called thee by thy name; thou art mine. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."—Isa. xliii. 1-7. "How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth: a woman shall compass a man."—Jer. xxxi. 22. And again, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "Create in me a clean heart, O God, and re-

new a right spirit within me."—Psalm li. 10. We will desist multiplying proofs on a subject which is set forth so palpable in the scriptures of divine truth, and realized in the experience of the saints.

The bible gives us a brief history of the family of Adam. "So God created man in his own image; in the image of God created he him: male and female created he them."—Gen. i. 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 17. "Male and female created he them, and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 2. Hence all Adam's family were created in him, and all descend from him by ordinary generation. They naturally partake of his nature, and subsist upon the same food upon which he subsisted. The breath of life which was breathed into his nostrils constituted him a rational, intelligent being, and by which he became a living soul. He is now subject to law and earthly enjoyments, under law to God, capable of subsisting upon the products of the earth, but incapable of other and higher enjoyments. Deprive him of his rational faculties, and there would be nothing to distinguish him from the rest of creation. Now, Adam was put in the garden, to keep and dress it. Adam was now under law to God, and the life he had could be forfeited by transgression. The Lord God caused a deep sleep to come upon Adam, and he took from him a rib and made woman. She being bone of his bones, and flesh of his flesh, was constituted an help meet. "And the Lord said unto Adam, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake: in sorrow thou shalt eat of it all the days of thy life." "Wherefore, as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. v. 12. From the foregoing we conclude the family of the first Adam is not capable of rendering acceptable service to God. "The natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." But the antagonistic natures of the two families, out of which grows the warfare, is made still more plain by the contrast presented by an apostle, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren,

that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 45-50. We have learned from the foregoing, and in our christian experience, that all the Adam family are like him, depraved, and have no knowledge of spiritual things; while all the spiritual family are like their spiritual Head; and being of the Spirit, they mind the things of the Spirit. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The children of the first Adam are born of the flesh; hence they are earthly in all their feelings; but the children of the last Adam are born of the Spirit, and are necessarily heavenly and spiritual in their feelings and affections. Our first birth is of corruptible seed, our second birth is of incorruptible seed. In the first, we are partakers of the earthly nature; in the second, of the spiritual or divine nature. The antagonistic principles, the two natures, necessarily result in warfare. All of Adam's family were so vitally united to him that they were fatally affected by his transgression, and so death passed upon all men, for that all have sinned. "There is none righteous; no, not one."—Rom. iii. 10. All the family of the last Adam were so vitally united to him that his mediatorial work effected the entire deliverance of the children of the kingdom. "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 6. The transgression of the first Adam involved all his family in guilt and ruin. The mediatorial work of the second Adam met all the claims of the law and satisfied divine justice in behalf of all his chosen.

Very dear brethren, we have written the foregoing in haste, having put it off so long, and now present it to you, hoping the Lord will seal instruction to your minds, and pardon error.

WM. A. MELTON, Mod.

JEHU BYRNSIDE, Clerk.

The Tygar's Valley River Association of Old School Baptists, now in session with the Mount Olive Church, Barbour Co., W. Va., August 26th, 27th and 28th, 1881, to the churches composing her body, and unto all with whom she corresponds, sendeth greeting.

DEAR BRETHREN IN CHRIST OUR COVENANT HEAD:—Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ. According to the customs of earthly governments, when subjects correspond with kings, they use such communication as is due to royalty; but O how much more should we, when we propose to adore the great King of all worlds, who is unlimited in power, unbounded in wisdom, and highly exalted in glory, with all other attributes that compose his complete perfection. In his right hand he holds the grand sceptre, as a token of both justice and mercy. Upon his glorious head he wears the vic-

torious diadem, a signal of vengeful conquest over his enemies, and a full pardon for all his saints. As King of kings and Lord of lords, he rules and reigns in the army of heaven and among the inhabitants of the earth, and saying, "My counsel shall stand, and I will do all my pleasure." In his victorious reign as King in Zion, he triumphs over death, hell and the grave, claiming a full and complete victory over all enemies in the deliverance of his bride. By one offering he has forever perfected them that are sanctified, declaring that no weapon that is formed against them shall prosper, and every tongue that shall rise against them they shall condemn; saying, Touch not mine anointed, and do my prophets no harm. Salvation has God appointed for walls and bulwarks, to shield his bride from all harm and assaults of her enemies. We are at a loss to find language that is adequate to the high dignity and honor of our God and King. We find our stammering tongues too limited to speak the praise that his excellent majesty demands. Our minds and understandings are too dark to comprehend but a very small part of the power and honor and wisdom that is treasured up in himself, concealed in part from our vision, until at the resurrection we awake in his likeness.

"The spacious worlds of heavenly light
Compared with him how short they fall.
They are too dark, and he too bright;
Nothing are they, and God is all."

While we stand and gaze in wonder at only a faint view of his glorious majesty, in his high and exalted reign over heaven, earth and hell, we would shrink back to try to creep from his presence, did not a heavenly voice attract our attention, and fix our longing eyes on Calvary, where mercy and truth have met together, and righteousness and peace have kissed each other. No more now a flaming sword to keep the way of the tree of life. No more now a fiery law proceeding from the burning mount. No more now a voice in thundering vengeance, demanding satisfaction for a broken law. Aaron's robes now stained no more with blood that could not take away sin. The declaration of that awful voice that cried, "Cursed is every one that continueth not in all things written in the book of the law to do them," is hushed. May then the sinner ask, Has there been a change in the government of heaven? How am I to stand in the presence of my God? Truly, no change, but a fulfillment. "I come not to destroy, but to fulfill." And now what is this our eyes behold? what joyful sounds attract our attentive ears? A convoy of the heavenly host appears to the shepherds with a proclamation from the King of glory, bearing glad tidings of great joy: A child is born, a son is given; and thou shalt call his name Jesus, for he shall save his people from their sins. This is he that the prophet saw as coming from Edom, with dyed garments from Bozrah. "I have trodden the wine press alone, and of the people there was none with me." He was wounded for our transgressions,

he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. He was led as a lamb to the slaughter, and as a sheep before the shearers; he saw of the travail of his soul, and was satisfied. What more is required? Is justice not yet satisfied? Has he not yet redeemed us from under the curse of the law? He being made a curse for us, has he not paid in full our redemption price? We conclude that he has, to a jot and tittle. The covenant is well ordered in all things, and sure, and complete, and sealed with the precious blood of the testator, and recorded in the high court of heaven, and the name of every redeemed sinner is recorded in the Lamb's book of life, who is Christ our glorious conquering King. Dear brethren, this great love and favor was with the Father before the world was, and was made manifest in time to poor, fallen, perishing sinners, taken out of the horrible pit and miry clay, and made heirs of God, and joint heirs with Christ, bone of his bones and flesh of his flesh. What a near relationship must exist between him that sanctifieth and they who are sanctified. The anticipation of such heavenly joy seems more than these old tenements of clay can hold.

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

And now, dear brethren, stand fast in the liberty wherewith Christ has made you free. For Ahab covets our vineyard (the inheritance of our fathers), and Jezebel is only waiting for liberty to have Naboth stoned to death. Nimrod is hunting us, although our God asks, Will ye hunt the souls of mine in the land of Shinar? He rears up his Babel; his bricks are made of clay, of the earth, earthy; his mortar is untempered, being only a composition of human inventions. The god that he acknowledges knows nothing only as it comes to pass, and meets with little or nothing but disappointment, and cannot save the sinner but upon the weak arm of the conditions of men. His prophets cannot prophesy without being graduated in seminaries and theological schools, and then cannot go and warn the sinner without a fixed salary; and if the money fails, the prophet will not go, and of course the sinner (according to his own creed) must perish. No wonder the Savior points out the design and awful end of the hireling. No wonder the prophet pointed out such prophets as sleeping, greedy dogs, shepherds that cannot understand, feeding themselves and not the flock. So then we see that Nimrod rears up his Babel with money and means. When such things fail, and human inventions are no more, down will fall the mighty fabric that he has raised. Himself, his prophets, his people, and the weak god of his own imagination, will be destroyed in the ruins thereof. Our God commands his children to come out of this Babel, that they be not partakers of its sins. And again, the Lord has set

against this wicked city seven shepherds and eight principal men, who will expose all its works and flatteries.

Now, dear brethren, in the first part of this article we have given you only a faint description of the power and highly exalted majesty of our God and King. A word as touching his house, and the material of its composition, and we are done. It is composed of a remnant of the fallen family of Adam, sunken low in sin, deep in the pit of destruction, defiled in every part, and by nature the children of wrath. This was the condition of the bride when her Husband found her in a desert land, in a waste, howling wilderness. He loved her with an everlasting love before the world was made. He was betrothed to her in the bonds of everlasting ties. He calls her with a heavenly voice, with a holy calling. He strips her of her filthy garments (such they are by nature and self-righteousness), and puts upon her a change of raiment, even a robe of his own glorious righteousness, without a spot or wrinkle, or any such thing.

"Her filthy rags are laid aside,
He clothes her as becomes his bride;
Himself becomes her wedding dress,
The perfect robe of righteousness."

This sanctifying grace is freely bestowed upon every member of his body in the wilderness or mountains, where he prepares them for the church militant, so that there shall be no hammering or dressing while the building is being reared up. Her ministers are composed of the same materials, both by nature and grace. They are faithful, they are all taught in the same school, they know only one language, and that is salvation by grace, in honor to their King, and comfort to the afflicted saints. They oftentimes travel in hunger, destitution and weariness. Sometimes in doubts and fears, and generally in prayer and supplication, inquiring within themselves if the God of Abraham will prosper their way while they hunt a wife for Isaac. Their pay is persecution, slander and false representation, and they become a mark for the darts of Satan and his emissaries. But none of these things move them. They know that their God is faithful, and that he is too wise to err. They desire only to finish their course, and the ministry that they have received of the Lord, with joy, looking for their reward when the Master comes, when ministers and members of the same body shall hear the joyful proclamation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear brethren, live in peace one with another, and fall not out by the way. Strive to keep the unity of the Spirit in the bond of peace. May you all be fed upon the rich dainties of heavenly grace until you fall and arise in Christ's likeness. We commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance amongst all those that are sanctified. Farewell.

J. S. CORDER, Mod.

S. H. FELTON, Clerk.

The Elders and messengers of the Maine Old School Baptist Association, convened with the Whitefield Church, at Whitefield, Lincoln Co., Maine, Friday, Saturday and Sunday, August 26th, 27th and 28th, 1881, address their Circular Letter to the churches that compose this association.

DEAR BRETHREN:—It has been the practice, in writing the Circular, to call the attention of the brethren to some of the precious promises and admonitions of our Lord and his apostles, which are calculated to stir up their pure minds by way of remembrance of the things they have seen and heard. But, brethren, who is sufficient for these things? Being a man of unclean lips, and having, as we hope, seen the King in his beauty. O that the Lord may enable us to say, Get behind me, Satan; for you know, brethren, when we would do good, he is very apt to be present.

We find in Matthew xi. 28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." This command (the religious world would have it an invitation) is spoken by one having all authority and power in heaven and earth to say, Let there be light, and there is light, even in a poor sinner's heart. It is spoken to one that God by his Holy Spirit has written in his heart that holy and righteous law that was given to innocent, upright man in the garden. It is there he reads it, and it comes much closer home than reading it in the scriptures, "The soul that sinneth it shall die." When this terrible work takes place the poor soul cries out, with Isaiah, Behold, I am undone. Now he flies right to Moses, and O what heavy labor, and how weary the poor soul is in trying to stop the stream flowing from the fountain head, even trying to put a bridle upon his tongue and thoughts, having in the meantime a view of God's justice. He never knew what his justice was before, even reaching to the thoughts. He has learned the stern reality, "The heart is deceitful above all things, and desperately wicked." Notwithstanding he sees no way that God can be just in saving him from his sins, his great fear and trouble is not that he will not go to heaven, or that he will go to hell, but it is what he has been and what he is. Sin is his chief trouble. If he could be freed from sin, it would be to him like the shadow of a great rock in a weary land; but he says, God's justice knows no mercy. And he does not want it changed, for it is like its author, holy, just and good, and he is carnal, sold under sin. Suffice it to say, when the fire is just hot enough to burn, to consume, to make of no avail all his prayers, all his labor, in short, when all refuge under the sun fails, the dear Redeemer reveals to him that he has drank the cup to the very dregs of the wrath

of God's holy, unalterable law. O how willingly, how quickly he obeys that blessed command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The moment he hears his Savior's voice he is there, holding sweet communion with him. Now he enters into a sweet and abiding rest. Not that the enemy has ceased buffeting him, or that sin is not his chief trouble all through his pilgrimage; but now he is enabled with tears of joy to see (when the Savior hung upon the cross, and cried with a loud voice, It is finished!) that all his transgressions of that holy, unalterable law that was given to him in the garden, and for which he has been laboring so hard to make amends, were all laid upon his shoulders; that transgression is finished, for he has become the end of the law for righteousness to every one that believeth. Behold what a change! He now is turned from darkness to light, from mourning to rejoicing and praising God, from labor to rest. Brethren, language fails to express the joy and rest one experiences here. Not an enemy in heaven or on earth, and the best feelings toward everybody and all things; and not only this, but all nature appears to be in the same happy state, praising God for his wonderful wisdom and goodness. Surely his yoke is easy and delightful. But in order to come to the Savior we have to come away from where we are, from our god (all men worship a god), come away from trying to be justified by the deeds of the law, from looking for salvation from the preacher, from professing religion and joining the church, in short, from all things under the sun; for all is vanity, and of no avail, for the Savior hath (not going to) obtained eternal redemption for all the members of his body, of which he is the Head. Therefore, dear brethren, we pray the blessed Lord would enable us to walk worthy of such a high calling, striving together to maintain the unity of the Spirit in the bond of peace. O that we may never forget that our greatest enemies are those of our own household, our own depraved hearts, more subtle and deceptive than outward foes; for when it becomes religious (to which it is naturally inclined), we shall dishonor our Lord, as did the foolish Galatians. Sometimes the enemy will suggest that something is wrong, or our numbers would not be so small in comparison with the popular churches, and the great advance others are making in the so-called help of the Redeemer in building up his kingdom. Brethren, that is not our business. We are not called to fret and worry about saving souls, that is, eternal salvation. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and it is his work to bring them into his kingdom, and not one of the heirs will be finally left out. Therefore, brethren, it becomes us as children of the day to watch and be sober, to be still and know that he is God, and will do all his pleasure

in heaven and earth. But, brethren, our concern is and should be, Are we on that sure foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone? Are we contending earnestly for the faith once delivered to the saints? Do we do it in the spirit of meekness and fear before God? Do our hearts melt within us, and we feel to praise God's holy and blessed name, when we hear he is bringing his sons and daughters from the uttermost parts of the earth, and enabling them to sit down in the kingdom with Abraham, Isaac and Jacob?

Finally, brethren, may we feel to watch over one another in the spirit of meekness and love, realizing the importance of walking in the fellowship and ordinances of the apostles and primitive saints.

HIRAM CAMPBELL, Mod.
JAMES LOWELL, Clerk.

The Elders and brethren of the Lexington Baptist Association, convened with the church at Halcott, Greene Co., N. Y., on the 7th and 8th days of September, 1881, to the churches which we represent as messengers, send love and christian salutation.

BELOVED BRETHREN:—In contemplating the subject of the mystery of godliness the apostle exclaimed, "For without controversy, great is the mystery of godliness. God was manifest in the flesh." If it was a mystery to him, how much greater must it be to us in this our day. But, brethren, though this mystery be hidden from the wise and prudent, it is revealed even unto babes. God was manifest in the flesh, not without the flesh. It is a mystery that God should appear in the flesh. "All flesh is grass," but "God is a Spirit." In that light he is manifested as before all things, set up from everlasting the great covenant head of the church of the living God, and grace was given her before time began. In the great plan founded in infinite wisdom, the rights of justice were secured, and full satisfaction rendered to the demands of the law in the eternal purpose of our God, which he purposed in himself before time began, and in time manifested in Jesus Christ, in accordance with the promise made to Zion in Christ. And as his people are partakers of flesh and blood, he took upon him their nature.—Hebrews ii. 14. Therefore when he appeared he was both God and man, or God manifest in the flesh. It is apparent to all who understand the word of God that he sustained the Mediatorial character between God and man, that he must have something to offer in behalf of his chosen people, that he offered himself without spot unto God, that he might be a merciful and faithful High Priest in things pertaining to God. He had no blemish, neither was guile found in his mouth, and as such he was accepted by his eternal Father on the part of his chosen flock. On him was laid the iniquity of us all. He became surety for great sinners, and consequently must make a great sac-

rifice, even the sacrifice of both soul and body with which he appeared in the flesh, being put to death in the flesh. He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. He poured out his soul unto death, and died for our sins once, but dieth no more; death hath no more dominion over him. He said, "It is finished," and gave up the ghost. That body was laid in the tomb, and on the third morning he arose with an immortal body, and thereby proved himself to be the resurrection and the life of all his dear children. They were recognized in his life, death and resurrection as one with him, heirs of God, and joint heirs with Jesus Christ; consequently they rejoice in the final triumph of the mystery of godliness over death, hell and the grave. As God manifest in the flesh has triumphed over them, so must all the saints be made to triumph over the last enemy, which is death. He ascended to heaven with a shout of victory, proving himself to be the Son of God with power for the admittance of all the redeemed family, that they may behold him as he is, and be made like him. Brethren, with this happy prospect in view may we not sing, with the poet?

"Hail, sovereign grace, that first began
The scheme to rescue fallen man;
Hail, matchless, free, eternal grace,
That gave our souls a hiding place."

BUEL MABEN, Mod.
JAMES MILLER, Clerk.
R. W. SANFORD, Ass't Clerk.

The Sandy Creek Association of Pre-destinarian Baptists, now in session, to the churches composing the same, sendeth christian salutation.

VERY DEAR BRETHREN IN THE LORD:—As it is our custom to publish a Circular Letter with our minutes, we will briefly take into consideration the subject of Pilate's question, "What is truth?" which is found in the eighteenth chapter of John. For a starting point we will commence reading a little back of the text. Verse 33: "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, 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. Pilate saith unto him, What is truth?"

Naturally, a reality, an established principle or fixed fact, is called truth; or an undoubted or self-evident fact is called a truism. But there was no

self-evident fact, and nothing in his appearance to proclaim the truth that he was born a king. Natural things cannot reveal this truth, for Jesus says, "My kingdom is not of this world." A kingdom implies subjects as well as a king. Then, to answer this question more fully, it would embrace all that Jesus is to his people. He was set up from everlasting, or ever the earth was. They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. But they sinned and fell, and became corrupted through the seduction of the wicked one. Then inasmuch as the children are partakers of flesh and blood, he likewise took part of the same, that through death he might destroy him that had the power of death. Thus his death opened up the way whereby his people should be delivered from the bondage of corruption, for he says, "I am the way, the truth, and the life." "Every one that is of the truth heareth my voice." "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "In whom we have redemption through his blood, the forgiveness of sins." Now the children must be taught the truth, and not by the institutions of men, for Isaiah says, "All thy children shall be taught of the Lord." This teaching gives them an experimental knowledge of the truth; and when quickened into divine life by the Holy Spirit, they begin to learn something of the truth as it is in Jesus, and love it for the truth's sake, or for its own worth. And God's children are taught the difference in the manner of receiving "the truth," from any other truths of the world. One is received through the senses, the other by direct teaching or revelation from God. One will cause people to go about to establish their own righteousness, the other will lead them to Christ. It is written, "They shall all be taught of God. Every one therefore that hath heard and hath learned of the Father, cometh unto me." Again, the Son of God was manifested that he might destroy the works of the devil, which were based on falsehood; for he was a liar from the beginning, and the father of it. Thus we see the sources of truth and falsehood; and as truth exposes error, so the work of Christ in the redemption of his people, when made known to them experimentally, sweeps away their refuge of lies, causing them to feel lost, without shelter, without hope, and without God in the world. But when Christ is revealed to them as the way, the truth and the life, then the truth has made them free, free from their legal works, and from the delusions of the world; yes, free indeed. David says, "Behold, thou desirest truth in the inward parts." May he who rides prosperously because of truth, guide our minds in search of truth as for hidden treasure. "Stand, therefore, having your loins girt about with truth."

W. A. THOMPSON, Mod.
JOHN DOWNEY, Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, convened with the church at Halcott, Greene Co., N. Y., on the 7th and 8th days of September, 1881, to the sister associations and corresponding meetings with whom we correspond, sendeth love in the Lord.

BELOVED BRETHREN:—Through the mercy of the Lord our heavenly Father we have been permitted to meet and associate together, according to former custom, to worship the Lord, and to hear of his loving-kindness and goodness to all the saints, who are the called according to his purpose. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And we pray that he may grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye may be rooted and grounded in love: unto him be glory in the church by Christ Jesus our Lord, who is the refuge of his saints. They are bone of his bones and flesh of his flesh, and in union with him, the Head.

Your messages of love, through your minutes, are thankfully received by us, which caused us to rejoice. Our sentiments and views of the doctrine are one. Your messengers have come to us richly laden with the rich treasures of the gospel of Christ. Not one discordant note has been struck, for which we feel to praise God, the giver of every blessing.

Dear brethren, we desire a continuance of your correspondence, hoping at our next session we shall receive a goodly number of your messengers, which will be held, if the Lord will, with the church of Gilboa, on the third Wednesday and Thursday in September, 1882.

BUEL MABEN, Mod.
JAMES MILLER, Clerk.
R. W. SANFORD, Ass't Clerk.

The Tygart's Valley River Association of Old School Baptists, now in session with the Mount Olive Church, Barbour Co., W. Va., to the associations with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of that God who rules all things after the counsel of his own will, we are permitted to meet together in an associate capacity, for which great blessing we desire to feel thankful to the author and finisher of our salvation.

The churches are nearly all represented, as you will see on the face of our minutes. We are pleased to have your corresponding messengers with us, Elder A. Canfield and brother J. Barb. We desire a continuance of your correspondence.

May our Lord and Savior Jesus Christ be in our midst, and be our guide and great preserver through

the journey of life, to keep us in peace with each other, is our prayer.

We have the pleasure to announce that Elder William M. Smoot, from the Corresponding Meeting of Virginia, is with us. He comes to us in the fullness and power of the gospel, and it gives us great encouragement to hear the same truths proclaimed by distant brethren as they are preached in our midst by those belonging to our association. May the mercy of our God rest upon you, and keep you from all harm, is our prayer for Christ's sake.

Our minutes set forth where our next association is to be held.

J. S. CORDER, Mod.

S. H. FELTON, Clerk.

The Maine Old School Baptist Association, convened with the church at Whitefield, Maine, August, 1881, to the associations and meetings with whom we correspond.

BELOVED BRETHREN:—Through the goodness and mercy of God we have been once more permitted to meet in peace and love. Our meeting has been pleasant, and we hope profitable. Our dear brethren in the ministry have come to us in faithfulness and much assurance, declaring that salvation is of the Lord, saying none other things than which Moses and the prophets did say should come. And we feel to hope that while we listened to the gospel truths that came from the mouths of God's servants, we fed upon the hidden manna, and that we were revived in the spirit of our minds, for which we wish to be thankful.

The churches that compose this association are small, and their numbers are few; but they all speak of peace and harmony in their letters to this association. Dear brethren, we desire a continuation of your correspondence.

Our next association will be held, the Lord willing, with the Bowdoinham Church, in Maine, commencing on Friday before the last Sunday in August, 1882, and continuing three days, when we hope to receive your messengers among us.

HIRAM CAMPBELL, Mod.

JAMES LOWELL, Clerk.

The association of Regular Predestinarian Baptists called Sandy Creek, to the sister associations of the same faith and order with whom she corresponds.

BELOVED BRETHREN:—We are again met in an associate capacity, and while we have not much of encouragement to write as to increase in numbers, we are at peace among ourselves, and our hearts have been made glad by the coming of your messengers unto us, declaring the fullness of the blessing of the gospel of Christ. Dear brethren, we desire a continuance of our christian correspondence, and may the great Head of the church keep us by his grace in the way of peace and righteousness for his name's sake.

You will see by our minutes the state of our churches, and where our next association will be held, where we hope to meet you again. Until then, farewell.

W. A. THOMPSON, Mod.

JOHN DOWNEY, Clerk.

The Pocotalico Old School Baptist Association, to the several associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—Another year is past, and brings the time for us to meet again in an associate capacity, and see each other's faces in the flesh. Your messengers have come to us laden with the rich things of the kingdom, our hearts have been made glad, and we hope you will continue your correspondence with us. Our correspondence will show where our next annual meeting will be held. May peace and prosperity abound.

WM. A. MELTON, Mod.

JEHU BYRNSIDE, Clerk.



From the Particular Baptist Church of Jesus Christ at Longridge, Owen County, Kentucky.

WHEREAS, It hath pleased the great Head of the church to call away our venerable and much beloved brother, ELDER GILBERT BEEBE, from the cares, sorrows, trials and labors of earth to that eternal rest, where the wicked cease from troubling and the weary are at rest:

Resolved, That this church recognize with emotions of gratitude to the Giver of every good and perfect gift, that he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And in the gift of brother Beebe to the church, we with joy in days that are past fully recognized that that declaration of the inspired apostle was still perpetuated to the church in an eminent degree, for the building up and edification of God's people while sojourning in this land of sorrow, pain, disease and death. And although our venerable brother has laid his armor by, and gone to dwell with Christ at home, yet by his writings he will live in the hearts and affections of God's people for ages to come.

Resolved, That this church tender to the sorrowing family of our departed brother our warmest sympathies and most sincere condolence in this hour of their greatest trial, and admonish them to be reconciled, and to say, with one anciently, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Resolved, That these resolutions be entered upon the records of the church, and a copy sent to the SIGNS OF THE TIMES for publication.

Done by order of the church at her meeting for business, on Saturday, July 4th, 1881.

J. M. THEOBALD, Mod.

J. M. HANCOCK, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1881.

THE ATONEMENT; THE FOUNDATION.

ELDER W. L. BEEBE—DEAR BROTHER:— Hoping that you and your brother will be sustained in the editing and publishing of the SIGNS OF THE TIMES, to the edification and comfort of the saints, I will ask you to be so kind as to tell me through that medium if Christ did in any sense of the word atone for what some call the sin of ignorance. I had supposed that he atoned for the sin of transgression. As sin is the transgression of the law, and by the law is the knowledge of sin, so all sane persons of mature age have a law knowledge of sin. Also, where is the foundation of the church? Is it Christ, or revelation, or both?

Please comply, and oblige

A SUBSCRIBER.

REPLY.

It is rather difficult to understand how any bible reader can doubt that the blood of Jesus Christ cleanses subjects of his redemption from all sin; but as the devices of the tempter for trying the faith of the saints are varied and numerous, and he even dared assail the Captain of our salvation with temptations in all points, they who would follow him must expect to be tried in like manner.

In considering the first point suggested by our querist, the questions arise, What is atonement? What is the sin of ignorance? The word *atonement* is defined by Webster: "1. Reconciliation after enmity or controversy. 2. Satisfaction or reparation made by giving an equivalent for an injury; specifically, in theology, the expiation of sin made by the obedience and personal sufferings of Christ." The first definition expresses the essential idea contained in the word. Although the learning of this world is of no weight in the ascertaining of abstract truth in divine revelation, there must be a proper understanding of the language used in expressing that truth. For uniformity in the meaning of human language, human learning is the necessary standard; otherwise the hearer could never receive the idea designed to be expressed by the speaker. The atonement, then, as used by our subscriber, must be understood to mean the satisfaction rendered to divine justice by the Lord Jesus in the redemption of his people from the bondage of sin by the one offering by which he forever perfected them who are sanctified in him. That this atonement was complete it is not presumed any lover of truth will question, therefore it is unnecessary to argue that point. The express words of our Lord are recorded, saying, "The Son of man is come to save that which was lost."—Matthew xviii. 11. The name JESUS was given him by the direct command of God, for the reason that "he shall save his people from their sins." And John says, "The blood of Jesus Christ his Son cleanseth us from all sin;" and "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 7, 9. Without denying these plain declarations of the inspired record,

and also contradicting the solemn declaration of the Lord Jesus in his dying prayer, as written John xvii. 4, "I have finished the work which thou gavest me to do," it is impossible to find any sin, of any kind or name, still attached to those who were redeemed with the precious blood of Christ.

In the light of inspired testimony it is not very clear what is meant by the distinction stated between the sin of ignorance and the sin of transgression. John says, "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law."—1 John iii. 4. Then how can ignorance be sin in distinction from transgression? Possibly this jargon results from the adoption of expressions borrowed from Ashdod, for it is not according to the pure language spoken of Zephaniah iii. 9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent." The very suggestion of any sin not cancelled by the atonement of our dear Redeemer, robs him of the glory of being able to save to the uttermost all who come to God by him, and takes away the perfect rest of assurance from those whose only hope is in his completed salvation. Ignorance is not of itself designated in the scriptures as sin; but on the other hand, it seems under the Mosaic law to have been regarded as a palliation for transgression, for which express provision for atonement was made in that law, even though the same sin presumptuously committed involved the irrevocable sentence of death.—Num. xv.

Again, if ignorance be a sin for which the atonement of Christ is not sufficient, then that blood was shed in vain for sinners who were ignorant of the law, and such cannot be saved by grace alone, but must first be educated to the proper degree to make them subjects of the saving efficacy of the atonement by the blood of Jesus Christ. So that instead of the absurdity that there is salvation in the sin of ignorance, it would follow necessarily that none of the ignorant could be saved. And still further, if any are saved because of their own ignorance, they could not unite in the song of the redeemed, who ascribe all the praise to the Lamb who was slain for their redemption.—Rev. v. 9, 10. If the sin of ignorance rendered them subjects of salvation, it would be entitled to a share of the glory resulting therefrom.

The sacrifice of our Redeemer was not a general atonement with no specific object in view. He thereby saved his people from their sins, whether those sins were in the undeveloped thoughts of the carnal infant mind, or displayed in the heinous crimes of a bloody Manasseh, a persecuting Saul, or a dying thief. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "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. 6, 11. In the theory of a general atonement for sin, without particular redemption of the individual members of his body, the church, to whom he is indissolubly united as the life of that body, there is neither justice nor mercy. Nor could salvation come to any sinner upon that theory without the sacrifice of the truth and immutability of God, who has declared, "The soul that sinneth it shall die."—Ezekiel xviii. 20. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. If ignorance were indeed an assistance in the salvation of sinners, then Herod should be regarded as a very eminent benefactor to the babes of Bethlehem whom he slew while they were yet ignorant, as some of them might otherwise have learned enough to be lost. This is too repugnant to truth to be admitted for a moment. All such unscriptural theories result from failure to apprehend the plain truth that Jesus did save his people in every age, great and small, old and young, learned and ignorant, bond and free, when he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—Gal. i. 4. The helpless infant is saved by the same grace of God which saves Paul; and David on his royal throne can do no more, with mind or power, to help the work along, than the infant or the idiot. "Therefore 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.

Will-worshippers, who think they are able to aid in their own salvation, may stumble at the doctrine of full salvation by the sovereign grace of our almighty Savior; but our "Subscriber" will admit that he finds no rest in any salvation limited by conditions to be fulfilled by frail and sinful man. That grace which was manifest in bringing salvation to such helpless, lost and ruined sinners as we see ourselves in the searching light of the knowledge of the glory of God, is amply able to save the vilest wretch or the most helpless infant.

It may not be thought needful to investigate the question whether abstractly *ignorance is sin*, hence we have preferred to be confined in this article to the inspired definition of sin. But as sin is the transgression of the law, what law does ignorance transgress? Was it sin in our earthly progenitor, before the transgression, that he was ignorant of good and evil? If ignorance is sin, how is it written, "He that is dead is freed from sin," while "the dead know not anything?"—Rom. vi. 7; Eccl. ix. 5.

The subjects of the grace of God being "by nature the children of wrath, even as others," (Eph. ii. 3,) if there were any sin which the atoning sacrifice of Christ did not cancel, none could be saved thereby. And while it is manifest that there are

degrees in the enormity of *crime*, yet *sin* is not so measured; for he that is not perfect in every point, is guilty of the whole law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. This inspired decision forever settles all quibbling as to degrees in sin. The universal reign of death demonstrates the universal condemnation of all the children of Adam.—Romans v. 12-21. And the salvation which is revealed in Jesus Christ is the only and perfect atonement which forever justifies all who come to God by him. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved."—Acts iv. 12. Neither infant innocence nor ignorance, nor adult prayers and tears, can be accepted as participants in the glory of that atonement by which sinners are made holy in Christ Jesus.

To the inquiry as to the foundation of the church, it might be sufficient to refer to the declaration of Paul, "Other foundation can no man lay than that is laid, WHICH IS JESUS CHRIST."—1 Cor. iii. 11. This is plain, positive and explicit, and our inquiring "Subscriber" will not controvert the truth so clearly stated by the inspired pen of Paul.—See also Eph. ii. 20. These declarations are conclusive as to the fact that Jesus Christ is himself the Foundation, to whom the whole volume of the inspired scriptures bears witness. But as the natural man receiveth not the things of the Spirit, none can receive this testimony without the revelation which God gave unto Jesus Christ to show unto his servants; and he sends his angel (the spirit of revelation) and signifies this truth to each of them individually, as he did to John and Peter.—Rev. i. 1; Matt. xvi. 17.

Speculation on this unfathomable mystery of godliness may bewilder the children of God in unsearchable ways of perplexity; but the natural reason of man can never comprehend it, for God has hidden it in the blazing light of his own inscrutable perfection. It is therefore wisdom in the saints to rest in the truth revealed in the sacred scriptures, and taught in the experience of each of those who have learned of the Father. All such come unto Jesus; and no teacher, whether in human form or immaterial spirit, is worthy of confidence unless his teaching leads to the same Fountain of everlasting life. As there is no other Foundation for the saints to rest upon save Jesus Christ alone, so there is no knowledge of this Foundation but by the revelation of his Holy Spirit. Still it is true as when the Lord declared the solemn fact, that "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." To all who have received this revelation he is the

Rock on which they rest, and they find rest nowhere else. The Foundation on which every saint builds as led by the Spirit, is the same on which the apostles and prophets built, even Jesus Christ, the Author and Finisher of our faith.

THE WRONG CREDIT.

On the first page of the *Primitive Pathway* for September 15th, 1881, we observe an article with the following caption, viz., "Christian experience, or the war between the old and new man fully set forth under the notion of a riddle. By Eld. Edmund Jackson."

Then follows an article almost word for word the same as one written over forty years ago by the late senior editor of this paper; and if brother Henderson will refer to page 33, volume 9, of the SIGNS OF THE TIMES, or to page 658, volume 1, of the book of "Editorials," he will find the same. Whether the article was credited to Elder Jackson through mistake, or by misrepresentation, we leave brother Henderson to answer; but be that as it may, the article was originally written by the late Gilbert Beebe, and published by him, as above stated, over forty years ago.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

APPOINTMENTS.

IF the Lord will, Elder B. Bundy will preach for the church at Utica, N. Y., on the second Sunday in October, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

"THE EDITORIALS," FIRST AND SECOND VOLUMES.

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

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I herewith send the obituary notice of young Isaac B. Reed, who departed this life, to that which is to come, and which awaits all the living. He arrived at my house in the city of Hopkins, Nodaway Co., Mo., Feb. 10, 1881, stopped off the train until evening, took the train to Pickering, seven miles below, to his uncle Joseph Adcock's, and staid over night, returning the next evening. He was seemingly in good health and fine spirits. We had music and singing, and it seemed that the enjoyment was comforting to all. After the enjoyment of the evening we all retired for the night. Sometime in the night he was taken with cramp choleric very acute, and we immediately summoned our family physician, and he was measurably relieved at once, but did not rally as we supposed and expected. The next night he retired, but could not rest, and came down stairs and informed us of his feelings, saying, "I do not think I will live long." After the application of some remedies, he became quiet after a little time and rested some. (This was at the time of our great snow storm, and the coldest weather of winter.) He did not get well as we supposed, or as the doctor thought and said, and in a day or two he went back to his uncle's at Pickering, and put himself under the care of Dr. Wallace, who is considered a very able physician. He got better, and helped his uncle work some, but felt poorly, and never gave up the idea that he would not live long. Finally about the 20th of March he concluded to go home to his mother, in Illinois, but would first go to his uncle Wm. G. Reed's, and make a short visit; but he was taken at once with bleeding at the nose, and typhoid pneumonia set in, from which he died March 27, 1881, in Independence township, Nodaway Co., Mo., in the full triumphs of a living faith in Jesus Christ. His sainted old mother, sister Elizabeth Reed, of Red Oak Church of Old School Baptists, Henry County, Ill., was telegraphed for, and arrived at his bedside just twelve hours before his spirit took its flight. He was glad to see her, and was fully conscious to the last. She bore up under her loss as only those can who have been made alive by the Spirit of God. She said her son had seemed for some time before he left home to have given up the vanities of youth, and seemed in deep meditation. Surely it is not in man that walketh to direct his steps. His age was 18 years, 9 months and 6 days. He was born in Henderson Township, Knox Co., Ill., was a grandson of Daniel Robertson, the first settler in Knox County, and son of Isaac D. Reed, who died in 1871. He was kind and affectionate to his mother, brothers and sisters, and to every one. He leaves a mother, three brothers and two sisters. Although not a member of the church, he had a good report of them without, and although dead, he yet speaketh. His funeral took place at the house of his uncle, W. G. Reed, and was attended by a large collection of sympathizing friends, and the writer spoke from Phil. iii., last two verses, after which his remains were laid in the Dougherty Grave-yard in Independence township, Nodaway Co., Mo., to await the voice of the Archangel and the trump of God.

Thus passed the youth who went so far from home to die. May God ever comfort the mother and children with his best blessings.

As ever yours,

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo., Aug. 15, 1881.

G. BEEBE'S SONS—DEAR BRETHREN:—I am requested by the sorrowing children to write for publication in the SIGNS, an obituary as a tribute of respect to the memory of our beloved sister *Marhena Butner*, who departed this life June 17, 1881. She was a daughter of Allen Chandler; was born in Franklin Co., Ga., Nov. 28, 1808; was married August 12, 1827, to Isham Peters; was left a widow by the death of her husband on the 16th of March, 1830; received a good hope in Jesus, and was baptized by Elder Joel Colley in the fellowship of Old Gum Creek church, (I think) Walton Co., Ga., during the year 1831; was married again May 15, 1832, to brother Thomas Butner. Sister Butner was the mother of ten chil-

dren, (five sons and five daughters) besides three step children, (one son and two daughters) who are still living; but she lived to see all of her own sons buried. Brother and sister Butner moved from Walton to Cobb Co., Ga., in 1850, and became members of the church at Powder Springs. He was ordained deacon in 1851 or 1852. Brother Butner died March 17th, 1874. (I wrote his obituary, which was published in the SIGNS.) Sister Butner was a devoted and loving wife and mother, and was loved and honored by her step-children and all that knew her. I visited her during her last illness, and she said that she had had many doubts and fears, but that there was one thing she did know, that she loved the brethren and sisters; that while she had no ill-will to one on earth, she had a peculiar love to the brethren; that she knew that the time of her departure was at hand, and if she was saved, she was a poor sinner saved by grace; that her hope was as an anchor of the soul, both sure and steadfast, and entered into that within the veil, where Jesus, the forerunner, for her had appeared. She said she was resigned to the will of God, but, of course, felt sad in leaving her loving children and the brethren and sisters and friends, and asked me to pray God to give her perfect resignation to his will, and to pray for her children. O that they may be led to the throne of grace in time of need. May the God of all grace and infinite mercy, who prepared their mother to go in peace, prepare them also.

ALSO,

Departed this life on the 24th of February, 1881, **Martha Watson**. Her maiden name was Motley; was born in Pittsylvania Co., Va., February 7, 1791; married to Samuel H. Watson on the 10th of Oct. 1808; the offspring of said marriage being nine children, five of which preceded her to the grave. Moved from Virginia to Morgan Co., Ga., in the year 1813; was baptized by Elder Joel Colley in the year 1816; moved from Morgan Co., Ga., to Cobb Co., Ga., in 1840, and joined the Primitive Baptist church of Christ at Powder Springs, by letter, where she remained an orderly and loving member, adorning the profession by an orderly walk and godly conversation, for sixty-five years, when she was called from the church militant to the church triumphant. Truly it can be said of her, she fought a good fight, kept the faith, and is now gone to enjoy that crown of righteousness which the Lord, the righteous Judge, shall give to all that love his appearing. She leaves four children, and the church of Christ at Powder Springs, together with many relatives and friends, to mourn their loss, which is her eternal gain.

ALSO,

Departed this life in December, 1880, sister **Sarah Morris**, (commonly called Sally Morris) aged 72 years. Sister Morris first joined the missionary institution falsely called church, but soon became fully dissatisfied with their preaching, saying it did not correspond with her experience; for she was taught, as she humbly hoped, in her first experience, that salvation was wholly of the Lord, and that Jesus was the author and finisher of her faith, and that the Primitive Baptists were the only people that preached a gospel that corresponded with her experience of grace, and she believed they were the only true church; that when she joined the Missionaries, she missed the church, and consequently missed gospel baptism; for none can administer gospel baptism but the church of God. For there is one Lord, one faith, one baptism, one God and Father who is above all. Consequently she went to the Primitive Baptist church of Christ at New Hope, being quite feeble in body, and was baptized by Elder N. W. Eubanks, in a chair, and became perfectly satisfied that she had discharged her duty, saying that in it she found rest and peace of mind that was worth more than all the gold of Ophir. She remained a loving and devoted member until her death. A few hours before she died she called her children and friends around her bed, and admonished them, and prayed for them, and said, "My Master calls for me, and I must go," and fell asleep in Jesus. She leaves four children, the church at New Hope, and many friends and relatives to mourn. I. N. MOON.
POWDER SPRINGS, Cobb Co., Ga.

DIED—At Parksville, Sullivan Co., N. Y., on Tuesday, August 16, 1881, Mr. **Thomas K. Beyea**, aged 62 years, 7 months and 7 days. The deceased was a son of the late Nathaniel Beyea, and twin brother of Dea. Samuel B. Beyea, of the New Vernon Church. At the time of his death he was engaged in the lumber business near Parksville, and was building a large saw and turning mill. About a month previous to his death he was attacked with a bowel complaint, from which he partially recovered, when a relapse set in, which soon ended his mortal career. Although not a member of any church organization, we feel confident that he was a dear lover of the truth as it is in Jesus, and that he had received a good hope through grace. It was observed by the brethren on occasions when the ordinance of baptism was being administered, that his feelings were very tender, and tears would fill his eyes; but he never received sufficient strength to declare his love for the church and follow in the ordinances of the Lord's house. He was rather of a retiring disposition, and was highly esteemed by all who knew him, and his death is deeply felt by all his acquaintances. His mortal remains were brought to his late residence at Fair Oaks, near this village, and on Thursday his funeral was very largely attended at the meeting house of the New Vernon Church, when the writer tried to present the exceeding great and precious promised recorded Isaiah xliii. 1-4, for the comfort of the deeply bereaved widow and all who mourned.

He left his dear companion, (a daughter of the late ex-Sheriff Horton, of Sullivan County), but no children. Also three brothers and one sister survive him, Samuel B., Daniel G. and George W., and Mrs. H. R. Caldwell. May the Lord comfort them in their sorrow and give them submission to his will.

"It is the Lord, enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine."

BENTON JENKINS.

DIED—Near New Vernon, N. Y., Sept. 10, 1881, **Mrs. Kate E. Wollenhaupt**, wife of Mr. Henry Wollenhaupt, and daughter of brother and sister Oliver M. and Mary J. Comfort, aged 30 years, 3 months and 17 days.

Although the deceased had never made a public profession of faith in Christ, yet she gave satisfactory evidence to her immediate friends, in her last illness, that death was no terror to her, and spoke of how good the Lord had been to her. She anticipated the time of her departure, and gave instructions in regard to her burial, &c. She bore with much patience her severe sufferings, and, we trust, has fallen asleep in the Redeemer, to awake in his likeness and behold his face in righteousness.

Her disease was measles. She left an infant daughter five days old, which also had the same disease; also a son aged about six years, with the bereaved husband, father and mother, brother and sisters, and a large circle of relatives and warm friends, are left to mourn her early departure.

Her funeral was very largely attended on Monday, the 12th, at the meeting house of the New Vernon Church, and a discourse delivered by the writer, from Job xix. 21-27.
BENTON JENKINS.

BELOVED EDITORS:—It becomes my painful duty to announce the death of my dear brother, **Wm. R. McGrew**, who departed this life May 22, 1881, aged 55 years and 6 months, lacking 3 days. His disease was cancer on the face, from which he suffered intensely for eight or ten years, and the last eighteen months of his life his sufferings no tongue can tell; but he was patient, and resigned to the will of God to the last. Nearly the last words he spoke were, "Bless the Lord; let me go;" in answer to our tears; for he saw we were all weeping. He reached out his hand and by a loving shake bid all farewell.

He made a profession of religion in the year 1850, and united with the Regular Baptist church called Rock Creek, in Grayson Co., Ky., where he remained a faithful and devoted member till his death. His house was always a welcome home for the Old Baptists, and he loved and much desired their company. He was a reader of the SIGNS for

upwards of twenty-five years, and much delighted in its doctrine. He was not surpassed in devotion to the Baptist cause. He would go through heat and cold, and storms of rain or snow, with me to all my appointments; nothing but bad sickness would ever stop him; but my dear, faithful friend and brother, and companion in tribulation and travel, is gone from me, no more to return to me. He leaves five helpless, motherless children, together with many brethren and friends, to mourn their loss; but we hope our loss is his eternal gain. They have borne him away to the tomb. The writer tried to make some appropriate remarks at the grave, and bade farewell through time.

W. B. MCGREW.

GRAYSON Co., Ky.

ELDER BEEBE'S SONS—DEAR BRETHREN:—It devolves upon me to announce through the SIGNS OF THE TIMES, the departure of our dear brother **Daniel W. Squire**, from the shores of time. His death occurred at his home in Windsor, Broome Co., N. Y., June 7, 1881, aged 70 years, 5 months and 15 days. He was brought to know the Lord as the God of his salvation at the early age of seventeen, under the ministry of Eld. David Mead, of Roxbury, Del. Co., N. Y., where he then lived; was baptized by Elder Mead, uniting with the Old School Baptist church of Roxbury. In 1854 he moved to Pennsylvania, and in 1855, from thence to Broome Co., N. Y., where his earthly journey ended. I was familiarly acquainted with brother Squire, and have spent many a profitable and pleasant hour in hearing him tell of the triumphs of reigning grace, that brought him from the ways of sin, and that gave him a good hope. His mind was clear in the doctrine of the gospel as taught in the scriptures; he had no love or fellowship for the doctrine of free will or human ability, and was not at all moved from his steadfastness of faith by the craftiness of men. I was favored to visit him a few weeks before he died, and found his mind much fixed on things above, waiting to hear the voice of his dear Redeemer calling him home. His health was bad for several years from disease of the heart, from which he never recovered. His faith was firm to the end, and took sweet delight in speaking to his brethren in the skies. He leaves a widow companionless, who deeply feels her loss of a faithful husband and companion, who was ever ready at hand to console and comfort her when in trouble; and although the worldly separation has come, yet we hope she is a partaker of the same faith of her dear husband, and that she may feel to say, "Though he slay me, yet will I trust in him;" also six children, one son and five daughters, to mourn for a dear, kind father who is not, for the Lord took him to himself, and so be forever with the Lord. His funeral was attended June 9th by many sympathizing friends at his house, where, by his request, the writer tried to speak words of comfort to the afflicted, when the mortal remains were consigned to their last resting place, near where he had lived. May the Lord grant consoling grace to the afflicted family and friends, and make us bow to his holy will.
BALAS BUNDY.
OTEGO, N. Y., Aug. 20, 1881.

MY BELOVED BRETHREN IN THE LORD: You will please give notice through the SIGNS, of the death of our little son, **Jesse T. Fox**, aged 11 years, and 7 days. The subject of this notice was taken sick on Sunday, the 10th of April last, and grew violently ill until Tuesday, the 12th, at one o'clock, when death relieved him of his suffering. We summoned three physicians, but our God's time was nearing, and he came and took him from us; but, brethren, he was only lent to us, for we feel to hope that he was taken to a better home than we were able to give him. About an hour or so before he died, whilst struggling between life and death, he smiled (laughing) some three times, so perceptibly that the doctors even spoke of it. We have in the flesh suffered loss at his demise, but we have a lively hope; for although it fell so heavily upon all of us, we are more than paid with joy that a lamb is found, and that he now sleeps, to live again.

Thus two of our babes have been taken from us, and I now can only repeat, as at first, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
By his father,

JESSE T. FOX.

PORT DEPOSIT, Md., Aug 24, 1881.

ASSOCIATIONAL.

THE Salisbury Association will hold her next session with the church at Messongo, Accomac Co., Va., to commence on Wednesday before the fourth Sunday in October, 1881. We extend a cordial invitation to the brethren, sisters and friends to meet with us. We hope the brethren in the ministry will not forget us.

Those coming by railroad will get tickets for Newtown or Newtown Junction, and there change cars for Newtown, where they will be met and taken care of. We wish all who expect to come to Newtown, to please drop a card to Elder T. M. Poulson, at New Church, Accomac Co., Va., so that we may know how to meet them.

We expect Elders Beebe, Jenkins, Housel, Francis, Rittenhouse and Staton. Will not some others come?

MESSONGO CHURCH.

THE Nodaway Association of Regular Baptists will meet with the Salem Church, seven miles north-west of Stewartville, DeKalb Co., Mo., on the first Saturday after the fourth Saturday in September, 1881. Those coming on the cars will be met at Stewartville Saturday morning and conveyed to the meeting.
LUKE THORNTON, Clerk.

THE Western Corresponding Association of the Old School Presterian Baptists of Missouri has appointed to hold its next annual session with the Unity Church, Platte County, Mo., to begin on Friday before the first Saturday in October, 1881, (Sept. 30th) and continue three days.

Those coming from a distance by railway can stop at either of the following places, where it is intended they shall find accommodation, viz: at Waldron, or Beverly, or Weston, on the Kansas City, St. Joseph & Council Bluffs R. R., between Kansas City and St. Joseph; at Platte City or New Market, on the Chicago, Rock Island & Pacific R. R. Those coming by way of Leavenworth or Atchison can come on the Rock Island Road, Friday morning. All coming from other directions or by other routes should come on Thursday, (29th). If any should come by trains not met by the brethren, they will inquire as follows: at Waldron, for John W. Smith; at Beverly, for Dabney Bowen; at Weston, for John J. Arnold; at New Market, for W. A. Lowe; at Platte City, for E. S. Chinn. Strangers coming by private conveyance can also, in addition to the foregoing, inquire, those from the north-west, for Elder P. J. Burruss, and those from the north and east, for brother Edward Smith, near the place of meeting.

R. M. THOMAS.

THE Marietta Old School, Primitive Baptist Association will be held, the Lord willing, with the church at Mt. Zion, in the town of Acworth, on the Western and Atlantic R. R., 30 miles north of Atlanta, commencing on Saturday before the first Sunday in October, 1881. We give a general invitation to the brethren of our faith and practice, especially to the ministering brethren.

ISAAC N. MOON, Clerk.

THE First Regular or Old School Baptist Association called Kansas, will be held, if the Lord will, with the Big Walnut Creek Church, in Jefferson County, Kansas, commencing on Friday before the last Saturday in September, 1881, at 10 o'clock, and continue three days. Three miles east of Winchester and two miles south-west of Scott's Station, both on the Narrow Gauge R. R.

Those coming by rail had best stop off at Winchester, as the coaches will arrive at that place from both east and west at noon, and there will be conveyance to the place of the meeting and entertainment. Those coming on other trains or by private conveyance to Winchester will call on A. V. Barns (Drug) for information. Those coming from the south by private conveyance will call on T. J. Housh and J. M. Miller, near the place of meeting. Those coming from the east and north will call on W. F. Jones, two miles north-west of Easton and five miles from the place of meeting, the evening before.

We greatly desire all who can, especially those in the ministry, to meet with us.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The 116th session of the Kehukee Association, convening on Saturday before the first Sunday in October, 1881, will be held with the church at Smithwick's Creek, about ten miles south from Williamston, N. C. Williamston can be reached by lines of public travel from Norfolk, Va., by those from the north; those from the south can come by rail to Tarboro.

A general invitation to brethren is extended.

JOS. D. BIGGS, Clerk.

The Yellow River Baptist Association will be held, the Lord willing, with the Bald Rock Church, at Conyers, Rockdale Co., Ga., on the Georgia Rail Road, 30 miles from Atlanta, Ga., on Saturday before the fourth Sunday in September, 1881.

J. T. JORDAN, Clerk. I. HAMBY, Mod.

The Kaskaskia Old School Baptist Association is appointed to be held with the Arm of the Bear Creek Church, at Bluff City, 2½ miles east of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1881, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terra Haute R. R. to Vandalia, and those from the north and south on the Central, where they will be met by the brethren and taken to places of entertainment.

By order of the church,
E. SMITH, Clerk.

YEARLY MEETINGS.

The Old School Baptist Church of Gilboa will hold a yearly meeting at their meeting house in Gilboa, Schoharie Co., N. Y., to commence on Saturday preceding the second Sunday in October, (8th & 9th) 1881, and continue two days; and we cordially invite our brethren, and all who desire the welfare of Zion, to meet with us. There will be teams at the depot on Friday to receive passengers that come on the up train.

D. S. ELLIOTT, Clerk.

Our yearly meeting to be held at the Welsh Tract meeting house, New Castle Co., Del., will commence on Saturday before the third Sunday in October, at 2 p. m., to continue three days. The brethren and friends coming by rail will be met at Newark station on Saturday morning. Trains arrive there from Philadelphia and Baltimore about 9½ a. m.

A cordial invitation is extended to all the brethren and friends, and we hope our brethren in the ministry will especially remember us.

WM. M. CAMPBELL, Clerk.

The Old School Baptist Church of Columbia, Jackson Co., Michigan, will hold their yearly meeting at their meeting house, one-half mile north of Woodstock station, on the Detroit & Hillsdale Road. All coming from the south and east had better come to Napoleon; also those from the north and west to the same place, on the branch that goes to Jackson, from the Lenawee Junction. Our meeting will commence on Friday before the first Sunday in October. We expect Elders Seitz, Cole and Tussing to attend.

WM. S. CARPENTER, Clerk.

A yearly meeting will be held with the O. S. Baptist Church in Otego, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (12th & 13) 1881. A general invitation is extended to all lovers of the truth. Those coming by rail will be met at the depot on Tuesday, on the arrival of the trains from east and west, and conveyed to places of entertainment.

G. M. FRENCH.

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., OCTOBER 15, 1881.

NO. 20.

CORRESPONDENCE.

REISTERSTOWN, Md., Sept. 10, 1881.

DEAR BROTHER DURAND:—I have just received the SIGNS for September fifteenth, and have read and re-read your kind and brotherly letter addressed to me through its columns. I hope that I feel and shall manifest the same kind spirit in this brief reply. I have seldom felt as though controversy of any sort has been profitable or edifying to readers of the SIGNS. Even when begun in the kindest manner and with the best spirit, it is very apt to soon degenerate into sharpness of speech and alienation of feeling, and to become a field for the display of acuteness in argument. I have ever felt too much afraid of myself, of my own motives and feelings, to desire much controversy. I have sometimes seen things in print with which I could not agree, and yet have been constrained to silence lest my words should wound a brother, instead of throwing light upon the subject. I know that I have been wounded by seeing another wounded by some cutting word that has been spoken; but you have not wounded me in your brotherly letter, and I hope to say nothing that will sound unkind in this brief reply. I hope to be always glad to talk over any matter wherein brethren do not see eye to eye with me, and so I will continue our talk upon these matters.

1st. I am glad that upon the substance of the great matters of which I wrote we are in agreement. My intention in writing the article was not so much to elucidate that particular text, as to call the attention of the brethren to the inconsistency of allowing our children to go where we would think it wrong to go ourselves, and that we should take them with ourselves to our own meetings instead. In reading over your letter I see perfect agreement in the views we have both written except in two things. It is certain that we cannot impart spiritual life to the dead in sins. It is equally true that only the living can see and appreciate the truth as it is in Jesus. Now it is for these very reasons that I do not think the expression, "train them up in the nurture and admonition of the Lord," can mean spiritual growth, such as takes place, for instance, when the believer feeds upon the word preached in his hearing. It has seemed to me that when a parent faithfully points out on the one hand the follies of the world, and shows him to what they lead, the errors abroad in the land religiously, and warns him against them, and in faithfulness restrains his child from folly and vice and false

religious teaching, and on the other hand puts the bible into his hand, and shows him the truth which is written there, and tells him how to maintain good morals, and to respect the truth, he is fulfilling all that the text means. Suppose I tell my child, "This is right and that is wrong," and he asks why, must I not tell him, "God says so?" If I tell him he has sinned, who has he sinned against but God? I warn him not to sin, and point out what God does require of his creatures. Is not this to train him up in the nurture and admonition of the Lord?

2d. In reference to feeding upon the truth, so that there shall be a growth in grace and in the knowledge of Christ, and so that one shall share the sweet savor of his presence, we cannot help even one who believes. Each one must learn for himself through the indwelling of the Holy Spirit. All that we can say or do is outward. If it ever reaches the heart so as to impart benefit, it is by the spirit of truth. But in this I know we do not differ. So that upon this ground the view I have given of the text seems most consistent with the truth.

3d. Neither in the text and its connection, nor in the third chapter of Colossians, to which you have alluded, does the apostle make any distinction in his language. I mean he does not say, "Children, obey your believing parents;" "Servants, obey your believing masters;" "Husbands, love your believing wives." And neither does he say, "Parents, provoke not your believing children to wrath." Now have we, my dear brother, a right to supply this adjective where the apostle has left it out? We know that the direct address is to believers, from the first words of the epistle, but he does not so limit those of whom he speaks. He speaks to believers, but not always of believers. Again, the thought suggests itself, where are we to find how to behave ourselves to unbelieving children, parents, husbands, masters, &c., if not in such portions of the scriptures as this? It seems to me that the child is bound to be more exemplary, if possible, in his obedience to unbelieving parents, so that by his life he may commend the gospel, and show that this is its proper fruit; and the same is true of all these other relations. Again, we do not and cannot know what work of grace may be going on in the hearts of those near us. Many date an experience of grace back to childhood, who were never suspected of such thoughts and feelings at the time.

So even upon this ground how can parents make such a distinction as to teach some of their children what God has said and not others? Besides, this seems to me to be the view which would be most readily conveyed to the mind by the language of the text itself; that is, he is showing to believers how they are to behave to others, whether those others are believers or not. Christians then lived among the disgusting and obscene practices of idol worship. Could a parent then mistake what this text meant? It said to him, Keep your children from such evil practices. It says the same now.

4th. The word "wrath" in the text, and in most other places, has a deeper meaning than simply to make angry. It is a much stronger word than anger. It means positive wrong doing. So the word "discouraged," to which you have called attention, means more than feeling discouraged. It means "hindered from pursuing the right way." If we do not warn our children of the evil, and exhort them to the right way, we are provoking them to wrath, and those who desire to do right we are discouraging.

5th. In regard to the one other matter of difference, I am not sure that there is any difference if we rightly understand each other. I know that the word, preached or published, must be applied by the Spirit to be effectual in the heart of either preacher or hearer. I do not think that in my letter I have said anything implying the contrary of this. If we are personally comforted or instructed in the preaching of the word, it must be applied with power by the Spirit. To preach or publish abroad the word is one thing; to receive and feel it is quite another. I think that I have many times preached the truth when I had no experience of its power. I believe also that I have published the truth when I had no evidence that any one present felt its spirituality. It is often a task to me to attempt to set forth divine things, and yet I do not feel that I have any right to quit speaking, and neither do I feel that I have any the less published the truth. I knew it was truth I had told, though I was cold and dead in telling it. I have never felt that I had any right to ask who were present. I cannot know but what every one present might be under the experimental teaching of the Spirit. I have no right to inquire; my business is simply to publish what the scriptures teach as truth. There have been many times that I felt no unction in my own soul while preaching, that some one has

told me how they were comforted. And at other times, when I have felt deeply moved, I have had no evidence that a single heart was comforted. My feeling and belief is that at all times and in all places where God in his providence shall open the door, I am bound, regardless of my own feelings, to try to preach the truth. I do not think that our changeable feelings should control us in our ministry. The question is not what I feel, but what ought I to do? I think if God has called me to preach his gospel at all, he has called me to devote all my time and strength to the work, and always and everywhere that the door is opened in providence I am to publish his word. This, my dear brother, is all that I meant by the expression, "How can we have the face to publish the truth abroad," &c. If I in the pulpit, or at home, or by the fireside, tell over what the bible teaches, I am publishing the truth abroad, and those who have ears to hear will hear and rejoice. Now, should I not publish these great truths in my own family as well as away from home? God's sovereignty, predestination, election, special atonement, effectual calling, final perseverance, the resurrection of the body, are cardinal truths. Is it not our duty to contend for them at home and everywhere else at all times? Is it not my duty as a child of God to speak forth everywhere what God has said in his law and in his gospel? This is what I meant by publishing the truth abroad, and I do not think we are at variance in this.

6th. If at any time there is a bondage to us in being compelled to preach, I do not think that bondage is from the Lord, but from our own flesh, or the temptation of the enemy, and it is therefore not to be yielded to. It proves not that we should not preach the word, but that we are in a wrong frame of mind. I know what it is to be shut up in mind, and not be able to come forth, but I do not think therefore that I should quit preaching. If God has called me to the work at all, I feel that it is my place to be ready at all times to speak with such light as God may give, and to speak to all, for how do I know who receives it and who does not? That is in the hand of God. With that I have nothing to do; and as respects my ministry, I have no right to inquire.

I hope, my dear brother, I have written in love, and in loving words as well; at least, I want to be humble and lowly, and to do all things in that love that rejoices in the truth.

As ever, your brother in hope,

F. A. CHICK.

BUCKLAND, Va., Sept. 5, 1881.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—In looking over the SIGNS of July first, 1881, I noticed on the first page Elder Joseph L. Staton's signature under a most excellent piece; excellent to me, because it suited my past and present condition of mind, and, queer as it may seem, I felt a desire to tell something, I know not what, of the condition I have been in, with a desire also that I might write in the spirit. "He hath brought me into darkness, and not into light," and it is here I have been suffering a good while, shall I say a year or more? Well, I cannot tell how long. He searcheth me as with a lighted candle, till all creature beauty and loveliness are consumed; and I have this picture of the corruptions of the flesh before my mind so much, that "wearisome days and nights are appointed unto me." "He maketh darkness, and it is night, and all the beasts of the forest do creep forth." And in this wretched night I do see so many horrid things, that many, very many are the despairing cries that are wrung from my soul. Job's bitter cries have suited me, and I know I have charged God foolishly for bringing me into the light of this world, and have complained, "Why hast thou made me thus?" For weeks at a time I have felt that God was anything but good to me, and it was easy to curse the day I was born. I felt so hard toward God that I could not bear to read the Psalms, which speak of his goodness and mercy so much, and disliked to hear any one say that the Lord was good and merciful. He is an austere God, a hard Master, was constantly in my mind. Coldness and hardness filled my heart, and yet very many nights I was in so much distress that I felt my heart would break as I wept upon my bed. While suffering thus, I felt sure I had the evidence that I had been deceived in every emotion of joy and sorrow, or anything like christian experience, from the first dawn of hope until the present. I doubted christianity, and how could I tell that there was a God? My whole experience was a lie, and I knew it. But most of the time the preaching of the word would rest with peculiar power upon me, and the words spoken by my dear pastor would search out my own strange feelings, and I could not help wondering how dear brother Badger could speak with so much ease and beauty of the deep and hidden feelings of my heart. But it was seldom I could take any comfort longer than it was spoken, and often would fight against the comfort that would come. My darkest moments and deepest distress would be in the company of the saints, and I was a stranger to those sweet emotions of love to the saints that used to make me rejoice, and no longer had I that stirring, sweet presence of my Savior to cause me to rejoice and be glad in the God of my salvation. But I am more hopeful now, since the Corresponding Meeting. I felt in meeting with so many of the saints, and hearing

the word of life, a strengthening of my faith and hope and love; and though still tried, and in the dark, I feel that I must wait my Master's nod. I would be still, and know that he is God. I would be reconciled to God, and acknowledge him in all my paths. I would not cast away that confidence which hath great recompense of reward. I would forget insignificant self, and rejoice in Christ Jesus. I should rejoice if "I am crucified with Christ;" "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." I would forget those things which are behind, to press toward the mark for the prize of the high calling of God in Christ Jesus. I would remember also that "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." I would be submissive under the mighty hand of God, and cease all vain repinings. I should rejoice if I must suffer the loss of all for Christ, and have "the excellency of the knowledge of Christ Jesus my Lord." I believe I can say with Job, "Though he slay me, yet will I trust in him." And with Peter, "To whom shall I go? Thou hast the words of eternal life." I believe also those precious words that are written, "Who hath saved us, and called us with a holy calling; not according to our works [and God be praised for it], but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I am sure I have tried to throw away that rich, unspeakable gift of God's dear Son, which sweet, inexpressible promise I hope has been given me, and I cannot destroy or lose. So the chastening is but another evidence that the Lord is good and faithful to his promise, and to his sinful, rebellious child.

SEPTEMBER 10, 1881.

I feel again this morning that it would be a sweet privilege to write to you, and that love I feel in my heart to you and all saints, I hope, will not let me be silent. What I have written is so indifferent, and looks so mean, that I hate to send it, and yet I know not how to express what I feel in my heart. I am still wondering if the dear Lord has led me all these years, and why, if he has, should what I have felt, and the way I have come, seem so mysterious, strange and dark to me. Sometimes I have an intense desire to understand the way the Lord leads me, that I might not grope so much in the dark, and be so distrustful, and this morning is one of those times. I have secret momentary rejoicing, and I wonder what it is for and why it is so. Of these very moments of secret quietness and peace I feel distrustful, and do not want to speak of them. I know the Lord's ways are past finding out, and none dare ask, What doest thou? I know, too, that of his saints he says, "If ye will inquire, inquire ye."

Dear brother Beebe, it is so sweet to feel once more a hard, stony heart soften toward the dearest people on

earth, those with whom you love to live, and where your home is only. It is as sweet now as it was hard before to dwell with those people, and doubt all the time, by one's own wretched desolateness, that there was a particle of love in the heart for them. How hateful, harsh and cold has every word seemed, when talking of spiritual things to the Lord's favored people, because every word was so empty of life, of that life of love and light. It is so hard to have your faith tried in every way you could conceive, and indeed ways past your conception. In one way especially I have suffered the most of late. It is to have your love tried toward those very few loving companions who have been your heart's delight, and to have the cold, chilly winds of death pass between you and them. At such times you tremble for the very foundation of truth and love. Even that test of "love to the brethren" is seemingly being swept away, and all sorts of emotions take the place of it, and many of them anything but lovely and Godlike. O, dear saint of God, I cannot conceive of any worse hell, or any place of greater suffering and torment, than to feel forsaken of God, and be left to one's self, there to dig and plow in that great gulf of sin and depravity which is found in our flesh. The word flesh is hateful to me; indeed, no wonder David said his enemies would swallow him up quick, and that one day he should fall by the hand of his enemy. But the wonder-working God is greater than all our fears, and he can make darkness light, crooked things straight, and rough places smooth; and this is the very thing I want him to do for me. I want to be patient, and wait his will also; but the longer I wait the more impatient I grow, and he only can help me.

Dear brother Beebe, your editorial of September fifteenth is rich and beautiful, and I have enjoyed all you have written. I would that I had more of that beautiful spirit I see in yourself. Our loss has been great in the "sleep" of our dear father Beebe; but God is our Father also, and he will not leave us comfortless and without help. He is a very present help in time of trouble. I feel sure that God will give you more grace and strength as you need.

My dear pastor's health, and that of his wife, is poor; neither have been so well since the Corresponding Meeting. I do not think there ever was a man of God, afflicted as he is, more manifestly favored of God in his usefulness to the great cause of truth than he. I have heard many able gifts, but his I believe is equal to any; a good yoke-fellow to the most valiant, and the Lord be praised.

Dear brother, it is with fear and trembling that I send this poor letter to you, still I do not feel I can withhold it. Our family are all as well as usual, and each one, including brother Shackelford, unites in christian love to yourself and sister Beebe. Your sister, I hope, in sweet fellowship and love,

LAURA HUNTON.

INDIANAPOLIS ARSENAL, Ind., Sept. 14, 1881.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST—if I may address you thus. I feel like spending a short time to-day in communion with some of God's dear ones, and I know of none to whom I can address my feelings, with more freedom, than to my brother editor of the SIGNS OF THE TIMES. My health for a few weeks has been poor, and not able to perform my duty. I spend my hours in quarters, reading and meditation. I fear that even among the Regular Baptists some are inclined to cavil, or differ on points where there are no grounds for a division. Space will not permit, neither have I the ability, to give a proper statement of those points or views referred to. If I have any light upon the word, I do not see any grounds upon which christians can differ. Some do, and are able to penetrate deeper into the mysteries of God, but not without a gift of God to search out the deep things of God. No man can enter into the things of God by worldly wisdom; that gift is of God, and of him only. God giveth to all according to the good pleasure of his will; and if my brother receiveth a gift, does it in any way injure me? We should take these things home to ourselves, and solve them well in our own hearts. We who receive little, will be required to produce but little in the end; if we employ that talent which our Master has given us, though it be as a mustard-seed, the increase will be in proportion, the same as those to whom he gave the greater talent. This is my view of gifts and differences. We, as christians, should strive to keep the unity of the Spirit in the bond of peace. One point that I do wish all of God's people to observe is, 2 Tim. ii. 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Here is a work for God's servants to do; but let it be so done that they will have no need to be ashamed when the Master comes to reckon with his servants. The word is to be divided, and that rightly, too. There is a time to commend, and a time to rebuke, and that servant who has the charge or oversight of the flock, and who fails to perform these several duties in the proper times and place, is failing to rightly divide the word of truth, and such an one will have need to be ashamed when he is called to an account for the talent he has been using, and to no effect, but rather to the disturbance of the cause of Christ. Can any one tell how a servant can please a master, when he knows not what duties the master will require of him? That servant by profession may be the best of a jeweler or silversmith, and the foreman or master wants a room plastered without delay; can that servant rightly do the work so as to please the master? I think I would fail in most, if not all, such requirements. And in the same view, let us consider the servants of Christ. We cannot see into the future to know just what the good Mas-

ter will have for us to do at this and that and at all times, so that we may write and prepare our sermons before us and make them applicable at all times and places. Suppose there is a need of a rebuke for some cause in the fold, and our Elder comes from a distance (as both our Elders live at a great distance from our place of meeting) and has his sermon all written and dressed up with style, would that sermon fill the want of the Master? I think not. There are many who pretend to divide the word of truth rightly, and at the same time do not try to speak to the fold unless they have their sermons written or printed before them. They claim this as an improvement man has made on the way God has throughout the scriptures declared, that he prepared his servants for their proper duties in all times and at all places. The old, plain style of preaching can, in my mind, be trusted yet, and to the end of time; for we have the proof from the word of truth that that is the way God has ordained his word should be made known unto his people. "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you." I think I can tell when I hear one speak in the church, whether it is the natural man or the Spirit of the Father. I often fear that I may judge too quickly, for I know a good servant is not at all times in the proper spirit or feelings to speak, so we must not be too quick in our judgment on others; we will do better to judge ourselves, and leave God to judge our brother. There are parts of God's decrees or designs impenetrably concealed in his mind, and will remain so until the event discovers them; nevertheless God has seen good to make known some of his purposes respecting future ages, in order to confirm the faith, encourage the hope, and enlarge the views of his people, and that the accomplishment of them in after times might demonstrate the truth of the scriptures to every diligent inquirer. The last book of the New Testament is called, "The Revelation of Jesus Christ," because its principal subject is a previous discovery of the purpose of God respecting the affairs of the church, and of the nations as connected with it, from the time when it was given, even to the end of the world. God sent his angel to reveal these things unto his servant John, in that very hour when it pleased him. It was on the Lord's day; I do not know what day of the week it was, but it was the Lord's day to speak and make known to his servant John, by his angel, the things he should go and preach to the churches of Asia, seven in number. In whatever way the angel was employed, doubtless the immediate revelation was made by the Holy Spirit, and not by any creature. Likewise the angel Gabriel indeed brought a verbal message to Daniel, containing an extraordinary prophecy. See Daniel ix. But the

visions and revelations of this book called Revelation are not verbal messages. God sends his messages now by his Spirit; and if one has not that Spirit, he receiveth not the message. It is also necessary that we be in the Spirit. John was in the Spirit on the Lord's day, and heard behind him a great voice, as of a trumpet, &c. Had he not been in the Spirit, and the Spirit in him, would he or could he have heard the voice, though a great voice? Many were the times that I heard the natural sound of the servants of God, but did not hear the voice of God speaking to me through them, until one Saturday. Old Elder Nay spoke to the church, and I think that was the Lord's day, for the words of old Uncle Asa came to poor me in a way they never had before. I had noticed for several months that the words of Elders George Weaver and P. K. Parr had been some trouble to me, and caused me to study the scriptures, but only to try to bend them to suit me; but they would at each time (as I attended with father) hit on the points I had been trying to make suit my mind. I told father once, after hearing Eld. Weaver, that that old fellow always preached on the same points of scripture that I had been studying. He only said one thing, "O, that is nothing strange." This was all that ever passed between me and my father concerning my feelings. On the Saturday that Elder Nay preached at the church, neither of the two Elders who had the care of the church were present. Father and I had traveled about eighteen miles to get there. I only went to visit my sister, who lived in that immediate vicinity, and for a ride with father, as I had not at that time thought to go before the church; but when the door of the church was opened for reception of members, the first thing I can now remember, I was on the front seat; and when asked to give an evidence of a change of heart, I will just leave all who know, to judge what I said, for I know not; but I was received, for some reason unknown to me. I was baptized one month from that time, by Elder Parr, and from that time I have passed through many dark clouds, as well as enjoyed many glorious seasons. It was in the spring of 1876 that I united with the Baptists, and I have always since found them to be my people. I do not give this as my experience in full, but only to prove that God speaks, and moves his people as he will, the able as well as the weak ones, and the ignorant as well as the wise. He commands, and they obey in that day the call of their Master. "He that hath an ear, let him hear what the Spirit saith unto the churches." These are the words of the voice that spake unto John. John was to write to the seven churches of Asia, and was to call their attention to the things that the Spirit saith unto the churches. It was all John could do, to perform his duty, by the Spirit speaking to the churches through him. Had he been left alone, he

would have failed, as will all at the present time when they get so wise as to think they can stand upon the foundations which men have laid.

I fear that what I have written may be wearisome to you, so I will close. I have aimed at no particular subject, as can be clearly seen. Should the brethren editors of the SIGNS see fit, and have room, they are at liberty to publish this; if not, all is well. Believe me, an unworthy brother, and remember me in your devotions.

D. H. MERRYMAN.

RIPLEY, Tippah Co., Miss.

DEAR BROTHER BEEBE:—I am alone to-day, having no appointment to fill. I feel deeply interested in the welfare of the SIGNS OF THE TIMES, and trust the great God of the universe will continue to give you strength and ability to continue the publication of our very valuable paper in the way and manner that it has formerly been conducted by your dear old father, and our beloved brother, G. Beebe, who has gone to try the realities of eternity. May the good Lord enable us all to be reconciled to his will, and to be still and know that he is God. I was deeply struck with sorrow when we received the SIGNS for the 15th of May. Notwithstanding we did not expect brother G. Beebe to remain on earth much longer, yet his death was so sudden that we were unprepared for the sad news. And now, as he is gone and left us to battle in defense of the great truths of which he has been a very able and faithful defender for almost his entire lifetime, how important it is that we should with earnestness and all faithfulness contend for the truth of the gospel of our Lord and Savior Jesus Christ. I do hope that all those of our brethren who have formerly disputed with our beloved old brother on certain points of doctrine, will examine his editorials from 1832 up to the last one written by him, before he laid down his pen for the last time, and compare his views with the word of our God, and then cease to bring any accusation against the true defenders of the gospel of Christ, in the future. Some of our brethren have denounced his views of Israel's God, as predestinating all things in the beginning, or before the world was made, except so far as all good was predestinated by him; but that he never intended that any sin should be committed; or, in plain words, predestination does not extend to the wicked acts of men; while others of our brethren say that our beloved old brother Beebe has varied in his views from 1832 to the present. Now I refer such of our brethren as believe that he did not to the time of his departure contend for the doctrine of predestination, election, and that all the elect were chosen in Christ before the world was, or ever Adam was formed of the dust, to his first editorial, on page 28, headed, "Predestination;" also to page 128, comment on brother Trotts' views on the same, first volume "Editorials." Compare these with his edito-

rial of October 1, 1880, and then go to your bible and examine the whole scope of the revelation of God to his people; and certainly, after prayerful examination, no heaven-born soul can dispute that the great God of the heavens and the earth knew from eternity all things that should come to pass, whether good or bad. All will admit this point; but that God willed that any of his creatures should commit sin, is denied by a few of our brethren, who say that such a view will bring God under charge, and make him the cause or author of sin; also denying that God knew and willed that Adam and Eve should fall into sin by transgressing the law that God had given them. I wish to say to such of our brethren as cannot view the evil one, which is Satan, as being good in any sense, to examine the history of Joseph, and of Moses, and in fact the whole scope of the Old Testament scriptures, prayerfully and carefully, (which every bible reader should, who desires to know the truth), and then tell me if you have not found where God has ever accomplished good for his chosen by overruling the wicked acts of men and devils. Now, for fear that some one will conclude that I lack scripture testimony to prove that God predestinated that devils should commit evil deeds, I will refer to Acts ii. 23, and iv. 27, which, beyond all reasonable doubt, is clear proof that God knew and did determine that his Son should be taken and put to death in the very way and manner that he was; also there is equally as strong proof that Judas was raised up and chosen of God to betray Christ, for thirty pieces of silver, into the hands of his enemies. Now, does not all this prove that God certainly had a good use for the evil spirit in the beginning? If not, then God having all power in heaven and earth, and working all things after the counsel of his will, would certainly have put an end to Satan before he seduced Eve.

Brethren, I hope I am writing in the Spirit of our God, and with an earnest desire that all our brethren and sisters may fully understand the doctrine of predestination in all its meaning. Now I ask, with all good feeling to our brethren and sisters everywhere, has not this subject rather been kept back and left unexplained, and rather denied by many of our well meaning brethren, perhaps through fear of being considered (as we are often accused) too hard in our views to suit some who might come in and live as members with us? Brethren, let us be consistent, and try to prove all things, and set forth all that God has been pleased to reveal through his divine word to Israel. Is it not the view of every professor of natural religion that God did not predestinate that Adam should fall when he gave him a law that forbade him to eat of the tree of knowledge of good and evil? And does not the world look upon and view God as being limited in power to control the wickedness of wicked people, believing that all are free to accept or reject

salvation? I once was with the Old School Presbyterians, who believe in the doctrine of election and predestination, but believe that man is not one of the elect or chosen of God until he repents of his former sins and obeys the gospel of Christ, which they believe their ministers preach; and so by the preaching of the gospel sinners repent, and by their repentance elect themselves; and that God did predestinate that all should be saved that would repent; and also that through a belief of the truth the Spirit sanctifies. But does not the apostle tell us that it is "through sanctification of the Spirit and belief of the truth?" Now, brethren, if any of us deny that God did from eternity, before the world was, choose a portion of Adam's race or generation to be eternally saved, and did not choose the remainder, and yet did not predetermine all things that ever have or ever shall come to pass, then how much in advance are we of other denominations of professors? But the question with some of our brethren is, How can God permit or suffer men to commit wicked deeds, and yet remain just, and not be the author of sin? I answer, that God never moves any by the influence of his Spirit, neither men nor devils, to commit sin; but they are moved voluntarily, by the same spirit that moved Joseph's brethren to sell him, and that moved Judas to betray Christ. Now, I would ask those who dispute that God ever has made any good use of Satan, is it not said by the prophet that the Lord put a lying spirit in the mouth of Ahab's prophets? Then are you fearful that you accuse God of being unjust or the author of sin, by proving that the scriptures do teach that God did predetermine all events, from the acts of the smallest insect, to the acts of the largest of his creatures? I do affirm and believe that God did, before the world was, by absolute decree, foresee and predetermine all things, both good and bad, that ever have or ever shall take place.

I hope and pray that Israel's God may give us another brother in the editorial department of the SIGNS OF THE TIMES, equal to our much esteemed brother who has been called to his final resting place above, and I know of no one who would fill the place better, or be as suitable, as our esteemed brother Wm. L. Beebe. I assure you, brother Beebe, as long as the SIGNS is conducted in such a manner as it has from its beginning to the present, I will ever, while I am here in this life, do all in my power to support it. I have heard some question the Bible authority for such a paper being published. Without direct reference to any chapter or verse, I do not hesitate to claim good authority for such a medium of correspondence, and I shall always demand of the objector bible authority for opposing such a medium as the SIGNS has been, to the present time. And now, brethren, with a stronger effort let us all contribute willingly to its support. Some have objected to it on account of brethren not be-

ing agreed in every particular as to the meaning of certain parts of the revealed word, such as being born of the Spirit, to see the kingdom of God, and being born of water and of the Spirit, to enter it. But are not all these views profitable to the scattered saints of God? Some are not satisfied to agree with the views of brother Beebe, which he has often been called upon to give. I have both volumes of the "Editorials," and also have read the SIGNS for thirteen or fourteen years, and in substance he has always told us that in the new birth God gave us a new spirit, a new heart, and ears to hear, which we did not have before. I shall always be partial to those of our order who contend for the doctrine of salvation by grace, and not try to smooth it over a little with means of men as a help to the Lord in the work of saving sinners. All of God's chosen people being Adam's offspring, have ever been born in sin, and consequently knew nothing of God spiritually, and it is certainly very plain that they must be born of God before they can see his kingdom, or understand the laws which he has ordained to govern his kingdom. These things are all considered and discerned spiritually. Then how important it is for us to depend entirely on the revelation of our great King, who is God, who sits upon his throne, and sees all things at one look, and knows every secret thought and act of every creature. God's will is most assuredly what he decreed and determined should be done. Even the brute creation obey him, all filling their respective places according to his decree.

And now, in regard to the ministry, I wish to be particular, and hope to be understood. I believe, from experience, and also from what the scriptures do beyond all doubt teach, that God did in the days of the prophets speak to all Israel through his servants, whom he had called for that very purpose; and now in this the gospel day he does speak through his servants in the same way and manner that he did in the prophetic days; but some may say, through his Son Jesus Christ. Very well; but is not Christ and God one in the Godhead? Most assuredly they are. Well, then, where do you find any difference? I do hope that brethren who have been guilty of advising a brother or brethren what part of God's word it will do to preach, and what part will not be profitable, will seriously think of these things, and in future never be guilty of thus advising the ministry. Such a course is nothing short of Missionism in full. If I did not believe that God revealed to me what I have been preaching, and shall continue to preach, I would never again open my mouth in the stand. All organized churches in good standing have a perfect right to reject a ministering servant who comes under a bad character, or who does not, as the apostle says, "bring this doctrine," built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone; but never restrict any one as to what

he shall preach. If the servant of God is not called and qualified of God, what evidence could we have of his message being from the Lord? I have no confidence in any one who would thus yield to the influence of others. If I am called to the ministry, others are not called to dictate for me. Sometimes a brother or sister will conclude that the preaching is too hard; such hard doctrine that they cannot see how it can be. And whenever or wherever the doctrine of predestination is preached in its full sense, it will try the faith of all the family of Israel, and only they can receive it; and some of them may start, but soon will become as one of old to say, "Lord, to whom shall we go? Thou hast the words of eternal life." Glorious thought, to believe that nothing can happen but what is for our good. All devils combined can never shorten our days, which the God of heaven has numbered to us. I am glad to say that the brethren in general believe in God's predestination and election, and enjoy the preaching of the doctrine in full.

Hoping that our God will continue to bless you, brethren Beebe, in your labors of publishing the SIGNS, and that the brethren and sisters will continue to furnish you with their rich communications, I remain

Very truly yours in bonds of love,
T. L. MORTON.

DEAR BRETHREN BEEBE:—The following letter, containing the christian experience of the writer, was written by a colored sister, a member of the church at Upper Broad Run, in Virginia. Several of the brethren and sisters who have heard it read have suggested that it be sent to you for publication in the SIGNS, if you see proper to do so. The reception and perusal of this letter suggested a thought of the wonderful working of our God in developing the mighty fabric of his grace. Here is one, whose opportunities for acquiring a natural education in the wisdom of this world were very limited, enabled to give a clear relation of the Lord's dealings with her, giving undoubted evidence of a gracious work. Thus the Lord is fulfilling his purpose to gather his people together, as he says by the prophet, "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." He does his own work in his own way, and none can hinder.

Yours in gospel bonds,
A. B. FRANCIS.

GRAPE GROVE, Va., Aug. 19, 1881.

DEAR BROTHER FRANCIS:—I have often wished to tell you my experience, as the first time I ever saw myself a lost and undone sinner was when I first heard Old Baptist preaching by yourself and brother Leachman. When you read the hymn,

"'Twas Jesus and his chosen race
Subsists a bond of sovereign grace,"
I felt that I could not be one of his chosen ones. I felt that I was so vile that I had neither lot nor share with the chosen people of God. When brother Leachman was preaching from the text, "Prepare ye the way of the Lord, make his paths straight," I felt a desire to know what those paths were; but every word that was spoken condemned me. I felt if I could only shake hands with you it would be a satisfaction, for from the reading of the first hymn to the close of the sermon every word was directed to me. I felt that some one had told Elder Leachman my condition, for he spoke of going to the mourners' bench, and that was my practice. I had been there for weeks at a time; but when God brought me to see myself, I found that I needed not the secret closet nor the mourners' bench, but within I found a secret place to mourn, where none but God could enter. I left the meeting that day hoping that I might make a fervent prayer to God to change and make me good, for I thought that christians had to feel like they were good. I have said that I could not join the church until I felt that I was good, or until the words came to me, Ye must be born again, or sink in endless woe. I went again to meeting, and heard you speak from the text, "Ye must be born again." That was a stumbling-block to me. I was like Nicodemus, I wondered how one could be born again. So I traveled in this dark wilderness for five years. The time had been when I could fall on my knees and pray, but now the time had come when I dared not go on my knees, for I felt that God would frown and spurn me from his face. I felt that I was violating the law of God to take his holy name upon my sinful lips. I tried in vain to get rid of this burden, and it seemed that the more I strove against its power, I sinned and stumbled but the more. My burden became greater and greater, until I thought I must die and sink to hell. My only prayer then was, "God, be merciful to me, a sinner." I was at the bar of divine justice, and I felt that it would be just if I were cut off and sent to hell. While in this wretched condition these words came with force to my mind, "I raised you from the depths of hell, and freed you from your sins." They were sweet to me, and in a minute I was rejoicing. My burden was gone, that which had been with me for years. I could then say that salvation is of the Lord. But how soon was this turned into doubts and fears that it could not have been spoken to me. I feared to tell any one for fear I might be mistaken, but still there was a duty resting on me, and that was to be baptized. I was not willing as yet to join the Old Baptists, but thought I was directed to the New School; but when I went to their meeting I felt that I was in the wrong place. After the preaching the invitation was given to any who wished to join, and two ladies went forward and talked with the

church. They said they had given their hearts to God, and had determined to live a better life; so their travels did not agree with mine. If I know anything about it, God had my heart and all in hand. The next Sunday I went to Upper Broad Run, and felt perfectly at home, and it seemed as if a voice said, This is the path of newness and life; walk ye in it. I went forward and told what the Lord had done for me, I trust, and was received.

Please pardon me for bothering you with this scribble; but I felt that I could not let you go away without telling you some of my travels, as you were the first that I ever heard proclaim that "Salvation is of the Lord," and not of man. Please pray for me.

Yours in gospel fellowship,
BETTIE T. CHAMBERS.

ATHENS, Pa., Sept. 19, 1881.

DEAR BRETHREN BEEBE:—Again I feel constrained to pen a few lines for the columns of the SIGNS, but not that my mind is fruitful, for I have experienced a long season of drought, leaving my spirit like the parched ground I now see, sere and barren. As the choking dust on the face of nature annoys the sight of all with whom it comes in contact, so does the dust of my carnal mind, which is at enmity with God, annoy my spiritual sight, causing a wearisome unrest. Surely, "My moisture is turned into the drought of summer."—Psa. xxxii. 4. Were it not for the precious hope that my life is hid with Christ in God, I should despair, so parched is my soul, so barren, so devoid of comeliness; but in my extreme poverty I must cry out, The Lord is good; his precious promises are very sure. One now comes so timely to my mind, reminding me of the compassion of the dear Redeemer: "But the Comforter, which is 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."—John xiv. 26. When the blessed Comforter teaches me that the Giver of every blessing "withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth," (Job xii. 15,) how restful I feel in my entire dependence, and I find myself looking upward for help, looking unto Jesus, the author and finisher of our faith. The Comforter calleth to my remembrance the time of my espousal, when as Moses lifted up the brazen serpent in the wilderness, so was the Son of man lifted up as the sin-atonement sacrifice; and having eyes given me to see, I looked upon him and was healed. In the ardency of my first love I sang, "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 the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy

rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Psalm xxiii. While my mind is refreshed with the memory of the favor of the Lord, the promised Comforter giveth me the oil of joy for mourning, and the garment of praise for the spirit of heaviness. In my late unrest and disquietude the words of David have been uppermost in my mind: "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him."—Psalm xxii. 6-8. But my lonely heart is now singing, with the same dear servant of the Lord, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." And while I am writing down this song of confidence in God's grace, instruction is sealed on my heart by the application of the wonderful promise following, "I will instruct thee, and teach thee the way wherein thou shalt go; I will guide thee with mine eye." I have just been singing, "Lord, thou art my hiding place," and now I am melted in tenderness with a renewed sense of the goodness of God, that he has promised to instruct me and teach me. Yes, I shall learn of him in the way I shall go, and that is not all; he has promised to guide me, a poor pensioner of mercy, with his eye. O wonderful promise! wonderful condescension! What more can I ask?

For a long time the dust of my carnal nature has impaired my spiritual vision, and I have been trembling, and grieving that I was so dead to spiritual things, so devoid of gratitude for the hope I have indulged in from my early youth. The more I searched for evidences that my hope was firmly anchored, the more I became bewildered; but now, in an unexpected moment, the Holy Comforter has taken the precious words of the Lord and applied them to my sin-sick soul. The eye of him who never slumbers nor sleeps has guided me down in the valley of humiliation, and there I have been taught to cry earnestly, "Lead me to the Rock that is higher than I." Blessed teaching! to be led by the King of kings into a parched desert, where no water is, and left for a season to become sere and withered. It is then the poor suppliant pleads earnestly for a refreshing shower. It is then the Holy Comforter comes to bless, with whisperings of love and tender care. "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen; For I will pour water upon him that is thirsty, and floods upon the dry ground."

In sweet fellowship, yours,
MARIANNE MURRAY.

LOCKTOWN, N. J., Aug. 30, 1881.

ELDER BEEBE'S SONS:—As I am wandering about over these low grounds of sin and sorrow, having no continuing city, but seeking one to come, I thought I would make an attempt once more (as I am unable to do anything else) to write to the Lord's little ones; and if there are any mixed up with them who feel themselves any larger than the least of all, all I have to say to such is, let him that thinks he stands, take heed lest he fall, or come under the character of a Diotrefes.—3 John. If we are the children of God, then this beloved apostle John is our brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ. If we are companions of John, then we love what he loved; then we love these little children, and we feel to say to them, "My little children, keep yourselves from idols." These little children are not very numerous, only here and there a traveler. There are just enough of them scattered over the earth, as the salt, to preserve it; and as soon as the enemies of truth get their wish, which is to hear the funeral sermon of the last Old School Baptist, then will the mother of harlots and all her daughters be sunk like a mill-stone in the midst of the sea, to rise no more forever. Why so? Because there will be no salt left to preserve them. Again, "I write unto you, little children, because your sins are forgiven you for his name's sake." But these little ones are so fearful. Why, what is the matter? John has just told you that your sins were forgiven you for his [Christ's] name's sake; what more can you ask? O, nothing more, only that is too much for me to claim; I feel so vile, and there are so many things written in the blessed word of eternal truth that condemn me, such as, "There is therefore now no condemnation to them that are in Christ Jesus." I certainly cannot be in Christ, for I feel condemnation in my bosom all the time. All that I try to perform, spiritually, is mixed with sin and self. "Being born of God," or, that my sins are forgiven. Yes, that is the pure language that the Lord gives to all his children, the language of Canaan. Well, is there anything else that worries you? O, says one of these little ones (and one speaks for all, too), the things that worry me are more than I can express. Why, sometimes I feel so bad, so cold, and so dull and stupid, that I am afraid to tell one of these little ones about it; yet, notwithstanding all this coldness, I love these little children so well that it makes me sorry I should so deceive them. If I should say to them that they had better let me go from them, I cannot seem to make them understand what a poor creature I am. If I tell them how ignorant I am, they as likely as not will say, Well, I wish I only knew half as much as you do. Sometimes I think these little ones talk in this way just to keep my courage up. Well, that is just it, exactly; that is what we are for, to be helpers of each

other's joy. May the God of love and pity be honored and glorified by these little children.

If the brethren publish this, it may be encouraging for abler brethren and sisters to write.

My dear brother William L. Beebe, a word to you. I am well pleased with your views in the editorial on the subject of defiling the temple, and I hope the Lord will greatly bless you with health, strength, wisdom, and every grace that is needful for you in life and in death.

If you see anything in what I have written that would be calculated to hurt the oil and wine, withhold it; it is at your disposal. In looking over it, it looks quite simple. If you see fit to publish this, please dress it up a little, and if there are any sentences wrong end foremost, please turn them around.

CORNELIUS MYERS.

OTEGO, N. Y., July 14, 1881.

DEAR BRETHREN EDITORS OF THE SIGNS:—I would not be unmindful of my deep obligation with regard to my standing, being, as I humbly hope and trust, a lover of the truth as it is set forth in this our family paper, which comes so richly laden with gospel truth. The Lord has caused me, a poor, vile sinner, to love this gospel, as well as those who declare it. The little few, out of all the professing religious world, who stand alone, and think it no ill not to be reckoned among the nations, are the dearest of all people to me. Whenever or wherever I meet one of that dear company who have come up out of great tribulation, having by their godly walk and conversation washed their robes and made them white in the blood of the Lamb, who have been led into captivity on account of their great sinfulness in the sight of a holy and just God, and in the Lord's own time have been raised up from the pit of mire and clay, rejoicing in the pardon of all their many sins, a new song put into their mouth, and their feet set upon the Rock, Christ Jesus, and their goings established, with such a people I desire to dwell while it is mine to stay on these mortal shores. As I am daily passing through the valley and shadow of death, I fear no evil, for "thy rod and thy staff they comfort me." Our great High Priest has entered within the veil, so likewise he has declared that his children shall be with him. Not one of all the dear sheep or lambs of his fold shall be left out or forgotten, let them be ever so black or sinful or uncomely. Hear his dear voice unto you saying, Thy sins and thy iniquities will I remember no more forever. Why, are all our sins pardoned then and there? Yes.

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

I would like to speak of one little incident. Not long since I was in a large city waiting for the cars. As I sat in the crowded depot I wondered if among all that busy throng there were any of our people. I could see no mark; all were strangers

to me. But after taking the cars my eye caught a glimpse of a dear brother. I gained his attention, and he came to me. Such a feeling of love then filled my whole being as I cannot describe fully. My lonely feelings were all gone. There seemed such a lightness all over me, and I noticed no one but the dear friend I was visiting with. That is one of the helps we are to each other while we are pilgrims and strangers on the earth. That little interview lasted me until I arrived home. I heard from our dear brother of your association at Middletown, and what a precious meeting the saints were permitted to enjoy, although a sadness filled the hearts of the household all over the land. Yes, a great man has fallen. He was mighty in battle, valiant for the truth. No tribute to his memory can express his worth; both tongue and pen fail. But my sorrowful heart has been made glad to read and hear such sweet expressions of sympathy to the dear bereaved family. I believe it has come from sincere hearts, and too much cannot be said for one who stood in front as a dear father to his children, not willing that one should be led astray by those who lie in wait to deceive, ever standing in defense of the truth, and putting down error in whatever form it might come up. No matter though it was to the spoiling of his goods, or brought persecution upon him, our dear brother and faithful minister always faced the foe and feared not the enemy. Now he is freed from all the toils and cares of this mortal life, gone home to his reward, where he will forever rest in the bosom of his dear Lord and Master.

"While kindred weep beside the dreary tomb,
The church triumphant vent their swelling joys,
And greet the weary pilgrim, Welcome home
From sorrow's vale to mansions in the skies.

"Swift as the holy prophet's wondrous flight,
On angels' wings his spirit soared away,
Up to the regions of eternal light,
And left to earth and worms the sleeping clay."

When I was told that Elder Beebe was dead I was as one struck dumb; it seemed that a chill went all over my frame, and for a moment I could not think. I was glad when my thoughts came, and my mind moved a little. Our leader was taken away, and everything looked sad and desolate; but the strong and precious words came, "The Lord reigns." Those three words gave me strength to think and talk, and the SIGNS came first into my mind, and with it our dear brother, Elder William L. Beebe. It seemed to me that the Lord had kept him for that purpose. Having become acquainted with our dear brother last January at our own little church at Otego, where the Lord was pleased to send him, I hope that at some future time he may be directed this way again. We have always enjoyed your dear father's coming among us, and felt it a great honor and favor from our heavenly Father, who has been so mindful of us in allowing his servants to visit us, several of them, upon whom he

has seen fit to bestow such excellent gifts. We are bountifully fed at home, and therefore can receive heartily strong meat, sound doctrine, whenever we are privileged to hear it at home or abroad. I do greatly desire that the SIGNS may continue as it has for nearly half a century. May the gift that your father possessed be bestowed upon you, his son. And to all the dear brethren in the ministry, who have stood so firm and written so ably, I would say, Continue, my brethren, to stand united together in love; let no root of bitterness spring up among you, to mar your peace and confidence in each other; let not that cruel monster, jealousy, creep into your hearts. Satan will ever be watching to enter. O that we may all be kept as in the hollow of his hand who is ever near his tried and tempted children. May we ever watch over each other in love, and let brotherly love continue, remembering the word exhorting us not to forsake the assembling of ourselves together, and to speak often one to another. Let nothing but a providential hindrance keep us from the appointments of the church. I do not think it is honoring our great King to stay at home because we feel cold and dark in our minds. The faces of the dear people of God often lighten up our minds. It is to them we should go, for the Lord has said he will be with the twos and threes wherever they are gathered together in his name, and he will bless them. I never have felt any inclination to stay away unless sickness prevented my going, nor do I feel to say, I shall not speak if I do go. I often feel ashamed of what I do say, and think surely the dear people are tired of my poor story; still I believe that I should feel very comfortless not to give witness in testifying in the name of the Lord. His goodness to me and mine has thus far been very great. His indulgent care has been over us all our lives long, and I feel I can never praise his great and holy name enough for the great privileges I so often enjoy in meeting and mingling with the dear saints both at home and abroad. On Monday, May twenty-third, I was permitted to attend the meeting at brother Wolf's, in Albany. It was a season of refreshing from the Lord. Our souls were comforted by the words spoken by our dear brother, Elder Silas H. Durand. I do enjoy those little gatherings there. On the second and third of July I was again made to rejoice in attending with the Ebenezer Church, in New York City. I felt so much at home with the dear children of God even in that great city. But O how quiet and solemn our meeting was, compared with the pomp and show in the great edifices called churches. My heart was made humble before the Lord and before his people. The under-shepherd spoke with great power, and the words spoken fell like the dew of Hermon into the hearts of those who were prepared to receive it. I never can forget the kindness of the dear friends both there and elsewhere, and desire that I may be able to make some feeble returns to some of them.

Yours affectionately,
CHRISTIANNIA L. FRENCH.

ROYALTON, Ohio, Sept. 11, 1881.

BRETHREN BEEBE:—Inclosed find remittance, and with it a few thoughts on Ephesians vi. 1, as they first presented themselves to me nearly three months ago: "Children, obey your parents in the Lord: for this is right."

As all scripture is given that the man of God may be perfect (2 Tim. iii. 16, 17), I take it for granted that all the characters addressed in this whole connection were not only alive spiritually, but also members of the visible body of Christ; and that Paul, as one of the princes that were to rule in judgment, was here, as elsewhere, applying the law of Christ to particular cases, and pointing out the duty of the saints under all circumstances. In the first verse he lays down the principle which should rule them. Their obeying should be "in the Lord." The christian's obeying the "powers that be" is not simply because earthly rulers command obedience; but because the King of kings commands it; not for wrath's sake alone, but also for conscience's sake. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." Likewise servants are commanded to obey their masters in all things, and whatsoever they do, to do it heartily, as to the Lord, and not to men. We send our children to school, telling them to obey their teachers in all things. Now the parent's command is paramount to the teacher's, and should they disobey the teacher, they thereby break the parent's command, who should call them to account. Should the parent and teacher give conflicting orders, the parent should be obeyed, even at the expense of the teacher's rod; for it is better to be under the protecting care of the parent, whose care extends over them through life, than that of the teacher, whose relation to them soon ceases. We are called upon in some cases to go beyond the requirements of man, to go two miles where the going of one only could be enforced by human law; and what for? Undoubtedly to prove that a principle outside of, beyond and above human requirements merely is the rule of our conduct. Any one thus influenced is a good subject under any form of government, under good laws or bad, because his actions are all in the name of the Lord; and the name of the Lord is used in vain in any case unless there is express command to use it from the Lord himself. Much is going on in these days in the name of the Lord, without any such authority from him. It occurs to me that Paul felt apprehensive that young christians might sometimes be led to believe that their new relation to Christ would dissolve their former relations to the world, and he would show them that the law of Christ placed them under additional obligations to obey the "higher powers," for there is no power but of God. Quite contrary to the teachings of the wise men of the world, who, when

they think that they have found out a higher law, proceed to array it against human laws that do not suit them. Truly, "Their rock is not as our Rock, our enemies themselves being judges."

You will see, brother Beebe, that the premises I start out with is that the phrase, "in the Lord," refers to "obeying" instead of to "parents." Such as it is, I submit it to your disposal, and subscribe myself your unworthy brother in the kingdom of our Lord,
THOMAS COLE.

BATH, Maine, Sept. 5, 1881.

MY DEAR BRETHREN:—I feel as if I would like to write and tell you how good the Lord has been to us, in permitting us to meet together once more face to face. It has been comforting to us to speak to each other of our sorrows, joys, darkness and coldness of mind, our sinfulness and unworthiness. It made me rejoice to receive tokens of love and fellowship from the saints, and at the same time I felt so small, "less than the least." The preaching was excellent. Elders Chick and Quint preached Christ and him crucified, which is so full of comfort and consolation to those who have been made to see themselves sinners, and Christ has been revealed to them as the way, the truth and the life. I had been looking forward to the association the whole year, and while I was there, enjoying every moment of the meeting, I wished you all could be with us; but as that could not be in this life, the thought was pleasant that "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And when God's time comes, they will all be gathered from this world of sin and sorrow, awake in his likeness, and parting will never be known. Our meeting was one of love and harmony throughout. The social meeting one evening was very pleasant, for the brethren and sisters could tell only what great things the Lord had done for them. They never had been able to do one good deed to merit salvation. Each one felt themselves to be unworthy of a name and place with this people, and esteemed others better than themselves. How pleasant it is to listen to and speak of God's dealings with us, how we have been led about and instructed, and all taught of God that "salvation is of the Lord," and "Not by works of righteousness which we have done, but according to his mercy he saved us."

I wish I could write you a more interesting letter about our pleasant meeting, but I have not the ability. Our beloved pastor, Elder Campbell, was able to meet with us, and we hope it is the will of God to spare him to us many years yet, and enable him to preach the unsearchable riches of Christ.

Dear brethren, I must close my letter, for I do not wish to weary you, but the half has not been told you. May God bless you all, and make us realize that he is the same yesterday, to-day and forever, that every event is known to him, and must take place according to his will.

Your unworthy sister,

ATTIE A. CURTIS.

CIRCULAR LETTERS.

To the churches composing the Licking Association of Particular Baptists, their messengers wish grace, mercy and peace multiplied.

It occurs to us that we could not select a more pleasing subject for our annual address than the one word, Faith. We are told in the eleventh chapter of Hebrews that "without faith it is impossible to please God." So then to do anything in the service of God it must be done by faith. "For whatsoever is not of faith, is sin." "Faith is the substance of things hoped for, the evidence of things not seen." There certainly must be a difference between hoping and wishing for the possession of some object. We may, and often doubtless do, wish for temporal things, when we have no hope of attaining their possession, because we have no evidence that we ever can. But on the other hand, if we have a reasonable evidence, then we have some ground upon which to base a hope. This poor, depraved nature of ours is never satisfied; we are always wishing for something. But we conclude that the apostle alluded here to divine things, and that none but regenerated persons ever feel the force and effect of the apostle's meaning. None have "the evidence of things not seen" save those to whom God in his own good time shall reveal it; and when he does, then the eyes of the poor, benighted sinner are opened to find within his own heart a perfect sink of sin and pollution. The first step is to the bible for relief, but every line seems to condemn. Then to his prayers, but they ascend no higher than his head. Still he works, believing that his own salvation must be wrought out by works; and the more work, the deeper he appears to sink in the mire, until convinced that his own righteousness is as filthy rags, and that he is all unholy and unclean. But when ready to give up in despair, the still, small voice of the blessed Redeemer speaks, Son or daughter, thy sins are forgiven, and immediately the troubled breast is calmed. What a joy unspeakable and full of glory. The character wonders how it is that God can be just and save such a sinner. Now he sees the glorious plan of salvation, and "the evidence of things not seen" is clear and bright to the hitherto darkened and benighted soul, and he would that the social feast would ever last. But, brethren, this vile, old, sinful nature has not been changed. It is full of sin yet. The heart is full of enmity; it is doomed to death. But a new and holy principle has been implanted within, which is as holy as God is holy. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Now, brethren, here are evidently two distinct natures, or principles, or men, inhabiting the same body; the one vile, sinful, wicked, the other pure and holy as God is. Here the warfare begins, the one fighting against the other, and must continue on so long as we

are in the body. Like Paul, we are often led to exclaim, "When I would do good, evil is present with me;" and "the evil which I would not, that I do." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. xii. 1. Being compassed about with so great a cloud of witnesses. In Hebrews xi. we see that by faith "the elders obtained a good report." "Through faith we understand that the worlds were framed by the word of God." "By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." By faith we see how Sara and Isaac, Jacob, Joseph and Moses, David and Samuel, through faith subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions. Now, brethren, seeing such a cloud of witnesses, and what they accomplished by faith, cannot we lay aside every weight, and the sin which doth so easily beset us? That is, cannot we conquer this arrogant pride of our flesh? for certainly it is one of the greatest hindrances to serving God acceptably. Cannot we lay aside our temporal affairs, so that we may be ready when our meeting day comes to fill our seats, and have our minds and hearts on divine things, that we may pray for the holding up of our ministers' hands, and at least encourage them by filling our seats, and contributing to them of our temporal things as the Lord in his goodness has blessed us? Paul admonishes us to keep under the old man, that the elder must serve the younger; that is, we must keep under this body of sin, and labor to run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. If there be any who are in doubt as to their acceptance with God, who are led so often to fear whether they are one of his, if you have faith as a grain of mustard seed, remember who the author of that faith is, and take comfort; for surely if he be the author, none other can be. And as he is the author, so has he declared that he will be the finisher of your faith. Though many doubts and fears may encompass them about while walking through this vale of tears, often they are led to feel that they do not doubt for one moment his glorious plan of salvation, nor his ability to save them if he will, but they are so weak and guilty, so vile, polluted and undone, covered with sin and corruption, that they cannot see how God can be just and save such sinners as they are. If there should be some trembling lamb of God without the fold who feels this, be assured that it was for just such as you that Jesus hung on Calvary's cross, that he suffered, bled and died for, and for the justification of just such as you that he arose from the grave on the third, the appointed

morn, and now makes intercession for you at his Father's throne, according to the will of God. And now, trembling, weak lamb of God, we would pray God to unveil to you his lovely face and character, and give you strength to take up your cross and bear it, for it shall be light and not be long. Remember that faith in its practical results points to the church of God as the most desirable residence for the believer, as the most suitable companions, to Jordan as the place where Jesus found a liquid grave, and whence the believer should follow him as a dear child. Faith leads the soul to respect the laws and ordinances of the Lord, and begets the desire which possessed David's bosom, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. If we fear the name of the Lord, we will endeavor to exhibit a life of holy obedience, to bridle our tongues, to love his saints, to let brotherly love continue, to "keep the unity of the Spirit in the bond of peace," to discharge our duty to God, to our neighbor, and to one another. Faith apprehends the power of the heavenly Bridegroom to defend his bride, his faithfulness to bless the obedient and chastise the disobedient subjects of his kingdom. Faith apprehends faintly the joys which shall be realized when the immortal spirit shall be dislodged from these tenements of clay, when the saints shall no longer have it to say, "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24. The resurrection of the body, and entering in through the gates into the city, "where the wicked cease from troubling, and the weary are at rest." May we all be enabled to fight the good fight of faith, and lay hold on eternal life, and lean our heads upon his breast, and breathe our lives out sweetly there.

J. M. THEOBALD, Mod.

J. W. ROYSTER, Clerk.

J. DUDLEY, Ass't Clerk.

To the ministers, messengers and churches composing the Redstone Old School Baptist Association, Greeting.

DEARLY BELOVED IN THE LORD:—Through the tender mercy and forbearance of our kind and gracious God we have been spared, and permitted to meet again in an associate capacity, and it is with pleasure that we conform to the custom of addressing you in an epistle of love, and also the brethren scattered through this troublesome world, and may the Lord grant us light while we attempt to set forth some of the truths contained in the gospel of Christ. Do my brethren inquire what the doctrine of the gospel is? Shall we not inform them that it is God's unchanging love to his church and people scattered abroad? For John says in his first epistle, iii. 1, 2, "Be-

hold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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." Further on in the same chapter the same beloved John says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren." Here we quote the words of the poet, "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."

Then, dear brethren, if we are what we profess to be, we shall be enabled to appreciate these great and glorious truths of the gospel that was written for the comfort and edification of the church of God. Again, the eminent apostle to the Gentiles says, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 2, 4. Dear brethren, when we are made to see so much sin and pollution that daily dwell in our mortal bodies, we are led to wonder how such holiness and love can dwell in such frail, sinful tenements of clay; but this holiness that the apostle speaks of is treasured up in God's dear Son, who bestows it upon his children as he sees they severally need. So they are enabled to view their holiness in the person of Christ, so that they can be without blame before him in love; as John says, "We love him because he first loved us." Then, being in possession of that love, we are made able to walk in his commands, being found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Now, brethren, as ye have received Christ Jesus the Lord, so walk ye in him. Finally, dear brethren, may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory forever and ever. Amen.

A. CANFIELD, Mod.

F. K. COOPER, Clerk.

NOTICE.

A destitute stranger died July 10, 1881, at the house of Eld. E. J. Williams, Afton, Berrien Co., Georgia. He gave his name as Timothy V. Green, said he was an Old School Baptist, born in Albany, N. Y., his son died in Kentucky, and his daughter-in-law was with her friends at Knightstown, Ind. For further particulars address Elder Williams, as above.

CORRESPONDING LETTERS.

The Old School Baptist Conference of Maine, convened with the Old School Baptist Church in North Berwick, Sept. 2d, 3d and 4th, 1881, sendeth christian love.

BELOVED IN THE LORD:—We have selected for a foundation of what we send to you this year, that portion of scripture recorded in Matt. xvi. 18, "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." God is an eternal being, and he ever lives in his own eternity, the same yesterday, to-day and forever, without any change; so that before time was, he was the God of will, purpose and power. Then as he was the alone God in his own eternity, when he did speak this world from nonentity into existence, it was for the development of his own purpose, which he had purposed himself. Then we must admit that he needed all, and no more, than he did create, to accomplish all that he made the world for. Then, if God had created powers and held them in existence that could in the least have stood in his way to hinder him from accomplishing all that he made the world for, he would have frustrated his own purpose, and could not have said, as he has said, with certainty, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." But as he is an allwise God, in heaven and earth, he has said, "I am God, and there is none like me; declaring the end from the beginning, and from ancient times the thing that are not yet done, saying, My counsel shall stand and I will do all my pleasure."—Isa. xli. 10. Then, as God governs all events in time for his own glory, in building his own church, (and that will destroy all the powers and plans of the gates of hell which is opposed to it), we can only look upon this world as a staging that God has erected for the building of his own church; and when that is completed, he will take it down. The foundation of the church is as eternal as God, which is Christ, and he drew the plan of the church, just as large as the foundation. Solomon's temple was a complete type of the church, for there was not a tree, or a stone, or any of the materials that were to be brought together for the temple in its natural state, that were fitted for the temple; then trees had to be cut down, stones had to be cut out of the mountains, all of the materials had to be fitted for their places in the temple, and then brought together, and then the building was put together without the sound of any tool. Just so with God in building his church: there never was one of Adam's race, in the state of nature, that was fit for the church; for as God is holy, his church in order to live with him must be holy too. Man in his natural state is unholy; 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. But as God has determined and promised to build his church on the Rock, his reward is with him and his work before him. "For thou hast redeemed us [which is the church] to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. iv. 9. Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head. And as they are not to come in their natural state, God's plan is, they must be born again, in order that they may see the kingdom and feel at home there. And as there was a set time for Isaac to be born, we, brethren, as Isaac was, are the children of promise.—Gal. iv. 28. And they are born blind, that the works of God should be made manifest in them. Now the promise of God reaches them, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16. Therefore all that belong to his building are begotten and born of God, and in the light of heaven see that God's law is holy, just and good, but they are carnal, sold under sin; and that if they should be judged according to their works, they must be condemned eternally. But Christ appears to them the end of the law for their salvation, and they then see that God hath "saved them, and called them with a holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began," (1 Tim. i. 9), and are no more strangers and foreigners, but fellow-citizens with the saints, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Elders Purington, Chick and Campbell have been with us through the meeting, and they all, like Paul, preached only Christ and him crucified. We believe that this our yearly feast has been as pleasant and as good as any former one has ever been. We wish to continue our correspondence with you. We have appointed our next yearly meeting to be held at the same place commencing on Friday before the first Monday in September, 1882, when we hope that your messengers will be with us again.

Since our last yearly meeting, God in his wise providence has called Eld. Gilbert Beebe, the editor of our family paper, from time to eternity. We feel that our loss is great, and we feel to be still and know that the Lord he is God. We feel to sympathize with his companion, and all his children, and the churches that he served as pastor, in this affliction.

WM. QUINT, Mod.

J. C. HATCH, Clerk.

The Licking Association of Particular Baptists, in session with the church at Goshen, Anderson Co., Ky., September 9th, 10th and 11th, 1881, to the sister associations and corresponding meetings with whom she corresponds, sendeth love in the Lord.

BELOVED BRETHREN:—Through the goodness and mercy of our God it has again been our high and joyous privilege to assemble together. Our hearts have been made glad by the receipt of your letters and messengers. The Lord has been pleased to send among us a number of his faithful ministering servants, who have not shunned to proclaim with great plainness of speech the unsearchable riches of Christ. We desire to be truly thankful to the Lord our God, and to feel ourselves in union and fellowship with those who love our Lord Jesus Christ. O that peace and love may continue to abide with us, and that we have the blessed assurance that our God is working all things together for good for his poor and afflicted people.

The letters from the churches report no great increase in numbers, but give evidence of a people who continue steadfast in the apostles' doctrine, being built upon no other foundation than Christ Jesus the Lord.

Our next association, providence permitting, will be held with the church at Sardis, Boone Co., Ky., beginning on Friday before the second Saturday in September, 1882, where we hope to meet your messengers and messages of love.

J. M. THEOBALD, Mod.

J. W. ROYSTER, Clerk.

J. DUDLEY, Ass't Clerk.

The Redstone Old School Baptist Association, now in session with the Redstone Church, Fayette Co., Va., September 2d, 3d and 4th, 1881, sendeth love to our sister associations in correspondence with us.

BELOVED BRETHREN IN THE LORD:—We trust it is the love of God shed abroad in our hearts that has enabled us to come together again to talk of the goodness and mercy of our covenant-keeping God, and in the same love we desire to address you. Your messengers have come to us in the fullness of the gospel, manifesting a desire to praise and extol that Name that is above every name. We believe it is profitable to the children of God to associate together, when, prompted by proper motives, it constrains them. We hope our correspondence may continue, and that your messengers may come again as at this time. We hope to meet you again at our next session at Indian Creek, Monongalia Co., W. Va., on Friday before the first Sunday in September, 1882.

A. CANFIELD, Mod.

F. K. COOPER, Clerk.

APPOINTMENTS.

If the Lord will, Elder B. Bundy will preach for the church at Utica, N. Y., on the second Sunday in October, 1881.

CHURCH CONSTITUTED.

ACCORDING to previous arrangement, a council convened at the Tonoloway Baptist meeting house, Fulton Co., Pa., on Saturday, May 28th, 1881, to take into consideration the propriety of constituting a church of the Primitive Baptist order. Brethren were present from the following churches:

New Valley, Va.—Elder Joseph Furr.

Mill Creek, W. Va.—Brother Samuel Powell.

Fairview, Pa.—Elders Thos. Rose and Jefferson Beeman, brethren Jacob Lake, Dennis Mellott, Obed Mellott, Charles Louders.

1. Preaching by Elder T. Rose.
2. A consultation was held by the council and the brethren and sisters desiring to be constituted.
3. After much deliberation it was unanimously agreed to defer the action of the council until to-morrow.
4. Preaching by Elder J. Beeman.

SUNDAY, May 29, 1881.

1. A discourse was delivered by Elder J. Furr.

2. The council was organized by choosing Elder Joseph Furr Moderator, and Elder Jefferson Beeman Clerk, when the following action was had:

Whereas the council, having knowledge of the disorder that has continued in the Baptist Church at Tonoloway for the past sixteen years, in that certain persons declared that the pastor and deacons were the church government, and as such had full authority to dictate for the body, which is in open violation to the teaching of Christ and the apostles, as also contrary to the order and usage of the Baptist Church, therefore it was found lawful and expedient to recognize the following brethren and sisters, who had withdrawn from such disorder, as proper material for a gospel church.

3. Praise, and prayer by the Moderator.

4. The church covenant was presented and read, which indorsed the Articles of Faith and Rules of Decorum of the Baptist congregation at Tonoloway, and was subscribed to by the following brethren and sisters, to wit: David Johnson, Jonathan B. Snider, John F. Johnson, Susannah Johnson, Mary Snider, Lavinia Brewer, Jennie Johnson, Margaret Morgert.

5. Right hand of fellowship by Elder J. Furr.

6. Charge by Elder T. Rose.

7. The Moderator pronounced this to be a gospel church in order, with full power to do business.

After choosing deacons and clerk, chose Elder J. Furr pastor.

Benediction by Elder J. Beeman.

[This church is located two miles north of Hancock Station, on the B. & O. R. R. Brethren in the ministry, as well as other brethren, are cordially invited to stop with them when they can do so. Their meetings are on the second Sunday in each month and Saturday preceding.]

JOSEPH FURR, Mod.

JEFFERSON BEEMAN, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1881.

PREDESTINATION.

By request of a very dear brother in Kentucky, the following thoughts on this important and fundamental point of the doctrine of God our Savior are submitted for the consideration of those who love the truth.

As the subject has been discussed in all ages, and by all professed orders of religionists, it is not expected that any new light can be shed upon its bearing or its truth by what is now written; but the importance of this link in the chain of the revelation which God has given in the testimony of our Lord Jesus Christ, demands that it should be well understood and reverently appreciated by all who hope in that salvation which is through his matchless name. That our God works ALL THINGS, in the most unlimited sense of the term, after the counsel of his own sovereign will, is so clearly declared in the inspired Scriptures that none but open infidels can directly deny the fact.—Eph. i. 11. To question this truth is to deny the entire testimony of the sacred Scriptures; and the very perfection of Deity requires this attribute, without which an unchanging being would be inferior to mortal man. Man knows things which have transpired under his observation; but if God did not know before, and is unchangeable, he cannot know after their occurrence, and consequently is less wise than man. Or, if he knows now what he did not before the first of his creatures was made, he has changed, and is not perfect in his immutability. Again, if he has so changed, he must have been imperfect before that change; otherwise he is not perfect since. So it is inconsistent with every attribute of Deity to deny the fixed and unalterable counsel of his will, by which all events are controlled. Even a man who acts without purpose is accounted insane; do those who deny that God predestinates mean to assert that the object of their worship is crazy?

But it was not the design of this article to dignify the infidel opposition to this point of doctrine by discussing the various absurdities into which those who deny its truth are necessarily driven, since even evil spirits are compelled to confess its power, as in Matthew viii. 39. Rather let us consider some of the gracious comfort yielded by this immutable truth in the experience of the saints; and here is manifest the necessity of the opposition to this truth for the purpose of the tempter in disturbing the peace of those who hope in the salvation that is in Christ Jesus.

When the conscious sinner, sinking in despair, hears the voice of the Redeemer speaking peace and pardon, when all his sin is at once washed away by the blood of Jesus, how would it overwhelm him with doubt, despair and sorrow to believe that pardon was only a temporary

respite, that perhaps the next moment might bring the dreadful tidings that wrath and condemnation should yet be visited upon him, and all his hope and joy should be swallowed up in hopeless misery! All this might be if the purpose of God could change. This purpose, the counsel of his will, is what men call predestination. As time is itself a creature of God, it is impossible that it should affect him. Therefore his will is ever present with himself; but as revealed to us, this will is *predestination*, because as creatures we are in time, subject to the changes of time, and can only grasp the idea of this changeless purpose in its application to our temporal state as past, present and future. When bewildered by the devices of the tempter, the tried christian forgets that his hope rests on the oath and promise of the unchangeable God, he falls easily into the temptation to doubt his hope. The foundations are destroyed by this infidel suggestion, and what can the righteous do?—Psalm xi. 3. The truth and immutability of God, on which the only hope of salvation rests, are destroyed in our enjoyment of their blessed assurance, whenever the immutable purpose of the love of God is doubted. Where then is our hope, and the confidence which hath great recompense of reward? Not only does the great assurance of final deliverance from sin and translation to the everlasting joys reserved in heaven for you who are here kept by the power of God, rest upon this firm foundation, but all the support which enables you to overcome the trials of the way, to endure hardness as good soldiers, to be patient in tribulation, and to cast all your care upon him who careth for you, is also swept away by this crafty device of your adversary. If this truth be doubted, what assurance can you have that your hope is more than a vain delusion? But knowing that "The counsel of the Lord standeth forever, the thoughts of his heart to all generations," you may well rejoice in him. His counsel is indeed hidden from human wisdom, so that all the way in which he leads you is dark to your mind, but his truth is still your stay. If it were not that his purpose is unchanging, you could have no assurance on which to rest in your trials and darkness; the memory of his exceeding great and precious promises could afford no comfort if his purpose could be changed. But in deepest darkness, as in the clearest manifestation of the light of his face, his purpose is unchanged. Still are his everlasting arms of love and power underneath you in the most fathomless depths to which you may be sunken. Even though we believe not, he abideth faithful; he cannot deny himself.—2 Tim. ii. 13. Well may the saints be directed to trust in this God forever. He is a very present help in trouble. His truth secures the fulfillment of all his promised mercy to the subjects of his grace. How vastly superior is this God of purpose to those idols who would do a great many good things

for their worshipers if men would do their part, if men would only believe, and if men would accept of their offered favor. Well did Moses sing, "Their rock is not as our Rock, even our enemies themselves being judges." Those who worship gods without power or wisdom to predestinate do not describe the God of salvation when they talk of their idols. Without predestination there can be no salvation. For the whole system of redeeming grace originates in the determinate counsel of the will of God, which he hath purposed in himself. This is what we call the predestination of God, "his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9.

One very common device of the adversary in trying the faith of the saints is substantially the same to which the serpent resorted in the temptation of Eve, that is, to partly admit the truth while effectually denying it. So it is sometimes suggested that the salvation of the saints is indeed fully predestinated, with all that is essential to that salvation, but the wickedness of ungodly men is not predestinated. In this specious fallacy is concealed the flat denial of the absolute sovereignty of God, which would logically lead to atheism. So far is it from being consistent with the revealed truth, that it subverts all that revelation. The sovereign purpose of God as fully limits the wickedness of men and devils, as it controls the storms and winds of the material world. While no act of wickedness was ever committed with the design on the part of the wicked to do the will of God, yet "his kingdom ruleth over all."—Psalm ciii. 19. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psalm lxxvi. 10. "The Lord hath made all for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4.

While the awfully infinite God cannot be comprehended by created intelligence, it has pleased him to reveal some truth to the faith of his people. In this revelation his sovereign will and infinite power are displayed for the comfort and support of the helpless ones who hope in his grace; and he has said, "My counsel shall stand, and I will do all my pleasure."—Isaiah xlvi. 10. This includes all the doctrine of predestination. So it is recorded, "But our God is in the heavens; he hath done whatsoever he pleased."—Psalm cxv. 3. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."—Psalm cxxxv. 6. Those who believe the truth of the inspired record will hardly need further confirmation of the sovereign purpose of God in all things. Those who can see no predestination in these references, would not be able to receive the witness of any testimony which might be adduced. To the trembling saints, who are troubled on every side in their heritage of tribulation in the world, the certainty of the predestination of God affords strong consolation. He

makes them, with Jacob, "To suck honey out of the rock, and oil out of the flinty rock." To them there is sweet comfort in the everlasting truth of the unchanging electing love of God; and the flinty rock of his immutable counsel or absolute predestination yields them broad rivers of the oil of joy and everlasting consolation.

There is no limit to this boundless subject. Its contemplation carries us back to the unsearchable depth of the love of God, in which the mystery of redemption is first manifested by the revelation of God. It includes all created worlds and beings. It covers all events; and after this mere incident of time shall cease, it overwhelms thought in the unimaginable revelation of eternal glory, where neither the soaring thought of the raptured psalmist, the inspired vision of prophets, nor the rapt adoration of apostles, can comprehend its fullness of glory.

OUR WESTERN TOUR.

It was our privilege to attend the Licking Association, at the Goshen Church, Anderson County, Ky., last month, and to visit some of the churches there, and also in Canada and in this state on the same tour, traveling about three thousand miles, preaching thirteen times, and hearing eleven sermons, within eighteen days. Besides these public services, we enjoyed visiting our venerable and beloved brother, Elder Thomas P. Dudley, at his home in Lexington, Kentucky, who still rejoices in the truth, and talks gratefully of the goodness and mercy of the Lord, with the vigor and intelligence which characterized his years of physical health and strength. It was indeed gratifying to find this veteran of the cross in better health than when with his former yoke-fellow, our departed father, we visited him one year ago, and to hear him say cheerfully that "When a man in his ninetieth year feels no pain, and enjoys a good appetite, and his food agrees with him, he has no right to complain if he cannot see." Patiently he awaits with calm assurance of faith the voice of the Lord, in whose service his years have been spent, to permit him to lay off the armor, and enter into everlasting rest with the glorified body of Christ.

We regretted our inability to visit our beloved brother, Elder J. F. Johnson, whose infirmities forbade his attending the association. It is feared that neither he nor his worthy son, Elder J. A. Johnson, will ever again be able to preach. May the great Shepherd bless his church with ministers able and worthy to fill the vacant places they so valiantly occupied in the service of the Master they loved so well.

The most noticeable feature in the public ministrations of the word at the Licking Association was the perfect unanimity with which all who spoke proclaimed the glorious truth, "Salvation is of the Lord."

Among the ministers whom we heard at the association were Elders

R. M. Thomas, of Missouri, G. S. Weaver, of Indiana, S. H. Durand, of Pennsylvania, and J. H. Wallingford, of Kentucky; yet though so widely separated in their earthly locations, they spoke with one voice the truth, which found a joyful indorsement in the hearts of such as love the Lord. After witnessing, on September fifteenth, the baptism at Elk Lick, by Elder J. M. Theobald, of Mrs. J. F. Musselman, the last of three daughters of our dear brother Burgess, all received within the last year, we left the same afternoon for Canada, where we spent two days with our children and many dear friends and brethren, and thence came to Albany, where we met Elders W. Housel and B. Bundy, with whom we attended a two days meeting of Schoharie Church; after which we returned to Middletown, truly refreshed and strengthened by the kindness and warm fellowship everywhere manifested by those whom we esteem the excellent of the earth, whose company cheers our sojourn in this dreary wilderness,

"Where foes assail, and dangers threat,
And sorrows kill, and pleasures cheat."

ANOTHER VETERAN GONE.

As we go to press we have a card from brother B. Farmer announcing that ELDER J. F. JOHNSON fell asleep in Jesus at 9 o'clock a. m., Sept. 27. "He was conscious, calm and confident to the end." An obituary notice will be published in another number. May the Lord comfort the bleeding hearts who mourn under this severe bereavement.

CHANGE OF RESIDENCE.

ELDER BEEBE'S SONS:—If you will, you may say in the SIGNS OF THE TIMES that I have moved from Crawfordsville, Indiana, to Frankfort, Clinton Co., Indiana. It may be there are some of the poor of the Lord's family who have not forgotten me, and would be kind enough to speak a word of comfort.

LOTT SOUTHARD.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

ANSWERS TO CORRESPONDENTS.

WHAT should an Old School Baptist Church do with a member who has been licensed to preach, and then urges his own ordination? It is the duty of the church to be honest in all her actions. The members should be subject one to another, and be clothed with humility.—1 Peter v. 5. The church should not deal falsely by licensing one in whom they see no gift; nor on the other hand should she neglect her duty in recognizing such gifts as are bestowed upon her. If she has been too hasty in licensing one in whom she finds no profitable gift, she should be honest in kindly telling him so, and rescind the license.—Col. iii. 9. But let her be cautious that no feeling of personal jealousy or carnal prejudice should govern her action.—Read 1 Cor. iii.

WHAT is the extent of a woman's liberty in the church? May she answer an accusation brought against her? She is free to speak in the church whenever she has anything to say to the praise of her Lord, or for the comfort and peace of the church. In this respect her liberty is the same with that of the brethren.—Gal. iii. 26-28. Paul evidently speaks of public official gifts in 1 Cor. xiv. 34, and in 1 Tim. ii. 11, 12. Phebe, Priscilla, Mary, and other sisters, are specially commended, Romans xv. 1 and other texts, for their devotion, as they could not have been if the law of Christ required of them absolute silence in the church. Yet they are to observe proper and becoming modesty, by no means usurping authority, or dictating to the church. If she must keep absolute silence, how will one tell her experience to the church if her husband is not a member. See Acts xxi. 9.

IS LIFE eternal attainable while we are in the flesh? Can we know that we are the children of God? There is nothing revealed in the Scriptures authorizing the idea that eternal life is attainable at all. Indeed, it is absurd to talk of natural life as attainable, since without life there can be no emotion or desire. Eternal life is the gift of God through Jesus Christ our Lord.—Romans vi. 23. By faith "We know that we have passed from death unto life, because we love the brethren." But as this love is the fruit of the Spirit, our natural reason cannot see it or receive its evidence.—1 Cor. ii. 14; 1 John iii. 14. The carnal mind of the christian can no more receive these things than can the infidel.

FROM A. B. Fitts, of Carroll Co., Georgia, comes the following array of knotty questions: Did God from all eternity foreordain whatever comes to pass? Can man do anything to save himself from past sins? Is man a responsible being? Our friend will find the first question answered authoritatively in Isaiah xlvi. 9-11, the second, Jeremiah xiii. 23, and the third, Genesis ii. 16, 17. We would recommend him to read the Bible some before engaging extensively in religious discussions.

OBITUARY NOTICES.

EDITOR OF SIGNS OF THE TIMES—DEAR BROTHER:—Please publish the obituary of my companion, **Mary R. Boggess**, who departed this life twenty minutes after twelve o'clock A. M., March 23, 1881, at her residence in the city of Girard, of pleurisy and congestion of the liver. She had been afflicted for some weeks, but kept up until the 15th, at night, when she had a severe chill, followed by a high fever; arose on the morning of the 16th, dressed herself, but in a short time had to take her bed, no more to arise, only as helped up.

Mrs. Boggess was born in Christian County, Kentucky, on the 25th day of January, 1812, being sixty-nine years, one month and twenty-six days old at her death. Her maiden name was Brady. She leaves a brother, Littleton P. Brady, in this city, two sisters, one in Kentucky and the other in Iowa. She was united in wedlock to Samuel R. Boggess, in her native county and state, on the 18th of October, 1832, by Elder John Bobbit. In the fall of 1833 we moved to Morgan Co., Ill. In the fall of 1834 we moved to Macoupin County; in May, 1853, we moved to Girard, where we have resided up to her death. Over thirty years ago she was quickened into divine life by the almighty power of him who is the Life and Resurrection; was brought to see and feel her lost condition, and to look alone to the atoning blood of Christ that cleanseth from all sin; having been led by the Spirit to believe that the righteousness of Christ was made over to her. After receiving such wonderful evidence, she was impressed to go home to her people and tell them what great things the Lord had done for her. On the 28th of August, 1850, at Henry Boggess's, Elder John Record preached; after the sermon, the deceased, with others, related their experiences, (not being where the church holds her meetings.) On the 29th of August, 1850, a meeting at the Head of Apple Creek, Morgan County, was held; at said meeting Mary R. and S. R. Boggess, also John H. Wriston, were received into the fellowship of the Head of Apple Creek Church, and baptized, the late Elder John Record administering the ordinance of baptism, where we remained up to Saturday before the first Sunday in January, 1861, when, at our request, we received a letter of dismission, and on the 18th day of May, 1861, were constituted into a church at Girard, Macoupin Co., Ill., called the Head of Otter Creek Regular Predestinarian Baptist Church, where she remained a bright light almost twenty years, when she received her discharge from this sin-polluted world, to dwell with Christ on high. It would be futile on our part to even attempt to give the many noble traits of character of the departed; her acts of charity cannot be enumerated. She had always a smile for the meek and lonely, and thus gained the admiration of all whom she ever came in contact with. She knew no distinction between the rich and the poor, and she cheered every one who came within her presence. She died as she had lived, a true christian. She had no children of her own, yet her motherly love was so great that she could not be contented without some cherub to lay her loving hands upon, and reared eight, taking them in infancy and bringing them up to become ornaments of society, three of whom are, Mrs. John C. Beeby, Mrs. W. D. Metcalf, and Mrs. T. J. Stone. These children were a comfort to her in her dying hours; they alleviated her every pain, and would not leave her bedside until all was over. She said to Mrs. Beeby, "I professed a hope in Christ thirty years ago. It has been a great stay to me, to lean on his almighty power." Again, she said, "my dear, I must go and leave you. We have worked and tried to help each other; I can't any more." Mrs. Beeby in reply said, "Your troubles will soon be over, and you will be happy." She said, "Yes, yes." At another time she said, "How great is the mystery of Godliness; beyond comprehension. I know he will be my rod and staff." Many times she said, "Holy, holy." She said, "Caly, [Mrs. Beeby] you have been so good to wait on me; don't leave me; you will stay one more day and night with me, and it will all be over soon." She spoke

several times of faith. At times it was hard to understand all she said. She said to Ida, [I. M. Stone], "My child, don't grieve if I have to leave you, nor be scared. I see my way clear, and will soon be at rest. Salvation is of the Lord; all is well. I am going home; glory, glory, glory." Again she said, "You will soon have another invalid with you, and you must be patient, for he is feeble." In truth we can say, a true and noble woman has left us. She leaves behind her the aged husband, the above children, a brother, two sisters, and other relatives, with innumerable friends and the church, to mourn their loss; but our loss is her eternal gain.

The funeral services were held on the afternoon of the 24th, at her late residence. Elder A. W. Murray preached on the occasion, to an attentive audience, from Col. iii. 3, 4, after which her remains were conveyed to the Girard Cemetery, there to slumber in her mother earth until the great mystery of Godliness she spoke of shall be finished. "Behold I shew you a mystery: we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality: so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ."

ALSO,

Elizabeth Armstrong died November 25, 1880. Her maiden name was Sims. She was born near Lexington, Kentucky, June 29, 1805. Her parents died when she was quite young. She was taken and raised by Elder Thomas Ray; moved at quite an early day to Madison Co., Ill. She was united in marriage to Maurice Armstrong, of said County and State, January 3, 1822. I have not the name of the church, nor the date of her joining the Baptists. It was before the split, when they were one people, known by the name of United Baptists, about forty years ago. The Association was then called Apple Creek, since divided; one part took the name of the Concord Regular Baptist Association; the other part called Apple Creek Association; holding to a general atonement and conditional salvation, depending on the creature's act. She withdrew, and remained alone some years, not being near a church of the faith she held, having moved to Girard in 1855. On the 18th of May, 1861, a church was constituted at Girard, called the Head of Otter Creek Regular Predestinarian Baptist Church. On the 20th of February, 1864, she united with the Otter Creek Church, upon a relation of her hope in Christ, and remained in full fellowship with said church up to her death, sixteen years, nine months and five days, faithfully attending her regular church meetings, unless providentially hindered; living a quiet, christian life up to her death, which was very sudden, with asthma and smothering. She was up the morning she died. She was fully resigned to abide her Lord's appointed time to take her home to rest in his embrace. Her husband preceded her over four years to his last resting place. Though not a member of the visible church, he was resigned to his Savior's will. She leaves four sons, grand children and great-grand-children, one sister and one brother, numerous acquaintances, together with the church, to mourn their loss; but our loss is her gain.

The funeral services were held at her son's, C. C. Armstrong, on the 26th of November, 1880, Elder A. W. Murray officiating, reading a portion of scripture and praying, after which her remains were interred in the Girard Cemetery, there to moulder in dust until the morning of the resurrection, when the dust of her natural body shall be raised a spiritual body, to ever dwell in the embrace of her loving Head and Husband, the only wise God, our Savior.

ALSO,

John Collingman was born March 23, 1799,

and died May 8, 1876, aged 77 years, 1 month and 15 days; was baptized in February, 1833, by Elder Gilley Daughters, and was ever afterwards a member of the Regular Baptists; was dismissed from the Regular Baptist Church at Sparta, on the first Saturday in October, 1869, said letter from Sparta, Indiana, being laid in the Otter Creek Regular Predestinarian Baptist Church at Girard, Ill., on the 19th of October, 1872; having remained in said church three years, six months and nineteen days, up to his death. He leaves an aged companion, a member of the Otter Creek Church, at Girard, three sons and two daughters, to mourn his absence, with the members of the Otter Creek Church.

S. R. BOGGESS.

GIRARD, Ill., Sept. 7, 1881.

DIED—At her sister's, after a long and severe illness, caused by a complication of diseases, sister **Rebecca Powell**, who was born Oct. 3, 1828, and departed this life Aug. 11, 1880. She received a hope in Christ and joined the Cons Creek Church, Shelby Co., Ind., in which she lived and died in the triumphs of a living faith in her Redeemer and Savior, whom she honored in all her walks in life. Perhaps there was none that took greater pleasure in administering to the necessities of the poor of the flock, especially those that minister in word and doctrine, and who can fully attest her liberality. She was confined to her bed for about nine months, with a tumor, which caused her much suffering for some years past, during which time she suffered intensely. Strange as it may seem, the last forty-one days of her mortal existence she neither ate nor drank anything during the time, her throat being paralyzed, so that she could not swallow. The writer of this notice visited her several times during her sickness, and always found her cheerful and hopeful, ready and willing at all times to talk about her departure, as she was only waiting for the summons to bid her come home. She remained conscious to the last, and gently fell asleep in Jesus. Only a short time before she breathed her last, she requested those present to sing,

"There is a fountain filled with blood,

Drawn from Immanuel's veins," &c.,

in which she joined. The Church has lost a very worthy member. She was a daughter of W. P. Powell, (now deceased) so extensively known throughout the correspondence of the Cons Creek Association. She leaves two brothers and two sisters, with numerous relatives and friends, to mourn their loss, which is her eternal gain.

The writer spoke on the occasion from 2 Thess. iv. 13, 14, to a large concourse of brethren and friends, after which her mortal remains were conveyed to their last resting place.

ISAAC SAWIN.

DIED—At his residence near Smyrna, Cobb Co., Ga., at 11½ o'clock, June 21st, **Robert Daniell**, in the 69th year of his age. He joined the Primitive Baptist church in Clark Co., about 50 years ago, and soon afterwards entered into the ministry, holding firmly to the faith of the Old School Baptists, and continuing firm and steadfast in the same, firmly battling the evils of this world and boldly following the course of the old "landmark," fearlessly adhering strictly to the fundamental principles and doctrine as delivered by our forefathers, always ready and willing to extend a helping hand to the needy and afflicted, and to speak words of comfort to the disconsolate. He patiently bore the troubles and trials of this life, ever walking in the strait and narrow way, boldly bearing the cross of a true christian, as a follower of the Lamb. Looking continually to Jesus for wisdom and understanding, was ready to acknowledge the mercies and kindness extended to him by a loving and merciful Savior, upon whom he placed his whole hope, life and affections, fully trusting in the Lord, and completely reconciled to his will. His life should be indelibly imprinted as a model by which to live; his footprints will ever remain and shine with a luster that marks the path of a true christian. Through the troubles and trials of this life, Jesus was the refuge of his soul,

"Christ was his companion." When first attacked by fever about the 1st day of May, he was fully confident that the time of his departure was near at hand, and so stated that he would never recover; notwithstanding the untiring efforts and anxiety of devoted relatives and loving friends to alleviate his sufferings, he gradually grew weaker and weaker. He waited patiently, yet anxiously for death to burst the bands and liberate his soul from this earthly tabernacle, that it might enter into the full fruition of heaven. For some of his last words were, "Why not burst the bands and enter into the full fruition?" As his strength in body grew weaker, his faith in Jesus grew stronger and stronger, and about his last words in regard to his condition were, "I am glad that I feel so pleasant." So he folded his arms upon his breast, and in a short time, the bright glow and happy appearance of his countenance spoke in plain terms that the angels were greeting his soul with a happy welcome. And at that moment he closed his eyes quietly in death, and his soul by the angels was tenderly borne upwards to God who gave it, there to enter in at the pearly gates, over the golden streets into the new Jerusalem, to honor and praise his Redeemer throughout eternity. So happily ended the life of a noble, upright and true christian father, husband and friend.

WIFE, BROTHERS & SISTERS.

It has become my painful duty to record the death of my dear sister, **Mrs. Samantha Elliott**, who departed this life June 9, 1881, in the 73d year of her age. She and myself were baptized by Elder James Reynolds, at Bennettsburgh, and she has been a faithful follower of Christ over nineteen years. She was married to D. V. Owen, Sept. 13, 1832, who was also a firm believer, and they were of the many who could not fellowship the unscriptural practices introduced in the church, and withdrew therefrom and constituted the Old School Baptist Church at Burdett, June 2, 1840. She was called to mourn the loss of her beloved husband, who left her with four small children; but she was supported by that Friend who is a father to the fatherless and the widow's God, and in him she ever trusted as the Rock of her salvation. After nearly five years she married Ansel Elliott, with whom she lived several years, and had one child, and was again called to mourn the loss of her husband. Since then she has lived a widow, at Peach Orchard, on her farm, until a few years ago, since which time she lived with her daughter at North Hector, where she died of dropsy of the heart, leaving two brothers and three sisters, besides her dear children and grandchildren, with her many friends and acquaintances, to mourn her departure; but knowing that she died in the triumphs of faith, we know that our loss is her eternal gain. Her funeral was preached by Elder St. John from Heb. iv. 9.

ELIZABETH MANNING.

I feel a desire to write a few thoughts by way of a tribute, for the high regard and esteem that I have had for our dear sister Elliott, ever since it has been my privilege to know her, which is seventeen years. Her love for the cause of Christ, for the glorious plan of salvation by grace, through faith, her untiring zeal in the gospel of Christ Jesus our Lord, as believed and preached by the dear Old School or Primitive Baptists, retaining the same principles until the last. It was my privilege, by her request, to be with her the last thirty-four hours of her life. She said she had no wish to live longer, and that all was well; that she had a firm hope that she would see Jesus as he is and glorify him. Her good-night to her little grandson was truly affecting. Her smile upon all her friends, when too weak to talk, can never be effaced from memory. None knew her but to love her. To me she has been a true and tried friend. I shall miss her coming and miss her counsel. May God in his infinite goodness and grace bless and sustain her dear daughter, Mrs. Goodwin, and family, and may his blessing be a stay and staff to all her dear sisters and brothers, as she is the first to break the family ties by death.

Yours in love of the gospel and cause of Christ,

HULDAH ST. JOHN.

WATKINS, N. Y.

DIED—Near Brentsville, Prince Wm. Co., Va., during the morning of the 21st ult., **Miss Mollie Weedon**, under the following sad circumstances: In company with a lady friend she left her home during that morning to visit a distant friend. The horse attached to the carriage in which they were, became frightened upon the bridge over Cedar Run, not far from her home, and backed the carriage over the bridge, a distance of twenty feet or more. Miss Mollie was killed instantly, while her companion and a small child with them were miraculously preserved. Miss Weedon was a lady of estimable character, and widely known in the community where she lived. She was not a professor of religion, but left evidence of a knowledge and love of the truth. Her death caused deep distress among her relatives, and awakened a feeling of sincere sympathy and sorrow among her numerous friends and acquaintances. The funeral was attended the 22d ult., by a large and sorrowing congregation. The writer spoke briefly upon the occasion, using as a text from the 5th to the 12th verses of the 90th Psalm. The deceased leaves a number of relatives and friends to mourn her death. May the Lord bless it to their good, and, as far as is embraced in his will, cause them to humbly bow before him, who has informed us that, "To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die." I remain

Yours in gospel fellowship,

WM. M. SMOOT.

OCOQUAN, Va., Aug. 14, 1881.

DIED—September 4th, at the residence of her brother, Elder E. S. Dudley, Bourbon Co., Ky., **Mrs. Mary Russell**, in the 68th year of her age. She was a sincere, devoted christian, and during her sickness, nearly three weeks, she never murmured or complained, but bore her sufferings with gentle, child-like faith. She seemed to feel from the first that she would not recover, and spoke several times on the subject, but her sickness was such that she was unable to talk but very little. At one time she was asked if she wanted anything. She said, "Yes: I want to be a perfect woman, pure and undefiled before God." In early life she became deeply interested on the subject of religion, and at the age of fourteen received a hope that her sins had been forgiven through the atoning sacrifice of her Lord and Savior. She united with the church at Bryans' Station, in 1828, and was baptized by her uncle, Elder Thos. P. Dudley, at their meeting on the third Saturday in September. Her membership remained in that church until her death. She never missed her church meetings if it was possible to be there, and always spoke of her attendance as a most blessed privilege. She was often heard to speak of the trouble she had, after joining the church, fearing she was deceived and had deceived others, which lasted until they reached the water's edge, and commenced singing that beautiful hymn,

"Dear Lord, and will thy pardoning love

Embrace a wretch so vile?

Wilt thou my load of guilt remove,

And bless me with thy smile?"

Then it seemed to her that every cloud disappeared, and all was bright and beautiful, and such a feeling of joy and peace came over her, she could never find words to describe; and if the whole world had been present it could not have disturbed her.

She had every attention during her illness that kind friends and loving children could render; and while we grieve deeply over our loss, we would not now have her back, hoping she is forever at rest in the presence of him who loved her and gave himself for her.

L.

LEXINGTON, Ky.

My father, **Nathaniel P. Youmans**, was born in the town of Coeymans, Albany County, N. Y., on the 4th day of April, 1801, and died at his home in Charlevoix Co., Michigan, the 30th of May, 1877. He was the son of James and Martha Youmans. He united with the Old School Baptists in his 21st year. He was ever ready to give a reason of the hope he had. His last sickness was severe; he suffered more than words can

tell; but not a murmur escaped his lips. He died without a struggle, and the sweetest smile I ever saw was on his face long after he ceased to breathe. He left an aged companion, three sons and two daughters, to mourn, but not as those that have no hope.

ALSO,

My mother, **Olive Youmans**, was born in the town of Broome, Schoharie Co., N. Y., and died at her home in Charlevoix Co., Mich., January 17, 1878, in the 73d year of her age. She united with the Old School Baptists in her 21st year, and remained firm in that faith as long as she lived. She was not afraid of death. How often she has wished she could once more meet with those brethren and sisters that she loved so well; but she is gone. How often I have wished for her company, but it would be wrong to wish her back, and I hope I may be resigned to the will of Him who doeth all things well.

M. Y.

DEAR BRETHREN BEEBE:—It is with sadness of heart that I now have to send you the notice of the death of our highly esteemed and well beloved brother, **James Colman**, who departed this time state Aug. 6, 1881, aged 75 years, 2 months and 7 days. His complaint was Bright's disease. Brother Colman was born in Waldron, Sussex, England, May 30, 1806, and came to America in 1855; was baptized in the fellowship of the Turkey River Church, July 7, 1878, and lived a worthy member until his departure. His seat was always filled, and his hand was always open to the necessities of the needy. His complaint was very tedious. He has been failing ever since his companion (second wife) died, which is about seven months. He suffered wonderfully, but bore it patiently, and was perfectly resigned to his lot, and never uttered a murmur or complaint, but appeared anxious for his departure. His last words were, "I shant be here long." He finally closed his eyes, and breathed shorter and shorter, until he died. Thus he passed off, without a struggle or a groan. Next day he was removed to Wisconsin for burial. I visited frequently with him, and was with him the day he died, but he was unconscious.

Thus we are passing one after another. Who next?

Yours as ever,

S. P. MOSHIER.

MANCHESTER, IOWA.

[Will the Gospel Standard please copy?]

OUR dear little daughter **Nancy Arnetty Cadnar**, fell asleep in Jesus at 11.35 p. m. Saturday, August 27th, 1881, aged 6 years, 6 months and 18 days. Her disease was congestion of the brain, and her sufferings were great, though she was never heard to murmur. She was an obedient child, and loved by all her playmates. The Lord has taken her, he called, and she had to obey. The stroke is severe, but our blessed Lord has done all things well, and we must be still and know that he is God. She leaves her parents, three brothers, three sisters, and a number of little friends, to mourn her departure; but we believe she is in the arms of her Jesus, possessing heaven and all that heaven is; for if a child, then she is a joint heir with the Lord Jesus Christ. Then,

Why should we lament or cry,

Since God has thought it best

To take her from a world of woe,

To her eternal rest?

Brethren, pray for us in our lonely hours, that this dispensation of God's providence may work for us a far more exceeding and eternal weight of glory.

W. B. CADNAR.

BROTHER B. L. BEEBE:—I have just been subjected to quite a hard trial in having to part with an interesting and affectionate little daughter. I will ask you to give a little place in the SIGNS to a notice that may serve to inform our friends at a distance.

DIED—On Friday morning, Sept. 2d, about 7 o'clock, after about one week's illness, **Harriet Rittenhouse**, daughter of Eld. E. and Harriet Rittenhouse, aged 11 months.

E. RITTENHOUSE.

STATE ROAD, Delaware.

ASSOCIATIONAL.

The Salisbury Association will hold her next session with the church at Messongo, Accomac Co., Va., to commence on Wednesday before the fourth Sunday in October, 1881. We extend a cordial invitation to the brethren, sisters and friends to meet with us. We hope the brethren in the ministry will not forget us.

Those coming by railroad will get tickets for Newtown or Newtown Junction, and there change cars for Newtown, where they will be met and taken care of. We wish all who expect to come to Newtown, to please drop a card to Elder T. M. Poulson, at New Church, Accomac Co., Va., so that we may know how to meet them.

We expect Elders Beebe, Jenkins, Housel, Francis, Rittenhouse and Staton. Will not some others come?

MESSONGO CHURCH.

TWO DAYS MEETINGS.

The New Vernon Old School Baptist Church have appointed a two days meeting at their house of worship, on Wednesday and Thursday, November 2d and 3d, 1881. Church meeting on Saturday following. A cordial invitation is extended to all who love the assemblies of the saints to meet with us.

Those coming on the New York, Lake Erie & Western R. R., from the east or west, will be met at Howells, on the arrival of the Orange County Express, 7.25 p. m., on Tuesday. Meeting to commence on Wednesday at 10 1/2 a. m.

BENTON JENKINS, Pastor.

A two days meeting will be held with the Mill Creek Church, in Hamilton County, Ohio, commencing on Saturday before the fourth Sunday in October, 1881. We cordially invite the brethren to meet with us.

JESSE B. BAVIS, Clerk.

YEARLY MEETINGS.

The Old School Baptist Church of Gilboa will hold a yearly meeting at their meeting house in Gilboa, Schoharie Co., N. Y., to commence on Saturday preceding the second Sunday in October, (8th & 9th) 1881, and continue two days; and we cordially invite our brethren, and all who desire the welfare of Zion, to meet with us. There will be teams at the depot on Friday to receive passengers that come on the up train.

D. S. ELLIOTT, Clerk.

Our yearly meeting to be held at the Welsh Tract meeting house, New Castle Co., Del., will commence on Saturday before the third Sunday in October, at 2 p. m., to continue three days. The brethren and friends coming by rail will be met at Newark station on Saturday morning. Trains arrive there from Philadelphia and Baltimore about 9 1/2 a. m.

A cordial invitation is extended to all the brethren and friends, and we hope our brethren in the ministry will especially remember us.

WM. M. CAMPBELL, Clerk.

A yearly meeting will be held with the O. S. Baptist Church in Otego, if the Lord will, on Wednesday and Thursday after the second Sunday in October, (12th & 13) 1881. A general invitation is extended to all lovers of the truth. Those coming by rail will be met at the depot on Tuesday, on the arrival of the trains from east and west, and conveyed to places of entertainment.

G. M. FRENCH.

JOHNSTON'S DYSPEPSIA CURE

is an invaluable Tonic and Digestive medical compound. It increases the appetite and promotes digestion in a manner greatly superior to any preparation known.

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INSTRUCTIONS TO SUBSCRIBERS.

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

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

THE SUBSCRIPTION RECEIPTS

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

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

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

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

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

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

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent on receipt of the following prices:

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A FIVE DAYS DEBATE

ON CHURCH IDENTITY.

We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., NOVEMBER 1, 1881. NO. 21.

POETRY.

IMMANUEL.

Believer, canst thou join with me
In praise to him by faith we see,
And leave these worldly things below
For joys that from his presence flow?

Now he is seated on the throne,
As Mediator reigns alone;
Ten thousand angels now may tell
The glories of Immanuel.

They cannot sing redemption's song,
But swell the chorus loud and long;
While saints above can sing and tell
Redemption through Immanuel.

By faith we see him now above,
And sing of his redeeming love;
With all our powers desire to swell
The triumphs of Immanuel.

Ere long we hope to join that throng,
And ever sing redemption's song,
Ascribe salvation to the Lamb,
While we adore the great I AM.

W. WILLETT.

THE HIGHER ROCK.

"Above the surges' wildest roar,
And mad seas thundering on the shore,
How fixed, how heedless of the shock,
Thy steadfast strength, eternal Rock!
When the fierce tempest round me sweeps,
When sinks my soul in soundless deeps,
O Rock divine, faith clings to thee,
Still let thy clefts my refuge be!

"Beyond the desert's burning sand
Thy shadow, in a thirsty land,
Refreshment sweet and verdure brings,
And music of perennial springs.
From noonday drought and smiting heat
To thy cool streams direct my feet.
O riven Rock! life flows from thee!
Thy quenchless fount my portion be.

"Beyond the setting of the sun
There's rest in thee when toil is done.
Beneath thy shadow falls no night
Thy clefts are gates to heaven's light.
In life or death my soul would prove
A fortress that no power can move.
O Rock! O Christ! how blest to be
O'ershadowed, sheltered, saved by thee!

—Chicago Tribune.

I PETER II. 6, 7.

In thee, O Lord, may I believe,
By faith upon thy promise live,
And not to doubts and fears incline,
But know thee, precious Savior, mine.

The world and sin would me allure,
My native pride would feel secure,
My evil heart would me incline
To doubt thee, precious Savior, mine.

Thy grace, dear Lord, can bring me through,
And break the snares of sin below;
And all my powers thou canst incline
To love thee, precious Savior, mine.

Thou art my precious corner stone,
To build my hopes for heaven upon;
Let nothing, Lord, me e'er incline
To leave thee, precious Jesus, mine.

Thou art my sure foundation, Lord,
Eternal is thy gracious word.
Thy powers of earth and sin combine,
He's still my precious Savior, mine.

Whate'er may be my lot below,
Thy grace sufficient may I know;
Thy loving-kindness me incline
To love thee, precious Savior, mine.

When I must yield my vital breath,
When I shall close my eyes in death,
In peaceful calm let me recline
On thee, thou precious Savior, mine.

When heart and flesh and spirit fail,
And I shall pass death's gloomy vale,
Thy love around me, Lord, entwine,
And softly whisper, I am thine.

Then in that glorious abode,
Where dwells my Savior and my God,
There may I see his lovely face,
And sing his love and wondrous grace.

W. WILLETT.

CORRESPONDENCE.

NAUGATUCK, Conn., Oct. 18, 1881.

DEAR BRETHREN BEEBE:—In-
closed is a letter I received from
brother Keene. Should you see fit
to publish it in the SIGNS, it is at
your disposal. I was well satisfied
with brother Keene's call to the min-
istry, as published in our paper. I
for one shall feel glad to learn that he
has been ordained to the work of the
ministry.

R. H. BODMAN.

NEWBURY, Ont., Aug. 31, 1881.

TO R. H. BODMAN—DEAR SISTER:
—Your letter was received, and was
very welcome. Having been away
from home nearly the whole time
since then, I have not found it con-
venient to write a few lines in return
until now. I find that my life is full
of care of one kind and another, yet
at times of late I have found most
gracious instruction and sweet rest
in the words of our beloved Redeem-
er, "Consider the lilies." How very
dull am I; how indifferent even to
the marvelous works of creation.
The works of the Lord are great,
sought out of them that take pleas-
ure therein. The heavens declare the
glory of God, and the firmament
showeth his handiwork. Day unto
day uttereth speech, and night unto
night showeth knowledge. It is God
who so clotheth the grass, and the
sparrows are not forgotten by him.
Yea, over all things that his hands
have made there is continual proof
of his marvelous and gracious care;
and yet to my shame I confess that
often I live as it were insensible of
all things, and in my unbelief act as
though there is no God. Everything
is a care and anxiety to me then. I
am weighed down, and find my jour-
ney very wearisome, and my soul is
soon filled with discouragements be-
cause of the way, and perhaps before
I know where I am I have hard
thoughts of God. But when my God
visiteth me once again, and assureth
my soul that he careth for me, revived
by this sweet hope, then do I most
willingly cast my cares upon him,
and he giveth me sweet rest. Then
how sweet and profitable to "Con-
sider the lilies how they grow: they
toil not, they spin not; and yet I say
unto you, that Solomon in all his
glory was not arrayed like one of
these." O how sweet to consider
Emanuel's lily. He is the rose of
Sharon, the lily of the valley; and
as the lily among thorns, so is his
love among the daughters. Consider
this lily. Our Lord Jesus saith that
he is the lily of the valley, and his
love is a lily too. Do we not, when

indulged by the Lord to consider our
beloved Emanuel the lily of the val-
ley, find that no tongue can express
the wondrous beauty, the marvelous
excellencies of our dear Savior?
Then in loving rapture we exclaim,
My Beloved is the chiefest among ten
thousand; yea, he is altogether love-
ly. Let us but catch a sight of our-
selves, and we cry, Unclean; in my
flesh dwelleth no good thing; I am
black. But when our Beloved speaks,
and tells us that we are like unto
him, and calls us his lily, then can we
feelingly say, "I am black, but come-
ly." Consider the lilies, their beaute-
ous clothing. So gloriously are these
lilies arrayed that even Solomon in
all his glory was not arrayed like one
of these. How is it that Christ's lily
is so glorious in her apparel? whence
has she this comeliness? Ah, says
the poor sinner, I am nothing but
thorns and briars. No lilylike come-
liness do I see in me. All is sin and
defilement, blackness and deformity.
Yes, dear sister, how true it is, that
when our God quickeneth a poor sin-
ner, showeth him his vileness, how
he then will indeed toil and spin.
He must turn over a new leaf. He
strives to please God. He toils, he
spins, to array himself in acceptable
clothing; but by the teaching of God
he discovers to his shame and confu-
sion and sorrow of soul that all his
righteousness is as filthy rags, and
he loathes himself in his own sight,
and out of the depths of his poverty
he exclaims, Behold, I am vile. He
is disgusted with his own works, and
finds the word to be true, that by the
deeds of the law shall no flesh be
justified in God's sight. He sees the
utter failure of all his toiling and
spinning, and from experience can
say,

"Not the labor of my hands
Can fulfill thy law's demands.
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone."

O how glorious is the gospel of the
grace of God! The heavenly Bride-
groom, the dear Lamb of God, so
loved his chosen bride that he gave
himself for her, that he might pre-
sent her to himself a glorious church,
not having spot, or wrinkle, or any
such thing, but that she should be
holy and without blemish. This is
the name wherewith he is called,
"The Lord our righteousness." And
of the bride, the Lamb's wife, it is
written, "This is the name where-
with she shall be called, The Lord
our righteousness."—Jere. xxxiii. 16.
Christ and his church are not simply
yoked together; he is married unto
her, and they are one. This is a great

mystery, but it is gloriously true con-
cerning Christ and his church. He
is the lily of the valley, and his love
is like unto him, as a lily among
thorns; and to this likeness and one-
ness was she predestinated by Jeho-
vah her God.—Rom. viii. 29. Sweet-
ly precious is the revelation of our
God, that Jesus Emanuel was made
sin for us, who knew no sin, that we
might be made the righteousness of
God in him. He bore our sins in his
own body on the tree. He was
wounded for our transgressions, he was
bruised for our iniquities, he was
made a curse for us, he poured out
his soul unto death, he put away sin
by the sacrifice of himself, he purged
our sins, he made an end of sin, he
finished transgression, he reconciled
iniquity, and by his obedience even
unto death he brought in everlasting
righteousness. With this glorious
righteousness he clotheth his bride,
and she shines forth in the perfection
of beauty, for it is perfect through
Emanuel's comeliness, which he hath
put upon her. Even Solomon in all
his glory was not arrayed like the
one whom Jesus calls, My love, the
lily among thorns. We say this is
precious doctrine; but O how very
precious it is by the rich mercy of
our God to experience these things.
The poor sinner, who by the sover-
eign grace of God is made to know
the wondrous doctrine, is so taught
of God that he is brought to the end
of his works; and as he views all
that his hands have wrought, he
loathes it all, and counts it but dross.
To this poor sinner does the Holy
Spirit make known the glorious and
finished work of the Son of God, and
his soul goes forth in longings to be
found in him, to be robed in the right-
eousness of God. Jehovah teacheth
him that it is to him that worketh
not, but believeth on him that justi-
fieth the ungodly, and his faith is
counted for righteousness.

The array of the lily is not that
which she toiled for. Her clothing
was not of her own spinning, of her
own manufacture, but God so clothed
her. Even so Christ's own lily. His
love, his bride, ceases from all her
toiling and spinning to clothe herself.
She worketh not, but by the faith of
the operation of God she believeth
through grace in Christ Jesus; and
the righteousness of God is unto her
and upon her, for God imputeth unto
her all the glorious beauty of her
husband, the Lord Jesus Christ,
without any of her works. He tak-
eth away the filthy garments, the
work of her hands, and by the pre-
cious blood of her husband, shed for
the remission of her sins, causeth her

iniquities to pass from her, and doth clothe her with a change of raiment, the best robe, and then does the poor sinner experimentally know the blessedness of the man to whom God imputeth righteousness without works. Blessed is he whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Then does this blessed one find springing up from his inmost soul this sweet song, "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 his robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Solomon in all his glory was not arrayed like one of these. His throne, his kingdom, all his glory, was but earthly, tarnishable and corruptible, and is now no more. But the array of Christ's lily is heavenly and divine. "The righteousness of God." It is incorruptible, shall never be abolished, and shall endure to eternity.

But all this in its fullness doth not yet appear; but "when he shall appear, we shall be like him." Yes, then shall he change our vile body, that it may be fashioned like unto his glorious body. This mortal shall put on immortality, and this corruptible shall put on incorruption, and Jesus our beloved husband shall present us faultless before the presence of his glory with exceeding joy, and then shall we know the fullness of the words, "Thou art all fair, my love; there is no spot in thee."

"Consider the lilies how they grow." How do the lilies grow? "They toil not, they spin not." "Israel shall grow as the lily."—Hosea xiv. 5. How utterly opposed to this is the teaching of the religious world. Their notion of growing in grace, and in the knowledge of our Lord and Savior Jesus Christ, is that we must be up and doing, must be constant readers of the scriptures, must pray morning, noon and night, must fill our place every time at preaching, must help according to our means to support the preacher, must give of our substance to the poor and needy, and in all things show a good example to those that are without, and the man that continues in these things shall grow. But our God has said, "Israel shall grow as the lily." Does not the child of God continually prove that though he does all these things, to grow is beyond all his toiling and spinning, and he cannot by taking thought add to his stature one cubit? I can look back to the time when I foolishly thought that by taking thought I should most certainly grow; so I thought, I will learn the scriptures by heart, they shall be my study day and night, and then in a few years I shall have grown to a considerable height in the knowledge of the Lord and Savior. But I found, though I toiled to accomplish all this, that these things did not produce growth. My head was filled with the scriptures, and with my tongue I might speak about doctrine; but to

my abasement I found that real growth in divine things cannot be attained by the efforts of the flesh, that it is not by taking thought. I read in the scriptures of the many endearing relations, and the manifold offices that Jesus Emanuel sustains to his people; and though all this was very sweet, and I trusted he was and would be all in all to me, yet have I tested many times since then that there is a vast difference between these things being crammed into one's head, and the revelation and experience of them in the heart. And by all the toiling and spinning and taking thought, yea, though a man could memorize the entire scriptures, and was privileged to hear all the sound preaching that is preached, and had read all the religious publications of godly men, by all these he could not add in the least to his stature in the knowledge of our Lord and Savior Jesus Christ. "Israel shall grow as the lily," by the power and goodness of our God. Just now, while writing, there is brought to my remembrance a very dark scene in my life, but one in which the grace of God shone forth with infinite glory. I had sinned against my God, I had dishonored him before men; but when he showed me what I had done, so great was the anguish of my soul, and so exceedingly vile did I feel, that I wept most bitterly for hours, and in my confusion of soul I cried unto God to send me to hell. O how the enemy assaulted me, and my own conscience bitterly reproached me. I dared not look up to the God of mercy, for I felt there was no mercy for me. I felt indeed that God himself renewed his witnesses against me, and I was utterly condemned, and cast out from God's sight. I spent a sleepless, bitter night, but O the wonders of redeeming love. At length my God appeared, and never shall I forget the power and preciousness of the words he spoke to my soul: "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee." Then did I grow up into him, and knew Christ Jesus as my intercessor and advocate with God. And so, dear sister, it is in all true growth in the kingdom of Christ. There is a downward growth in our esteem of ourselves, and by the wondrous teaching of our God do we grow in the felt knowledge of our need of Christ; and when he causeth his doctrine to drop as the rain, and his speech to distil as the dew, when he causeth his countenance to shine upon us, then do we revive as the corn, and grow as the lily, and all this is the fruit of the unassisted power and grace of our God. O how much there is in these lilies to consider. There is another profitable consideration of the lily, that is, the lily among thorns, but I have written enough for the present.

I feel for you, dear sister, in not being privileged to hear the truth preached; nevertheless there is reason for thankfulness that you can read the good things in the *Gospel Standard* and *SIGNS OF THE TIMES*.

I hope this may find you in prosperity, and that I may hear again from you before long.

With love to you in the Lord,
FRED. W. KEENE.

NEAR GHENT, Ky., Sept. 23, 1881.

BRETHREN BEEBE:—In a conversation which I had recently with a friend he quoted this text of scripture, and applied it to the world indiscriminately: "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."—Revelation iii. 20.

This language was addressed to the angel of the church of the Laodiceans, and the chapter concludes thus, "He that hath an ear, let him hear what the Spirit saith unto the churches." Then it was addressed to the angel or minister and the whole church, and was addressed to them by the Amen, the faithful and true witness. Historians inform us that Laodicea was situate on the river Lycus, and was one of the largest and most wealthy towns of Phygia. At the time the book of Revelation was written that city was governed by Pagan Rome, hence that church was surrounded by idolatry and wealth. It was spiritually an oasis in a desert land. God had called into a church organization his people then in that great city, hence he addresses them, and says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth." That language is figurative. We know that luke-warm water will nauseate the stomach, and we readily recoil from it, and spit it out of our mouths. Those Laodiceans were not cold; if cold, they would have been dead, dead in trespasses and sin. They were not cold, for they had been made alive, quickened by the Spirit, and gathered into that church. Being surrounded by wealth, and amidst a wicked and idolatrous people, they were wont to follow the delusive fashions of that people, and thus departed from the simplicity of the gospel. They said, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." How like the popular denominations of this day. They esteem themselves rich, have their costly edifices, their hireling clergy at from five hundred to ten thousand dollars per year, and boast of the great numbers that they are adding to their so-called churches, and hence boast that they have need of nothing. How crushing the language of the Spirit to them, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Yet some of God's redeemed and regenerated sons and daughters are with them, and that language applies to them. Being surrounded by wealth, and the gayeties of a rich and corrupt world, they, like the Laodiceans, say, "I am rich." O

what a contrast between them and those whom the prophet describes in this language, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." They were not hot, not in the enjoyment of the presence of their dear Redeemer, not able to say with the two disciples, "Did not our heart burn within us while he talked with us by the way?" They were neither cold nor hot, and he would spew them out of his mouth. Dear follower of Jesus, when you are enabled to realize that you have been wandering in forbidden paths, and have been inclined to boast that you were rich, and needed nothing, it is then that you are humbled, it is then that you realize that you are wretched, and miserable, and poor, and naked, and that you need gold tried in the fire, (the righteousness of Christ,) that you may be rich in the sweet presence of your glorious Lord, and the all-pervading riches of redeeming love. But for your comfort now he says to you, "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." He comes to you by the application of the glorious truths of the gospel to your mourning condition, and says, "Blessed are they that mourn, for they shall be comforted." You hear this joyful sound, (for you have ears to hear,) and how gladly you open unto him, and, like Mary, sit at his feet. With what inexpressible delight you hear him say, "Rise up, my love, and come away;" come away from all this gloom and sorrow, and from your boasted riches, made up of your good works, the deeds of the law, and the works of the flesh. Yes, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have loved you with an everlasting love, and with loving-kindness I have drawn you. You love him because he first loved you. Then you should remember that he hath declared, "As many as I love, I rebuke and chasten;" and that you are exhorted to be zealous and repent. Although this was addressed to the church at Laodicea, yet is it not applicable to you, dear saint, and is it not written for your learning, for your comfort, yea, to guide you along your weary way in this land of sorrow? Then repent you, turn away from all your boasted riches and self-righteousness, remembering that your dear Lord is exalted a Prince and a Savior, to give repentance and remission of sin unto Israel. For you are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Then God is knocking at your heart, sometimes by rebukes, sometimes by chastening, sometimes by trials, sorrows and afflictions. All these are evidences of his love, of his faithfulness, and of his gracious condescension in redeeming you from the awful consequences of sin, and fitting and preparing you for the society of the just made perfect. To apply that text to the unregenerate is to cast the children's bread unto dogs.

This is one of the glorious promises of the gospel made to the children of the kingdom, to those who are born again, and have an ear to hear. Its language is, "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." Those who are dead in trespasses and sins cannot hear spiritual things. God is a Spirit, and all the subjects of his kingdom are spiritual. He seeketh such to worship him as do worship him in spirit and in truth. Being made alive by the Spirit, they can and do hear his voice, for they know his voice, and they follow him. They open the door, and the promise is, "I will come in to him, and will sup with him, and he with me." O what a great and glorious promise that is to the poor, mourning child of God, one who day after day has been filled with doubts and fears as to his having ever known anything about true and vital religion, but has constantly been realizing the sinfulness of his own corrupt heart, and has been made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But, dear mourning saint, the true and faithful witness says, "I will come in to him, and will sup with him, and he with me." That promise is to you. You have experienced that you are wretched, and miserable, and poor, and blind, and naked. Then he will surely come in to you, and your mourning will be turned to joy unspeakable and full of glory, and then by faith you will view him as the chiefest among ten thousand and altogether lovely. He says, "I will come in to him, and will sup with him, and he with me." The children of God, when in disobedience, are lost to communion with God, and to the sweet enjoyment of his love shed abroad in their hearts. But he says, "Ye are my friends, if ye do whatsoever I command." John says, "He that keepeth his commandments dwelleth in him." And the blessed Jesus says, "If any 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." The text says, "I will come in to him, and will sup with him, and he with me." Then, dear saint, you are assured of the presence of your glorious Lord when you keep his commandments, which are not grievous, but joyous. The exhortation of the apostle forcibly applies to you when he says, "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." In taking his final leave of the Corinthian brethren he could appropriately say farewell, for he told them, "The God of love and peace shall be with you." Then they had that faith which works by love, and that hope which is the anchor to the soul, and the promise of his glorious presence, and all the precious promises of the gospel, on which to fare well while traveling along their weary way, amidst the cares, sorrows and afflictions of earth.

Please dispose of these rambling thoughts, and believe me affectionately yours,

H. COX.

DALLAS, Miss., March 27, 1881.

ELDER A. B. MORRIS—MY DEAR BROTHER IN CHRIST—If one so unworthy as I should claim that endearing name. Through the kind and tender mercies of our heavenly Father I am blessed with this privilege, to try to tell you what have been the dealings of the Lord with me. For quite a length of time I have had a desire to write you, but have felt so utterly unworthy that I have delayed it until now; and even now I feel very little like writing, but hope the gracious Lord will direct my mind in the right way.

From my earliest recollection I have had serious thoughts about death and eternity, but never saw myself as a poor, lost and ruined sinner until the year 1870, when one evening while going from the house to the horse-lot it seemed I was made to stop and think, and the first thing I knew I was weeping; but I did not know for what. O how wretched I felt! No tongue can tell it. I at first thought I would go to the house and ask my grandfather to pray for me; but I then thought that would never do, for I did not want any one to know of my feelings. I concluded I would reform and live a better life, and for a time I thought I succeeded very well, but soon found myself as bad as ever. That fall the New School Baptists held a protracted meeting near my father's, and feeling myself a great sinner I decided that I would go and see if I could hear anything that would comfort my poor soul. They seemed greatly interested about sinners, and I felt that I was one of the deepest dye, so I went up to be prayed for. They commenced telling me to trust in the Lord and believe in Christ. They said it depended on my good works, and I must just give myself to the Lord, and I would be saved. They succeeded in getting up a great excitement, and during the excitement they made me believe I had religion; but after a little reflection I was not satisfied, and decided that I would join the church, and perhaps I would grow better satisfied. My father and mother were members of the Old School Baptist Church, and I decided I would go with them to their meeting; but I did not believe altogether as they did, for I was still of the opinion that the sinner must do something to bring himself into favor with God. O, my dear brother, you may imagine what a wretched condition I was now in, and what an awful sinner I was, to attach myself to a church, and had deceived the church. But I could not deceive that holy Being who knew every thought of my heart, and O the wretchedness I felt in my meditations upon what I had done, no tongue can tell. I would think, Here I am, a poor, wretched, miserable, undone sinner, and by this rash act have added to my already long train of sins the great sin of hypoc-

risy. Surely now I have sinned away the day of grace, and surely there can be no mercy for me. Yet the breathing of my soul was, O Lord, have mercy upon me, a sinner. O, my dear brother Morris, what I passed through during the next ten years no tongue can tell, nor can any sympathize with me but those who have traveled the same mysterious path. I tried everything in my power to get relief, but no relief could I find, nor satisfaction any where. I would resort to the secret grove and there try to pray, but my prayers seemed to rise no higher than my head. I was now fully convinced that my works could not save me, neither could I believe that the blessed Savior could be just and save such a wretch as I felt myself to be. Many times while traveling alone I was made to weep over my sad condition, and at other times my heart would get so hard that I could not shed a tear. O what a wretched sinner I felt myself to be. While lying on my bed, the third Sunday night in January, 1880, begging the Lord to have mercy on me, and spare my life until the next meeting day, and I would tell the brethren to exclude me, for I did not want to die a deceiver, (for I felt sure that I would die), all at once my burden was gone, and my soul was made to rejoice with joy unspeakable and full of glory. I wondered, Is it possible that as vile a sinner as I can receive such an unspeakable favor? O how glorious! What a blessed plan! How suited to the condition of poor, lost sinners! Can I ever doubt his mercy? I was made to say, in the language of Jonah, "Salvation is of the Lord." But soon I was made to doubt, and to feel that perhaps I was deceived. Now my prayer was, O Lord, if I am deceived, undeceive me. I felt that I had not an enemy in the world, but that I loved every body. But the great mystery with me was, why I could not understand the scriptures. I had always thought that after any one had received a hope, they understood what they read; but at times the Bible seemed a sealed book and I could not understand it as I wished, and my daily prayer was that the Lord would give me understanding. One day while I was earnestly asking the Lord to grant me these favors, these words came to my relief, "A child must first learn its letters." Strange as this may seem, it gave me great satisfaction. I felt content to search the Scriptures of divine truth and trust God for an understanding. I believe if we could always trust him who worketh all things after the counsel of his own will, we would never lack for these things.

I now began to feel that I had never been baptized; yet I tried to bring up all the excuses that any poor soul could, to satisfy myself with the baptism I had already received, but it did no good, for still the subject of baptism was on my mind. I could not bear the thought of being rebaptized, as some call it; yet I felt that I wanted to tell some one of my feelings, but I did not have sufficient courage

to do so. It rested so heavily on my mind that I decided I would write to brother Beebe, and did so, but I suppose he never received it. Still I got no relief; the subject of baptism was on my mind. I then concluded that I would write to you and tell you of some of my feelings, and see if I could get any comfort from you. When you wrote me, it gave me some satisfaction, and I felt like I wanted to see you and ask counsel of you. I went to visit father and mother, and mother told me that you wanted to see me. I wondered what it was for. She said you thought, according to my letter to you, that I had never been baptized according to the gospel. I then wished from my very heart that I had never written to you; but this soon vanished, and I wanted to see and talk with you as much as ever. My duty now rested on my mind with more weight than ever before. I then decided that I would meet you at Laodicea, which I did, and it was a great feast and comfort to my poor soul. You told me what my duty was, and I felt a great relief that night at brother Gilmore's. After we retired, I felt that I wanted to talk to you more, but thought perhaps you had heard enough of my folly. I decided that if I lived until morning I would tell you that if you would come to Hopewell with old brother Daughety I would come ready to be baptized; but next morning I was as far from that notion as ever I was. It was on my mind all the week, and I tried to pray to the Lord that if it was my duty he would give me the strength and courage to do so. The thought came to me, Can I deny my dear Savior after he has done such great things for me; after he has taken me up out of an horrible pit, and put a new song in my mouth, even praise to his holy name? No. Let the world say what it may, I will through grace bear the cross and be his disciple. He has said, "If the world hate you, ye know it hated me before it hated you." and, "Ye shall be hated of all men for my name's sake." So I went to the next conference meeting, and related something of what I have written to you, and to my surprise they received me without asking me a question. I thought if they knew me as I knew myself, they would not have been so easily satisfied. But, my dear brother Morris, from Saturday until Wednesday was the darkest time I had ever passed through since I received a hope; especially on Wednesday, the day you baptized me. O how unworthy I felt. If any poor soul ever needed the prayers of God's people, I did. Although I felt unworthy, yet I felt that I had done my duty, and felt the answer of a good conscience toward God. I have had many dark seasons, yet the Lord has delivered me out of them all, and I trust he will yet deliver.

Our love to you and your family.
Your unworthy brother, if one at all,
J. T. HUCKABY.

SPRINGDALE, Ark., Sept. 11, 1881.

GILBERT BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Being deprived of the privilege of meeting with the dear saints of God on account of ill health, I have a desire to write something to Zion, the scattered flock of our God, which you can publish if you think it worthy a place in our much esteemed paper.

We hear a great deal said in this country about the doctrine of election. Some say it is a dangerous doctrine, and ought not to be preached; and others say they believe in election on conditions, and that any one can be an elect that will comply with the conditions. Some claiming to be Primitive Baptists hold that God did choose or elect certain persons to fulfill or accomplish certain ends on earth, but chose none unto eternal salvation. Now if either of these ideas be correct, then there never will a sinner get to heaven. The doctrine of election is a bible doctrine without a doubt, for the word of God fully establishes this fact. "Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. viii. 33. And he shall send his angels, and shall gather his elect from the four winds, and from the uttermost parts of the earth. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience."—1 Peter i. 2. Now these scriptures prove that there was a people chosen or elected. They also prove that God is the elector. When did he elect or choose them? Paul says, "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 15, 16. "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."—Prov. viii. 30, 31. These scriptures, as well as many others, prove that this people was chosen before the world, and their names were written in his book before they were, and he delighted in them. Was this election personal? If not, how could he have recorded their names? When he made his advent he called his own sheep by name, and if they were not certain persons, his delight might have been with the children of the devil instead of with his own. If they were not certain persons, he came to save sinners, but knew not who they were. This election was personal, choosing such persons as Moses and the prophets and the apostles from such persons as Esau, Pharaoh, Judas, and the unbelieving Jews. Was their election on conditions, or was it unconditional? Jacob was elected before he had done

any good. Jeremiah was elected before he was born, therefore before he had done either good or evil. Paul was chosen while he was a persecutor of the church of Christ. In fact, they were all elected and chosen, not because they were good, or would hereafter do something good, but that they should be holy and without blame before God in love. So their holiness and being without blame before God is only the result of God's choice. Did this election extend beyond the limits of the Jewish nation? Paul, in writing to his Thessalonian brethren, who were Gentiles, says, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. Paul also says that the vessels of mercy afore prepared unto glory whom God called, were not Jews only, but also Gentiles. These scriptures, as well as many others, prove that the elect of God were not Jews only, but also Gentiles, and that they were all chosen in Christ at the same time; in whom we all had life before the world. Their names were all recorded in God's eternal book. The covenant of grace embraced every individual member, from the least to the greatest, from the oldest to the youngest, from the first to the last, whether Jew or Gentile, whether bond or free; and it was by this grace that he tasted death for every man. When he redeemed one he redeemed all, and put away their sins by the sacrifice of himself. Thus having saved them, he calls them with a holy calling; and that not on condition of their works, but according to his own purpose and grace, given them in Christ before the world began.

I think I have proved evidently by God's word that God has an elect or chosen people, and that they consist of both Jews and Gentiles, and that they are certain persons, and that they were chosen unconditionally, and that to holiness of heart and to salvation, and that God is the elector, and that according to the good pleasure of his own will. Some say that this doctrine is the cause why some will be damned that otherwise might have been saved. No, my friend, you are sadly mistaken. It is the cause of millions being saved that were already lost, that could not have been saved in any other way.

Dear brethren Beebe, I will just leave this scribble at your disposal, to do with it as you think best. If published, I only ask the dear children of God who may read it to accept of it only as it accords with "Thus saith the Lord." Overlook all imperfections, and believe me to be your sincere brother and friend, if not deceived. My heart's sincere desire and prayer to God is that the saints of God may live in peace, forbearing one another in love, striving together for the unity of the Spirit in the bond of peace.

From your unworthy, blind brother in great tribulation,

ASA BOYDSTON.

CHAMBLISSBURG, Va., Sept. 16, 1881.

DEAR BRETHREN:—After a long silence, I will drop a few lines to you by way of remembrance, and to the readers of the SIGNS generally, if allowed a place in our beloved paper. I have so long been in the habit of addressing that old, tried and faithful soldier of the cross of Christ, G. Beebe, who has been called to lay his armor by, and rest with all the sanctified of the Lord, who have heard the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," that I scarcely know how to begin to write to those loved ones who are scattered to and fro over our widespread land, which have like myself felt that a father in Israel has been taken from us, and one whose tender care for the household of faith cannot be filled, for I understand that each and every one in that spiritual building fills his own place. Dear brethren, this dispensation of kind providence we deeply feel, and greatly sympathize with those that were kindred in the flesh; but we feel assured that their great loss is his eternal gain, and would say to such that while he can never come to you, if you belong to the true Israel of God, the time will be short when you can go to him. There will be no more parting there, no more disappointments, but you will rest from all your labors here, and be eternally happy with all that blessed company who have had their robes washed and made white in the blood of the Lamb, and made conquerors over death, hell and the grave. There have already been many abler writers than myself who have cast in their mite, or made known their sympathy to the bereaved family of the departed one, who has rendered himself near and dear by his wise counsel and tender care, which are now taken away. But I find myself too fast in regard to his counsel, for it is left on record, and will be read by generations to come with a deep interest and heartfelt sympathy for the trials which he had to undergo while here in the flesh contending for the faith which was once delivered to the saints. We find the requisition which Paul made to Timothy fulfilled in him, "Reprove, rebuke, exhort with all long-suffering and doctrine." Paul said further, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Now I would suggest to the brethren and sisters, while we pin our faith to no man's sleeve, let us pray the Lord of the harvest for laborers in his vineyard, and imitate our departed brother as near as possible in a godly walk and tender care for each other, knowing that the whole law of God is fulfilled in one word, and that is, Love. No wonder the apostle John was made to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the

sons of God." Now what kind of love is this? A love that the world knows nothing of; for had those murderers who crucified our Lord been in possession of it, they never would have committed the act. Well, then we will conclude that this love is a spiritual love, and is the gift of God, bestowed upon us, not because we had done anything to merit it, but according to his own purpose and grace, which was given us in his Son before the foundation of the world. Now it is this love that causes the brethren and sisters to write for our family journal, and to so much regret the loss of its founder, who by his faithful love of truth, and his untiring energy to expose error, made himself near and dear to the household of faith. I trust it is this love which I have spoken of that has prompted our beloved brother, William L. Beebe, to follow in the footsteps of his dear father, in assisting brother Benton L. Beebe to continue this glorious journal, which has been a source of comfort to many, and to very many, of those little ones who love the name of their blessed Redeemer, and to speak of their trials in this life, and that great warfare which belongs to all the household of faith. May God give him grace sufficient for this work, if it be consistent with his holy will, and may he live to the honor and glory of God. Brethren, let us press forward to the mark of our high calling in Christ Jesus our Lord. Write on, and by so doing many a poor lamb will be fed and drawn in love to each other, and their light made to shine, so that others, seeing it, may be constrained to glorify our Father in heaven. O how my heart has been melted down in love while reading the communications of brethren and sisters whom I never saw in the flesh, but with whom I have been made acquainted by the Spirit, I trust, and that love revealed which John spoke of. This love cultivated grows in a knowledge of our Lord and Savior Jesus Christ. How then can any be idle in their Master's vineyard when he has commanded them to work. Work to bring yourself into favor with God? No, not for that at all; but because he has made you his children, and has commanded that whatsoever you find for the hand to do, do it with your might. Now there are various gifts among his children, and let us not be idle in those gifts; no dead material is fit for this building. So then it becometh every one to inquire of the Lord what he will have him to do. If we ask for bread, be assured he will not give us a stone; but to the contrary, will feed us upon such food as we have need of, for he knows what we need before we ask him. Brethren and sisters, let us not love each other in word only, but in deed and in truth, and by so doing fulfill the law of Christ. When it goes well with you, remember poor me at the throne of grace.

As ever, your friend in gospel bonds,

P. M. WRIGHT.

NAUGATUCK, Conn., July 19, 1881.

DEAR BRETHREN AND SISTERS IN CHRIST:—"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1. If in the providence of God we may be separated from the manifested children of God, is it not praiseworthy that we should, as often as practicable, communicate with each other? To those who are in church fellowship we would more particularly say, do so through the columns of our paper, the SIGNS OF THE TIMES. It may be objected by some that they cannot put their thoughts on paper so as to appear in print. Even so. Then would not our kind editor, whose duty I think it is to give attendance to this matter, correct grammatically and otherwise, or else engage some competent person for that purpose? Surely it is not necessary to be proficient in rhetoric, to be able to write of what we hope God has taught us by his Spirit in our souls. We well know that there are seasons of darkness and apathy in our experience, when we would shrink from writing on those solemn soul matters; but, thank God, it is not all night with us. I would not imply that our paper has not very able correspondents; yet I have no doubt that they would willingly give place to those of our faith and order who do not write at all for the SIGNS. I have no doubt but there are many of our faith and order who have rich experiences which have never been written, even as there are many rich treasures hidden in the earth. I remember, many years ago, having written a letter to a godly brother connected with a periodical of truth. I had not intended it for publication, though I do not remember having stated that. To my surprise it was published. For a few moments I felt quite vexed in consequence. I almost immediately felt reproved. It came to me in this way: you cannot but admit you have received a blessing from what others have written; now, if they had kept back their letters from being published, as you wished yours to be, what would have become of that magazine? I saw in a moment that I was in the wrong. From that time to the present, whenever I have opportunity and feel my mind impressed to write for publication, I do so. Then, if from any cause it should not at all times appear in print, I nevertheless feel an inward satisfaction. It is desirable when writing to make our meaning as intelligible as possible, for the benefit of those who may read. The psalmist, writing by inspiration, with what plainness of speech, and yet with what eloquence are the precious things concerning the church of the living God set forth.—Psa. xlv. "Out of the abundance of the heart the mouth speaketh."—Matt. xii. 34. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 10. "For where your treasure is, there will your heart be also."—Matt. vi. 21. What deep search-

ing of heart has this last named scripture sometimes caused me! With what vehemence have I desired to feel the witnessing of God's Spirit with my spirit that I was truly born of him; and the desire of my heart is that I may be kept in the fear of the Lord all the day long. I would, if I could, live as holy as God is holy. This is not working for life, but from life divine implanted within. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."—John xv. 4. At times I have been so blessed with assurance of my interest in Christ that my soul has been filled with holy love and joy in the Lord; and at other times I have felt the conflict between the flesh and the Spirit most distressing. I have been obliged to cry mightily unto God to give me more grace, that sin may not have the dominion, pleading his own promises. It is in these straitened paths my soul has been led into heart-feeling with many of the Psalms of David. I, too, have had to bear a heavy outward cross; the waves of sorrow have been so tempestuous that I have had to wade through, when I have, as it were, carried my life in my hand from day to day. O how the prayer of necessity has caused me to come boldly to the throne of grace, that I might find mercy and grace to help in time of need. A dear minister of Christ, shortly before his death, asked, "Can the promises be precious to one who has not been made a partaker of them?" The answer was, "Never." Affectionately your sister in hope of eternal life.

R. H. BODMAN.

UNIONTOWN, Ky., Sept. 21, 1881.

ELD. WILLIAM L. BEEBE—DEAR BROTHER IN HOPE OF MERCY:—It has been one year since we parted at the Licking Association. You may have forgotten me long since, but through the tender mercy of God I am still mindful of you and his people. As I was deprived of the privilege of being at the aforesaid association this year, and neglected to comply with your request last year, I thought if it would not be troubling you too much I would write a few lines in order to express my gratitude to the brethren and friends for their kindness to such a poor, unworthy sinner as I am. I am truly sorry I could not be with them at their last meeting.

I have been requested to ask brother Chick some questions on the sixth chapter of Ephesians. I do not desire to stir up strife, or to wound the feelings of any one. If I am not deceived, I wish to know the truth. The good Lord knows that I have had more trouble on the subject of the christian religion than all other troubles combined. Some of our opponents have said that I was insane. They said the same about the apostle Paul, whose shoes I am not worthy to unloose; and if they would talk in that way about one so good and great as he was, what may such a poor thing as I expect?

Brother Chick, are not the husbands addressed in the fifth chapter of Ephesians included with, or are they not a part of, the saints which are at Ephesus and the faithful in Christ Jesus, while some of their wives may not be? The children in the first verse are certainly spoken to, and he is only writing "to the saints which are at Ephesus," &c., is he not? The fathers and servants are spoken to, and the masters in the flesh are spoken of; then it follows that the fathers and servants are "saints at Ephesus," &c., are they not? Now the children spoken of in the fourth verse. If the apostle was talking of children in the flesh, would he not have said so, as he did about the masters? "The nurture and admonition of the Lord." How can a natural child receive the nurture of the Lord? "The natural man receiveth not the things of the spirit of God."—1 Cor. ii. 14. Are not the precious promises in the bible, and the doctrine, things of the spirit of God, &c., that the man of God may be perfect, not the child of sin? Do you not think that the children spoken of in the fourth verse are the very ones spoken to in the first verse? If they are, they are "saints at Ephesus," &c., and not children in the flesh. This is the view I have always taken of it.

Now, dear brother Chick, we have never met in this world of sorrow. Your unworthy brother is a man of sorrows and acquainted with grief. I live thirty-five miles from my church, surrounded by Arminians, very many Catholics. When I joined the Old School Baptists there were only two or three in my county. I never heard one preach until after I was twenty-five years old. I loved and revered father Beebe, and was grieved much at his death. Both his family and the cause have sustained an irreparable loss, and have my warmest sympathy.

Dear brother William, as I have dared to offer these reflections for publication, please correct all mistakes. Publish or not, and I will be satisfied.

May the Lord bless you and all his dear people. May they see eye to eye, and speak the same things, is the prayer of your unworthy brother,
ISAAC R. GREATHOUSE.

CARTEGENA, Ohio, April 29, 1881.

DEAR ELDER BEEBE AND SON:—I have been a reader of your paper since the second volume. I am now in my eightieth year, and have been a poor, stumbling professor sixty years. Inclosed I send you two dollars for the SIGNS OF THE TIMES, which comes regularly, and is a welcome visitor, laden with the many able communications of the correspondents to read. We have no regular preaching at our church, and it would be hard to do without your paper. My wife was a devoted reader of the SIGNS, but she has gone, I trust, to join the church triumphant. I have been much interested and comforted in reading the experiences of brethren

and sisters, who all speak the same blessed thing, that salvation is of the Lord. I am pleased with the able editorials, and the many communications of the brethren and sisters. You who are able, write on, for it is comforting and edifying to the poor weak ones like me. I often feel to inquire if such a one as I shall be found among the ransomed throng in that day when they shall be received home. I have daily to mourn over a body of sin and death, and I sometimes fear I am deceiving myself and others. How often hardness of heart and unbelief prevail over me, and I am made to doubt everything the Lord has done for my poor soul. The salvation which is of the Lord is full and complete, and sure to all the seed; and, blessed be God, his promises are all in Christ Jesus, yea, and amen. "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." What then have his dear people to fear? They are kept by the power of God through faith unto salvation, ready to be revealed at the last time; and the apostle says, "Who shall lay anything to the charge of God's elect?" Being justified freely by grace, there is nothing that can separate them from his love. Such is my confidence in God's unchangeable love to his people, though I often fear I am not of that number.

When I moved to Ohio, twenty-three years ago, I was tempted not to let my professional name be known, and live in secret, and shun the persecution of all denominations and of the world, which is part of the legacy of the Old School Baptists; but I was not here many weeks before they were the people I longed the most to see. In getting acquainted with some of the brethren of Greenville Association, in which I have taken great delight and comfort, unworthy as I am, I am like Ruth of old. Their people are my people, and their God my God. What a mercy it is that a fountain is opened for sin and uncleanness in Jesus' blood. It is with much fear and trembling that I venture to say brother or sister to God's dear children. I feel myself so small, ignorant and sinful that I cannot fellowship myself. But there are a few of us who try to keep up the worship of God; hardly enough to hold church conference, but enough to realize the assurance, "Where two or three are gathered together in my name, there am I in the midst." Beloved, forsake not the assembling of yourselves together, as the manner of some is.

We are surrounded with all kinds of religionists, each going in his own way, the do and live system, and the institutions of men, which embrace the world. My health has been poor for the last six months. Excuse all defects, and dispose of this as you may think best. Remember me at the throne of grace. May the Lord stand by you and strengthen you in

his cause, that you may comfort his dear people, is the prayer of a poor sinner.

Yours in love,
EDWARD W. MOORE.

HAMPTON, Iowa, April 11, 1881.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN:—I have often thought of writing of some of my travels during my pilgrimage here, which has been a little over forty years. I was born in Crawford Co., Ill., October 8, 1840, and like all the Adamic race was brought forth in sin, and loved and practiced it, as sin was my element. My parents were professors of religion, being members of the Old School Baptist Church. My father being a minister, I often heard their ministers preach at our house, and at other places; yet I was destitute of the knowledge of the truth, and often wondered, when they assembled at my father's, how they could find so much to talk about; for they would sometimes talk all night and not go to bed. My father's house was a stopping place for the brethren far and near.

The first serious impression I ever had, or view of myself as a wretched sinner before God, was when I was about sixteen years old. I was a wild, rattling boy, full of mirth, and if ever a person loved dancing I did; yet my parents were very strict, especially on that point; but I always contrived to go when they did not know it. In July, 1856, it pleased the Lord to show me what I was by nature. It came on me like a flash, one Sunday evening. I never shall forget the place, when these words were spoken to me, "You are a sinner." Every thing I had done and said seemed to bear down upon me. Such a load I thought I could not bear. I was about three miles from home, and I thought I never could get there, my burden was so great. I went to a little thicket near by, on my way to a spring to get a pail of water for my sister, and for the first time in my life I got down upon my knees to ask the Lord to have mercy on me, a sinner. I was afraid to ask aloud, and was silent, only breathing the desires of my poor heart. I felt that I must do something to bring the Lord under obligation, so to work I went with all the power I had; but I found that it availed nothing. The more I tried, the further off I got. I was ten thousand talents in debt, and had not a farthing to pay. All hope was gone, and without help I must sink down in despair. My cry was, "Lord, save, or I perish." I saw he was just. His righteous law appeared to condemn me, and I said, "Thou art just; yet, O Lord, have mercy." I was so troubled with this burden that I lost my appetite and could not sleep; yet I did not let my parents know what was the matter, and would not have done so for worlds.

On Thursday evening, July 26th, I went to a Free Will Baptist prayer meeting. I had begged a horse of my father, and he wanted to know what I wanted a horse for. It was a hard question to answer, but I told

him. He saw for the first time what my trouble was. O, the sorrow I endured while going to that meeting I never can express. I went into the house and took a seat near the door, and heard them sing, talk and pray, but not one of them had traveled my road. There I sat, with my burden of guilt, ready to sink, when all at once my burden left me, a light shone around me, and I saw my Savior. He had pardoned all my sins. I felt that I should never have any more trouble. I jumped up from my seat and commenced singing, "Come, humble sinner," &c. Brother Beebe, I never had been able to carry a tune until that evening, nor could I sing before. But my rejoicing lasted only about three days. I told my parents all about my feelings, and I never shall forget how they rejoiced. But I soon got to doubting, and O how sorry I felt for telling them. I now thought I was deceived, and I tried hard to get my burden back, but could not. My trouble seemed greater than ever. For nearly three weeks I had this trouble of mind, and I would have exchanged positions with any of the brute creation. My prayer was, that if deceived, the Lord would let me know it. I went to the Baptist Association held some twenty miles from where we lived, and all through the meeting I was in this trouble, till Monday morning, at the close of the association. Eld. John Moore took as a subject the experience of God's children, and it seemed as though every word was for me. I got a view of my Savior. The Elder told me all about my troubles. O what joy unspeakable! I feasted on it, and it was both meat and drink to me. I thought I never should doubt any more. I felt it my duty to follow my Savior into the liquid grave. I went forward to the Mt. Pleasant Church, in LaFayette Co., Wis., and tried to relate what I hoped the Lord had done for me. To my surprise I was received, and on the first Sunday in October, 1856, I was baptized by Elder Robert Jeffers, my grandfather. For about one year I did rejoice. I had no doubts. But since then I have had many trials, and have passed through severe afflictions yet in them all the Lord has been merciful to me.

It was not long till I had another kind of trouble. I saw such a beauty in the plan of salvation, and I was often called on to go forward and open meetings, and to talk if I felt like it. How the brethren knew that I had such impressions, I could not tell. I felt, any one but me; for I am such an ignorant, illiterate being. I made many excuses, and for twelve years I tried to run from the Lord, and wanted to die. I promised the Lord if he would let me accomplish my worldly affairs I would obey and pay the vows I was under; but when he had prospered me in my worldly affairs, I was no more ready to comply. Finally, all at once, what I had of worldly possessions fled like the wind, and I lost all. I tell you, brother Beebe, when the Lord prospers his children they forget him;

but when poverty overtakes them they begin to reflect. Then they look to him, and he makes them humble. So it was with your unworthy brother. I was made willing to go and proclaim that salvation is of the Lord. I have been trying in my blundering way to comfort the little flock, and have many pleasant seasons in visiting different churches, but my health is very poor. I have not been able to travel much, and lately have been confined at home.

Now, brother Beebe, I have tried to give you a sketch of some of my travels, and if you think it worthy a place in our paper, the SIGNS, you may publish it; if not, throw it aside, and all will be right with me.

Your unworthy brother,

E. A. NORTON.

DEAR BRETHREN BEEBE:—Having noticed the views of other dear brethren on the words, "Born of water," I will, with your kind permission, present a few reflections on this subject for the consideration of the brotherhood.

The first thing I would remark is, that the clause, "born of water," should be considered, not alone, but in connection with the entire subject of which it is a part. Nicodemus, as a devout Jew, doubtless expected to enter into the kingdom of God through his moral excellence and obedience to the law; therefore Jesus, who knew his heart, said, "Except a man be born again, he cannot see the kingdom of God." This is the prime point, or truth, and it runs through the whole subject, from the third verse to the eighth. All else bears, explains and confirms this. Now Nicodemus had been born once, and so he had entered into this world, but as such he was natural, and had entered a natural world only. But the kingdom of God is spiritual, therefore, except a man be born again he cannot see it. But Nicodemus supposed one could be born again in no other way only as at first, and therefore he marvelled and questioned. Then Jesus answered, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here are two births, of water and of the Spirit, each distinct, as in the first and main proposition; and in this, as in that, the first is natural, but the second is spiritual. And to show that this is so, and is the meaning, Jesus immediately adds, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Therefore it is clear that but two births are spoken of in all this discourse; one is of the flesh, the other is of the Spirit; for the first and last propositions present only these two, and all the discourse was bearing upon and expounding these. The only conclusion, therefore, that I can come to is, that the middle proposition, contained in the words, "Except a man be born of water and of the Spirit," precisely agrees in meaning with the first and last propositions, as shown at the

third, sixth and seventh verses. This is the most evident, apparent and simple interpretation of this mooted scripture, and therefore the most likely to be the correct one. Do the scriptures anywhere duplicate the new birth, or divide it into two distinct parts and processes? Not at all. But this would have to be if the words "born of water and of the Spirit" all apply to being born again, instead of to the two births, the fleshly and the spiritual.

Dear editor, I have watched with interest the commencement of your labors as second editor of the SIGNS, and I must say I am highly pleased. I think I may safely say that no one appreciated your father's editorial writings in general more than I did; but now that he rests from his labors, I believe that the good hand of the Lord is manifest in putting you in his place. May he sustain and bless you, dear brother.

In fervent love to all the saints,
your afflicted and poor brother,
D. BARTLEY.

BOOK NOTICES.

TO MY BRETHREN IN THE UNITED STATES:—For the purposes of our Church History and the U. S. Census, I desire to obtain at once the name of every Old School or Primitive Baptist Church in the United States, with the county and state in which it is situated, the number of its members, and the name of its pastor, with his post-office address; if it has no pastor, then the name of its clerk, (or deacon, if it has no clerk, or some member, if it has no deacon,) with his post-office address.

Will the Moderator and Clerk of each association, and the pastor and clerk, or some member, of each church, be so kind as to endeavor to forward me this information at an early day? Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Jan. 8, 1881.

MINUTES

OR

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed minutes by mail from any part of the country, and we therefore solicit our brethren to send us their minutes for printing. We are but few, and our patronage should be kept within our own borders.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

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

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1881.

ORDER.

"Let all things be done decently and in order."—1 Cor. xiv. 40.

In the church of the living God, the pillar and ground of the truth, the law of Christ amply provides for everything requisite to the maintenance of that perfect harmony which drew from the psalmist the admiring expression, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" When this law is observed, and the spirit of it prevails among the saints, there can be no schism in the body. No carnality can find a place, no jealousy can work its insidious way, nor can wrath or bitterness engender strifes and divisions among brethren when this law is recognized as the rule of supreme authority among the saints; nor will it be felt by them as a galling yoke of bondage, but rather as it rules in them its sweet power is felt as the perfect law of liberty. Led by it, they experience unspeakable peace, causing them to exclaim in spirit, "O how love I thy law! it is my meditation all the day." The joy of those whose conduct and conversation are ordered in conformity to this divine commandment, is such as can never be experienced by any who are not led by the spirit of God to deny every selfish emotion, and walk in newness of life. No other rule or principle can yield such comfort and rest as is found by the saints who take the yoke of Jesus; in keeping his statutes their heart is rejoiced, and they receive the great reward of which David sings in the nineteenth Psalm. Every saint desires this joyful rest, and feels the want of it as a grievous burden, causing that groaning spoken of by Paul, "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4.

In the inspired record is given the perfect law which bears the seal of our loving Lord, by which the man of God is thoroughly furnished unto good works. Here is every needful instruction for every case which can ever arise. When anything is apparently needed which is not herein given, the defect is not in the rule, but in our darkened understanding; and even for this condition it is directed, "If any of you lack wisdom, let him ask of God, that giveth liberally, and upbraideth not; and it shall be given him."—James i. 5. Hence it is evident that the direction in regard to the order to be observed in the church is to be understood in the light of revelation, and not as finite reason might interpret it.

Pre-eminent in importance, as well as in the divinely ordained order of the organized church of our Lord Jesus, is his royal authority as our Judge, our Lawgiver, and our King, who alone will save us. No law is to be received from any authority but his; no other judgment binds us; to

no other power do we owe allegiance. Whenever this is forgotten, there is a departure from that decent order which he has enjoined. Nor is this contempt of his authority atoned for when we substitute "a voluntary humility and worshiping of angels;" that is, when we render a ready obedience to the teachings or practices of esteemed ministers or fathers. This is additional departure from the order established by the law of our King, when such teachings or practices are without the divine authority. With that authority, they demand obedience by all our allegiance to our Lord, and it is to him that such obedience is rendered. It is enjoined upon all the saints to hear him in all things, and to render reverent and implicit obedience to him in all things.—Luke ix. 35; Acts iii. 22. Observance of this rule will insure that all things be done decently and in order.

The order of the typical dispensation, as given by Moses, consisted in the faithful compliance of the natural Israelites with external forms and ceremonies required of them by that law which God gave to them. The Israelite who obeyed in the letter all those requirements was justified by that law, though he might be ignorant of the typical significance of the rites performed, as was Saul of Tarsus. But in the gospel church the saints are justified freely by grace from all things from which they could not be justified by the law of Moses.—Romans iii. 24; Acts xiii. 39. By the law of the spirit of life in Christ Jesus the subjects of the grace of God are made free from the law of sin and death; yet they are not without law to God, but under law to Christ. This law in their heart produces that love for holiness and hatred to sin, which causes them to long for deliverance from the bondage of sin, and conformity to the righteousness of God as revealed in their great Redeemer. Under the guidance of this principle they can deny self, and honestly pray that the will of God be done in all things. Now their desire is to know their duty, and they feel that it would indeed be their highest privilege to obey every command of their precious Saviour. His word is addressed to such as are in this state, "If ye love me, keep my commandments." His example is full of heavenly beauty to them, and they desire to follow in the ordinance of baptism. The beauty of the Lord, as manifested in his house, enraptures them, and their one desire is ever to dwell in the enjoyment of the delights of the sanctuary. This desire can be gratified only in the observance of the order which the Lord has established. In obedience to his law rest is found which can be found in no other way. The tempter and carnal reason may suggest some other way as preferable to the order of the narrow way which he has marked out; but all such departures from his authorized order will invariably end in the ways of death to all comfort and peace. Strict obedience is the order of the kingdom of Jesus, and therein alone is safety.

In the visible organization of the church the law of perfect order is established by the divine rule, and in conformity to it alone can the beauty of the Lord be manifested. When human inventions and the traditions of men are allowed to usurp the place of the order which our King has given, the consequence will always be found in strife, jealousies, variance, and perhaps even enmity among those who should love one another with a pure heart fervently. These hateful developments never can result from the peaceful order of the law of the spirit of life in Christ Jesus. When such things exist it is safe to conclude that the rebuke is applicable as recorded by inspiration, James iv. Severe as is the language of the apostle in this rebuke, let it not be forgotten that it is written alone "to the twelve tribes which are scattered abroad," whom the apostle addresses as his brethren, having the faith of our Lord Jesus Christ. Yet by their violation of the order enjoined in the house of the Lord they brought upon themselves this just rebuke. How important, therefore, that we heed the admonition, and examine ourselves. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. Surely, when a church professing to hold the simplicity of the doctrine of salvation by grace, is divided and torn by dissension among its own members, there is some carnal and selfish cause which produces the discord. Then well may we pray with David, "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins."—Psa. xix. 12, 13.

The order of the church consists not in any mere external forms or ceremonial rites, but in the spirit of love to the Lord and to one another. "God is a Spirit; and they that worship him must worship him in spirit and in truth." Then the order of this spiritual house must consist in something more than a mere formal observance of duties which may be laid down in rules written on paper. The law of Christ must be in the heart, and the spirit of Christ must direct every act of obedience in those who follow him in the order he has appointed. So Paul exhorts the saints in Christ Jesus which are at Philippi, with the bishops and deacons, to "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Nothing is to be done in this work but what the word of the Lord enjoins. Anything else would fail to declare his praise, and could not therefore be his works, since it is written, "All thy works shall praise thee, O Lord."—Psalm cxlv. 10. The love of God in the hearts of his children will be manifested in causing them to love one another with a pure heart fervently; and therein God is glorified, because that love is shed abroad in their hearts by the Holy Ghost which is given unto them. "Love worketh no ill to his neigh-

bor; therefore love is the fulfilling of the law."—Rom. xiii. 10. "Love is of God."—John iv. 7. This is the spirit in which every action must be performed to be in the order which the Lord has commanded. In this spirit every action is in order; without love, all is out of order. Even though the letter of the law of Christ, as recorded in the New Testament, may have been followed in every particular in a case, instead of being in order, it is at best but mockery, if the motive for action was anything but that love which seeks only the glory of God and the good of the saints. How inexpressibly beautiful do the courts of Zion appear when the saints walk in this heavenly order, and have the same care one for another! Then indeed it is manifest that we are members one of another. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now [in this perfect order] ye are the body of Christ, and members in particular."—1 Cor. xii. 26, 27.

For the practical development of this perfect order which the Lord has ordained in his church, it is the duty and privilege of all who are led by the spirit of God to embrace every opportunity for assembling themselves to commune together in spirit, to speak, teach and admonish one another in psalms, hymns and spiritual songs; and whatsoever they do, all should be done in the name of the Lord Jesus, giving thanks to God and the Father by him. For this purpose, as many as are so located as to render it practicable should be united in churches, as in the pattern given in the apostolic age. Each of these churches should meet as often as practicable for social worship in prayer and singing to the praise of their Lord, as the example is given in the New Testament; and in such meetings such public gifts as the Lord has bestowed should be brought into service for the mutual benefit of the whole body of the church. The order of this service is prescribed by the inspired rule, as recorded in this chapter, 1 Cor. xiv. But as these gifts are not all for preaching, though of the same Spirit, each should be used in its own place and order. Gifts for the ministry, as well as all other gifts, are for the benefit of the church, and should ever be subject to the judgment and disposal of the church as directed by the spirit of Christ. But the responsibility of this judgment rests upon the church; and it is incumbent on her to judge righteously in this important matter, by the direction of the Holy Ghost, without reference to any carnal feelings or prejudice. Nor should any mistaken tenderness of natural sympathy bias their judgment to decide in any case against the light given them by the indwelling witness of the spirit of Christ. Disregard for the order of honesty in this particular has involved some churches in much perplexity; and in some cases other churches have suffered from the unfaithfulness of such as have acted

hastily or from a wrong spirit. Such action certainly was not in order, nor did it evince a decent reverence for the solemn responsibility involved. Neither was it just to those brethren with whom the church acted thus unfaithfully.

So also in the reception of members into the fellowship of the church, order requires perfect honesty. This is due not less to the candidate applying for the judgment of the church, than to the peace and prosperity of the church; and any departure from the order of the law of Christ will result in confusion and trouble. In walking together as professed followers of Jesus, the order of conformity to his example excludes selfishness and carnality, and enjoins that the members should have the same care one for another. When this is the case the spirit of love appears, and the Lord is glorified in the body and spirit of such as walk according to the rule of the King of saints. This is the order of his kingdom. Contentions, wars and fightings among the saints are all in violation of this order; and James has told us that these come of our lusts, which war in our members. All these must be put off as belonging to the old man. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. iii. 8-10. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."—Galatians v. 16. Nothing which is prompted by carnal selfishness is consistent with gospel order.

In the practical development of this order in the walk of the associated saints in the church, some system is required in the transaction of such business as is incident to their organization. While no special formality is enjoined in this particular, convenience and a decent regard for accuracy require that the actions of the church should be recorded for future reference. Of course such records should be correct and authentic, and in order to secure this authenticity it has been customary, when practicable, to have a clerk to record the acts of the church; and to assure that accuracy which is desirable, as well as to relieve the clerk of liability to mistakes or omissions, it is a prudent course to submit the record to the approval of the church at each meeting, when those present will be competent to judge and correct the record of their own actions. A little attention to this system in their business proceedings would save much annoying uncertainty in subsequent actions of the church. Cases have occurred wherein the memory of those who were present when the church acted in some matter has become confused, and brethren have differed as to particulars. Then an authentic record would settle the difference to the satisfaction of all concerned, and perhaps thereby much

trouble might be avoided, and the minds of all be relieved of what would otherwise have excited mutual re- criminations, heart-burnings and distrust. Thus even in these, which might be considered matters of minor importance in the church, it is profitable to observe the apostolic injunction to "Let all things be done decently and in order."

This law of perfect order applies to the individual conduct of every subject of our King. In the inspired rule the order for every state and circumstance which ever can arise is given, that the man of God may be perfect, thoroughly furnished unto all good works. However it may have the appearance of good works, or be approved by natural reason, nothing can be profitable for the man of God which is not in order according to the test of this rule. Many things in the world may seem by the rule of carnal reason to be desirable, and to promise profit and happiness; but all aside from that which is here written will prove but vain and delusive. As pilgrims and strangers here, the saints are directed, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God; set your affections on things above, not on things on the earth."—Col. iii. 1, 2. In neglecting to follow this order many dear children of God have experienced bitter disappointment and deep sorrow; for it is the established order of the Lord in dealing with his children, that "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. vi. 8. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. This order can apply to none but those who are led by the spirit of God. No others can through the Spirit mortify the deeds of the body, or sow to the Spirit, since none can know the things of God but by the revelation of the Spirit. This revelation teaches us that the world, with all its alluring vanities, and all that pertains to its fashion or order, is to perish with the using, and passeth away. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—2 Peter iii. 14. "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. ii. 6, 7.

ELDER J. F. JOHNSON.

In the removal of this faithful laborer from the scene of his earthly toils, the visible church has been called to feel her loss only surpassed by the comfort of that living faith in the love and wisdom of the Lord, who hath done all things well, which is given to sustain the saints in every bereavement. Yet would we bow submissively under the mighty hand of God, and with humble resignation

call upon him for grace to say, "Thy will be done!"

In many particulars this valiant defender of the truth was eminent among the ministry of the word of truth. Baptized in 1830, and laboring in the ministry since 1837, he seemed to be peculiarly fitted for close fellowship with the late editor of the SIGNS, in enduring afflictions and persecution for righteousness' sake, as well as in the warmest love of the large circle of appreciative brethren, who profited by the rich gifts of divine grace so largely bestowed upon him, and by which the spirit was manifest in him as expressed by Paul, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Phil. ii. 17. Readers of the SIGNS have been familiar with his writings since 1846, when he first contributed to its columns. Never claiming infallibility, yet seldom did he advance an idea which was not clearly sustained by the word of inspiration. It is not given to many to render more efficient service in the cause of truth, to enjoy a larger share of grateful christian love, or to endure more persecution from the enemies of truth, than did this father in Israel.

A few days the senior of the late editor of the SIGNS by natural birth, his true yoke-fellow in the ministry for nearly half a century, it was fitting that they should together ground their well-worn arms at their victorious Leader's feet, and enter their everlasting rest, their discharge bearing date the same year. The language of David seems applicable to their departure, "Lovely and pleasant in their lives, and in death they were not divided."—2 Sam. i. 23.

ANSWERS TO CORRESPONDENTS.

[THE opening of this department is for the satisfaction of those correspondents whose inquiries have accumulated beyond the opportunity of the editor to write extended replies. But neither in these brief notes, nor in anything published by us, do we wish to be understood as presenting any claim to infallibility. Christians should ever examine carefully by their own experience and the inspired Scriptures everything they hear or read from an uninspired pen. "Prove all things; hold fast that which is good."]

"DOES the direction in 1 Cor. v. 11-13, and 1 John v. 16, or any other portion of the inspired word, authorize a church to exclude a member without first taking the steps directed in Matthew xviii.? When a member guilty of a crime makes all the acknowledgments required, and asks forgiveness, does the Scripture authorize the church to refuse to restore him to fellowship?" The direction in the case specified, in Matthew xviii., is applicable in every case of individual trespass, wherein personal satisfaction can be given; and its spirit will also apply to such general offenses as may be satisfactorily atoned for by repentance and confession. But in criminal cases, such as

specified in the passages cited, and in such gross and hurtful heresies as those mentioned Galatians ii. 4, 5, and v. 7-12, and other portions, it is clear that no verbal confession could restore the transgressor to the real fellowship of the church; and to nominally retain such would violate the injunction, "Lie not one to another."—Col. iii. 9. Fellowship cannot be constrained. Where it does not exist it would be dishonest for the church to profess it. Where the church has no confidence in the professed repentance of a transgressor, there can be no fellowship and brotherly love for him. The gospel rule does not require a false profession of fellowship in such a case, nor could the transgressor be benefited by such false actions. But if a wicked spirit of intolerance, personal animosity or revenge prompts the church to exclude a member, she thereby herself transgresses the law of Christ, and brings upon herself the just chastisement of his rod. Too much care cannot be exercised in the administration of discipline, to guard against the influence of carnality, in being governed by partiality on the one hand, or prejudice on the other. 1 Cor. iv. 6; 1 Tim. v. 21; James ii. 1-13; iii. 14-18.

"IS THE repentance commanded the same in Acts ii. 38, iii. 19, and xvii. 30?" Repentance is always turning from one thing or course to another. Confusion may result from the prevalent careless use of the word, confounding this action with that godly sorrow which worketh repentance. The sorrow is not itself repentance, but produces it, as the seed produces the plant. The repentance in the first two passages is turning from trusting in the rites of Judaism and the righteousness of the law of Moses, to the rest which is given in obedience to the gospel of Jesus Christ. This was so understood by those who heard the words of Peter, and gladly received the word which he preached, and their obedience is recorded in the following verses. In the last cited text the fact is stated that during the times of the ignorance of the Gentiles, when the Jews were exclusively favored with the law and the prophetic messages from God, he had not reproved the Gentiles for their idolatry; but now that the Mosaic dispensation was taken away, he commanded all men everywhere to turn away from idolatry. This command in its letter was before enjoined on the Jews, but it was a new law to all the Gentiles. So Paul argues that ignorance of the eternal power and Godhead of the Creator is without excuse.—Rom. i. 20, 21. This manifests the sinfulness of man by exposing his enmity against God; but while some, including Dionysius and Damaris, believed, some mocked, and others said, We will hear thee again of this matter. Thus clearly showing the difference between those who heard only with the ear of natural reason, and those to whom God gave repentance to the acknowledging of the truth.

CIRCULAR LETTERS.

The Yellow River Primitive Baptist Association, in session with the church at Bald Rock, Rockdale Co., Georgia, September 24th, 25th and 26th, 1881, to the churches composing the same.

DEAR BRETHREN:—The time has come when, according to our custom, you will expect to hear from us through a Circular Letter, and for our consideration we call your attention to the admonition of the apostle to the Hebrews, xiii. 1, which reads as follows, "Let brotherly love continue."

The first point we desire to notice is the relationship that exists with those addressed; and as the word brotherly is used, it is evident that they are a family of brethren. God is their Father, and Jerusalem, which is above, and is free, is their mother. When we are born again, we are born of an incorruptible seed, by the word of God, which liveth and abideth forever; and when thus born, we are born of love, for God is love. This being the fact, we are brethren in deed and in truth; and he that loveth him that begat, loveth him also that is begotten of him, which we, dear brethren, realized in our first experience, when we were delivered from that burden of guilt and condemnation. We are commanded to let that love continue, and the expression shows that there is danger of its not continuing; for when we read the holy scriptures we see that troubles got in among the children of God in the apostles' day, and overthrew the faith of some, as in the case of Hymeneus and Philetus, saying that the resurrection is past already. And also the doctrine of circumcision which was of the law, together with many other errors, which caused trouble among them; which things were left on record for our benefit, and show that we should be very careful, and watch and pray lest we enter into temptation. We have the same spirit of error to contend with as was in the apostles' day, and are as subject to err; and when we follow the spirit of error, or sow to the flesh, we shall of the flesh reap corruption. For our benefit we will mention some of the works of the flesh, which are these: idolatry, hatred, witchcraft, variance, emulation, wrath, strife, seditions, heresies, &c., which is iniquity; and when that abounds, the love of many waxes cold. Brethren, when we see coldness among us, and wars and disputings, it is the work of the flesh, and this brotherly love will cease to continue among us; for if ye bite and devour one another, ye will be consumed one of another. But we are commanded of God to lay aside all malice, and all hypocrisy, and evil speakings one of another, as newborn babes desire the sincere milk of the word, that we may grow thereby. Again, he saith, "Be children in malice, but men in understanding."

Dear brethren, God has not required more of his children in the way of duty than they are able to

perform, and has given us an example; and if we let brotherly love continue, we must obey his commandments and follow his examples, and his commandments are not grievous. We desire to notice some of his commandments relative to the text under consideration. First, "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." Again, "This is the message that ye heard from the beginning; that we should love one another." Love worketh no ill to his neighbor, but to the contrary, for the apostle John says, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." How many of us are willing to do so? "Beloved, if God so loved us, we ought also to love one another." If any brother or brethren walk disorderly, we have the same commandment of love to deal with them, and also those that are persecuted and bound in feelings, as said by the apostle, "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body," in which we are to consider the matter as though we were in the same like trouble. Now, brethren, if we carry out that spirit of love according to the discipline of the gospel, we shall be enabled to mark them that cause division, and the command is, He that is an heretic, reject after the first and second admonitions.

"Finally, my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil, and having done all, to stand." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;" "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." That ye may be blameless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

The Juniata Regular Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., to the churches composing the same.

DEARLY BELOVED BRETHREN:—In accordance with a custom of long standing in the church of Christ, we send you greeting in the Lord. As it is spoken by the Lord through the prophet Isaiah, "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn." For the Lord shall comfort his people; he will comfort all her waste places.

Awake, put on thy strength, O Zion, put on thy beautiful garments, and praise him, ye ends of the earth. Blessed are the undefiled in the way, who walk in the love of the Lord. Blessed are they that keep his testimonies, and that serve him with their whole heart. O that our ways may be directed to keep the statutes of the Lord, and trust in the gracious promise that he will be in our midst to bless us. May it be ours to follow our dear Lord and Master, and he declares, "Where I am, there will my servant be also." Should we not rejoice in that life which was given us in our Head, Christ our Savior? Hear him declare, "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." We love him because he first loved us. The Spirit that raised up Christ from the dead shall also quicken our mortal bodies. Let us observe that Christ is a Priest, which is plain from many passages of the holy Scriptures, as in Psalm cx. and Hebrews v., and other portions of this epistle. That he was typified by all such as were really priests, as the Levitical priests, and especially by Aaron, the high priest, admits of no doubt. He was invested with this office at the time he was constituted the Prophet, the Priest and the King of his church. Some say he was consecrated at his baptism; and this is so far true; because he was possessed of this office before, and performed its duties by bearing our griefs, sufferings and infirmities, while in a private character he led a life of poverty, privations, labor, and sufferings of various kinds, and the intercessory prayers which he no doubt offered up for the salvation of his people. The inspired writer to the Hebrews shows that he was consecrated by the oath of God. The law made men high priests which had infirmities; but the word of the oath which was since the law, was intended to assure us that God himself invested him with the office; that as a Priest he is the object of his highest approbation; that he never will take the Priesthood from him, nor cease to be pleased with him and the atonement which he made with the effusion of his blood. "The Lord hath sworn and will not repent, Thou art a Priest forever after the order of Melchisedek." So let us regard him as being eternal, self-existent, the Lord and Savior Jesus Christ, who did save his people with an everlasting salvation. Let us hold fast the form of sound doctrine. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For if Christ shall make us free, we shall be free indeed. Yield not your members as instruments of unrighteousness, but unto holiness. Christ dieth no more; death hath no more dominion over him. Then, if we sin willfully, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Yield yourselves unto God as those that are alive from the dead, and your members as in-

struments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we continue in sin because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? Let us be thankful that God has made a way for our escape. For when we were dead in trespasses and sins, he gave his Son an offering for sin, that his people might in time be reconciled in the Lord and Savior. And there is none other name under heaven given among men whereby we must be saved. By faith, in Christ's name, repentance is preached to Israel, and the forgiveness of sins.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. Our blessed Redeemer turned to his twelve disciples and said, "Will ye also go away?" May we ever with Peter say, "To whom shall we go? Thou hast the words of eternal life." May we, by the grace of God, follow Christ through the trials of this unfriendly world, and may we have that blessed assurance that Job had when he said, "I know that my Redeemer liveth."

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

Beloved, may the Lord bless us all, and give us a place with all the just made perfect at his own right hand in heaven, is our prayer for Christ's sake. Amen.

J. BEEMAN, Mod.

J. F. GARLAND, Clerk.

CORRESPONDING LETTERS.

The Covenanted or Particular Baptist Church of Ontario, now convened in Ekfrid, Middlesex Co., June 25th, 26th and 27th, 1881, to the associations and churches of our faith and order with whom we correspond.

DEAR BRETHREN:—Through the tender mercies of our blessed Emanuel we have again been privileged to meet and mingle together in prayer and praise, and to listen to the gospel preached by the sent servants of the King of kings, for which we desire to be thankful to him, the Giver of all grace, who in his love and mercy bestowed upon us such undeserved privileges as we now enjoy, in a land of peace and plenty, none daring to molest or make us afraid.

Our next yearly meeting in Ekfrid will commence on the Saturday before the fourth Sunday in June, 1882, when and where we hope to meet your messengers in gospel fellowship and love.

As this is the first time we have met in a church capacity to transact business since the death of our highly esteemed and greatly beloved brother, Elder Gilbert Beebe, late of Mid-

dletown, Orange Co., N. Y., we take this opportunity of expressing our heartfelt sympathy with you and the lovers of truth throughout this continent, and the relatives and friends of the deceased everywhere, who have been bereaved of so able and faithful a minister of the New Testament, so amiable a husband, so loving and kind a father, and so true and faithful a friend as we all have found him to be in our intercourse with him in every relation of life where it was our privilege to participate and enjoy. But while we thus sympathize together, and mourn over the great loss we all have sustained in the removal of so great and good a man from our midst, we have great reason to praise, thank and adore the God of all grace, who gave him a place in our affections for the truth's sake, and upheld him so long, and made him a polished shaft in his quiver, and sent him forth equipped to withstand the armies of the aliens in the strength and faith of the mighty God of Jacob. And now, dear brethren in the faith of God's elect, though we have cause to mourn, we have also great cause to rejoice, inasmuch as we have abundant reason to believe that our dear brother is now at rest in the Lord, that he finished his course, that he kept the faith, that he has received that crown of righteousness which the Lord shall give to all them who love his appearing. It is now twenty-four years, lacking a few days, since he first preached the gospel of the Son of God to us here in Ekfrid, accompanied by Elders Thomas Hill, E. A. Meaders and William Pollard, who is now our pastor in the place of the late Elder Thomas McColl, who so lovingly greeted those servants of God from a distance on their arrival here. They were united in life in gospel fellowship, and will not, we believe, be parted in death, for they were and are one in Christ. We as a church tender our sincere christian love and sympathy to all the brethren, the bereaved widow, our dear sister, and to all the sorrowing friends of the late Elder Gilbert Beebe, beloved for the truth's sake; and we desire this published in the SIGNS OF THE TIMES, as a memorial of our love to him and the truth he so ably and faithfully proclaimed in pulpit and in press.

WM. POLLARD, Mod.

D. T. MCCOLL, Clerk.

The Juniata Regular Baptist Association, convened with the Springfield Church, Huntingdon Co., Pa., to sister associations with whom she corresponds, sendeth this her annual epistle of love and fellowship.

DEAR BRETHREN:—It is through the mercy of our God and King that we have been permitted to assemble in the name of Jesus, and to hear of the unsearchable riches of his grace as it is manifested to sinners in God's call for them to acknowledge his great saving power, as they are made to feel it in their experience, ascribing honor, power and glory to his great, high and holy name. Our

meeting has been one long to be remembered, and has been attended with many expressions of love among the brethren, so that we feel like saying, "How good and how pleasant it is for brethren to dwell together in unity." The letters from the churches contain words of encouragement, showing some increase in the ingathering of the Lord's people, and of general peace among the brethren. We have received your messengers, who have come to us richly laden with gospel truth, and we were made to rejoice because of their testimony, in proclaiming a finished salvation, a complete Savior, and an everlasting righteousness. We hope that you will continue to send us your messengers in the future, as you have in the past, and may the great Head of the church guide and keep you in the way of truth and peace, for his name's sake. Amen.

Our next annual meeting is appointed to be held with the Providence Church, Friends Cove, Bedford Co., Pa., beginning on Friday before the first Sunday in October, 1882.

J. BEEMAN, Mod.

J. F. GARLAND, Clerk.

ORDINATIONS.

PURSUANT to a call of the Regular Baptist Church of Christ called Shilo, situate in Hancock Co., Ind., for a council to set apart to the ministry by ordination, brother WILLIAM N. THARP, to be held on the first Saturday in October, 1881, the following churches were represented as follows, to wit:

Providence Church, Conn's Creek Association—Elders R. W. Thompson, Jesse G. Jackson, brethren Wm. Tyner and P. H. McCann.

Forks of Little Buck Creek—Brethren James L. Thompson, James A. Merryman, Amos Morris.

Antioch—Elders T. J. Jones, W. P. Jones, E. Caudell, licentiate, and brother Benjamin Southard.

South Stotts Creek—Elder G. H. Riggs, Simeon Riggs, licentiate, and brother H. Ragsdale.

Bethel—Elders P. K. Parr, Isaac Sawin, brethren R. Parkhurst and F. M. Sawin.

Conn's Creek—Elder P. W. Sawin, brethren R. B. Peek, Joshua Campbell, Isaiah Carter.

Mt. Carmel, Lebanon Association—Elders David Caudell, George S. Weaver, brethren Wm. P. Denny, Samuel Jarrett.

Mt. Gilead—Elder W. H. Curtis, brethren A. T. Reeves, E. Dobbins, J. N. Glasscock, Lewis Glasscock.

Blue River—Brethren F. Crouch, I. N. Bartlow, Lewis Osborn, John Osborn.

Little Blue River, White Water Association—Elder Harvey Wright, C. R. Clifford, licentiate, brethren D. H. Goble, James Newhouse.

Lick Creek—Brethren A. W. Florea, Ezra Martin, J. H. Tyner, W. H. Beck.

East Fork Flat, Rock & Zion Association—Brother J. W. Gordon.

Elder James Martindale, of the Salem Church, being present, was cordially invited to a seat in council. Visiting Elders and brethren were cordially invited to sit in council with the church.

After the calling of the messengers' names, and praise and prayer, proceeded to business.

On motion and second, Elder David Caudell was chosen Moderator, and W. H. Beck Clerk.

Whereupon brother Tharp was called upon to give a relation of his christian experience, call to the ministry, and his doctrinal views of the scriptures, when he came forward and related the same to the council, which being satisfactory, the council proceeded to the ordination of the candidate in the following order:

1. Laying on of hands by all the Elders present.
2. Ordination prayer by Eld. Jesse G. Jackson.
3. Right hand of fellowship by all the Elders present, and the church.
4. Elder Harvey Wright to give the charge in sermon to be delivered to-morrow.
5. The Clerk requested to arrange a copy of these proceedings and forward to the SIGNS OF THE TIMES, and request the publication of the same, and to give brother Tharp a certificate of his ordination.

On motion the council adjourned. Benediction by Elder J. G. Jackson.

DAVID CAUDELL, Mod.

W. H. BECK, Clerk.

AFTER the council adjourned, Elder G. S. Weaver read a postal card from brother Farmer, of Kentucky, containing the intelligence of the death of Elder John F. Johnson, of Kentucky, whereupon the brethren present appointed a committee of the following Elders, Harvey Wright, of White Water Association, Wm. H. Curtis, of Lebanon Association, and P. K. Parr, of Conn's Creek Association, to draft resolutions expressive of our feelings, when the following was presented and adopted, and ordered to be sent to the SIGNS OF THE TIMES, and request the publication of the same:

Resolved, That in the death of Elder J. F. Johnson the Old School or Primitive Baptists have lost a faithful and able defender of the truth, an example worthy of imitation by us and all the churches who have had the privilege of beholding his upright and christian walk.

Resolved, That while we miss him sadly, we believe that our loss is his gain, and that he has been removed from the church militant to the church triumphant.

Resolved, That we sympathize with his bereaved wife and children, and the churches of his charge.

HARVEY WRIGHT,

W. H. CURTIS,

P. K. PARR,

Committee.

MARRIAGES.

SUNDAY, October 9, 1881, at the residence of the bride in Fairfax Co., by Elder William M. Smoot, Mr. R. M. Davis, of Prince William Co., to Miss Huldah J. Davis, of Fairfax Co., Virginia.

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—By request of our deeply afflicted sister Johnson, I write, briefly, to inform the brethren and readers of the SIGNS OF THE TIMES, of the death of **Elder John F. Johnson**. He passed away one week ago to-day, Tuesday, Sept. 27, in his 81st year. Though conscious of the near approach of the time for his departure, he had but little to say, seemingly wrapped in his own silent meditations. His history as an able minister and writer is too well and widely known for me to even attempt to say anything to his memory in this brief notice. He ever had a word of cheer and comfort to Zion's afflicted, and like your dear father, never turned his back to the enemies of truth. But he is gone, gone to his eternal rest, no more to mix and mingle in the conflict of life. We miss him, we mourn his departure, but we should remember that it is the Captain of Israel's hosts that has called him from the field of carnage and strife, and now with a crown of glory on his head, the folds of his banner sweep open to the gentle breeze of heaven, and on it written in letters of living light is VICTORY over the last enemy. May God in his mercy comfort his dear wife and children, together with the churches he has served so long and faithfully, and may he give the spirit of reconciliation to his will, and a desire

For faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief and pain
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage about;
That, when in danger, knows no fear,
In darkness feels no doubt.

Lord, give us such a faith as this,
And then what'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

With much love, I am your brother in tribulation and hope,

J. TAYLOR MOORE.

GEORGETOWN, Ky., Oct. 4, 1881.

G. BEEBE'S SONS—DEAR BRETHREN:—By request, I send you the obituary of brother **Amos Sanders**, who was born in Dixon County, Tennessee, January 9, 1811; was married April 30, 1835; emigrated to Mississippi and settled in Warren County, in 1838; came to this county twenty-six years ago, and lived here until his death, which occurred Aug. 8, 1881, aged 70 years and 7 months, lacking one day.

Brother Sanders' christian experience dates back many years, though he never united with the church until two years ago, (the church at Little Hope) and was baptized by Elder J. E. Knighten, July 19, 1879. The writer of this notice has known brother Sanders for several years, and feels that a great and good man has been taken from among us. He was firm in all his ways. I heard one of his daughters say, the day he was buried, that he never whipped one of his children in his life. He set a good example before them, and they obeyed him because they loved him. O for such examples before our children! Brother Sanders was firm and unwavering in the doctrine of salvation by grace. His house was a home for his brethren and sisters, and he was glad to see them come and hear them talk about the things of the kingdom. But he is gone; we never more will hear him nor see him in this world, but we hope to meet him where parting will be no more. He bore his sufferings with christian fortitude, never murmuring. About 3 o'clock in the evening of the day he died, there seemed a change in him, and I

thought for the better. When asked if he was in any pain, he said, "No," with a countenance as bright as could be. I left him at 8 o'clock, bidding him farewell, promising to come back next morning; but as the clock struck nine, he went to sleep, without a struggle, to awake in the arms of his Savior. He leaves one son and three daughters, and several grand-children, with sister Sanders and the church, besides a large number of friends, to mourn their loss; but we mourn not as those that have no hope, believing that our loss is his eternal gain. May the God of all truth sanctify this bereavement to the good of his children, and may they be brought to a knowledge of the truth as it is in Jesus Christ our Lord, and may our dear old sister be held up and strengthened by his almighty power the few remaining days she may have to sojourn in these low grounds of sin and sorrow; and when done with this toilsome world, may she enter into that rest that remains to the people of God, is the prayer of the writer, for Christ's sake.

J. H. CHILDERS.

YAZOO CITY, Miss., Aug. 14, 1881.

G. BEEBE'S SONS—DEAR BRETHREN:—Please publish in the SIGNS OF THE TIMES this notice of the death of our beloved brother, **William T. Winston**, of Boone County, Kentucky, which occurred on Tuesday, the 19th day of July, 1881, and in the 69th year of his age. He died of heart disease, and suffered greatly for about three weeks before his departure, but was enabled through grace to "endure as seeing him who is invisible." Brother Winston in early life was connected with the Methodist Episcopal Church, and was for a good many years a local preacher among them; but becoming satisfied that the doctrine and order of the Old School Baptists were more in harmony with the bible and his experience, he felt constrained to change his church relations, and upon a relation of his experience and views of gospel truth he was on the fourth Saturday in June, 1870, received by the church at Dry Creek, Kenton Co., Ky., and on the following day he was baptized by Elder John Underhill, who was the pastor of that church. On the fourth Saturday in October following, he was ordained to the ministry, and soon was called to the pastoral care of the churches at Sardis and Salem, in Boone County, and Dry Creek, in Kenton County, all of which he served with acceptance until death. Shortly after brother Winston's connection with the O. S. Baptists, I became personally acquainted with him, and have enjoyed many pleasant seasons with him, both in public meetings and in private, social circles, and I do most sincerely believe that in the life and character of our departed brother there was developed as many of those qualities which distinguish the true pastor, as in any whom I have known, and few have ever been more affectionally regarded, or held in higher esteem by the churches of their charge. But our lamented brother had not only endeared himself to his kindred in Christ, but enjoyed in an eminent degree the affections of children in the flesh, and the respect and confidence of neighbors and friends.

His funeral was attended at Florence, Boone Co., Ky., on Wednesday, June 20, by a large congregation, and a brief discourse delivered from the text, 2 Tim. iv. 7, after which our brother's remains were deposited in a vault at the Cemetery near Florence.

Our brother has gone, as we confidently trust, to be with Christ. He died with the high praises of God on his lips, and the confident hope of immortality in his soul. This should, and we believe it has, been a great comfort to the bereaved family and afflicted brother and friends. May God sanctify our loss to the glory of his name and to the good of Zion.

Affectionately your brother,

J. M. THEOBALD

SADIEVILLE, Scott Co., Ky., Aug. 31, 1881.

DIED—Very suddenly, on Thursday, Oct. 13, 1881, **Dea. Miner Benedict**, aged 83 years and 1 day. On the afternoon of his death he appeared to be in usual health, having partaken of a hearty dinner, and went into the field as usual to work, but shortly complain-

ed of feeling unwell, and was advised to return to the house; but as he had been subject to such attacks for some time, and had soon recovered from them, he concluded it would soon pass off, and so continued in the field. Shortly after, it was observed that he was about to fall backward, and was caught, and in a few moments expired, while yet in the field. His lifeless body was carried to the house, and the sad news sent to his wife, who was on a visit to a daughter's some thirty miles distant, who returned to her now desolate home.

After his death a sealed letter addressed to his son Lemuel, (now of Indiana, who was present at the funeral) was found, which contained the following information:

"Proceedings of the Thompsonstown Old School Baptist Church, held at brother Sylvester Wheeler's, in Monticello, June 10th, 1831.

Miner Benedict and his wife Mary came forward and related what the Lord had done for their souls, and expressed a desire to unite with this church. The church unanimously agreed to receive them after baptism.

June 18th—Miner Benedict and his wife, Anson and Edwin Comstock, William Hait and James Playfoot, were baptized by Elder Beebe, and received into our fellowship.

The above is a true copy from the church book. MINER BENEDICT.

March 2, 1867.

My desire is that Elder Gilbert Beebe should preach my funeral, if living at my decease, or some other of the same faith and order. Please read and sing the 1253 hymn, Beebe's Collection. M. B."

After the death of Elder Beebe, he made request that the writer preach at his funeral, which I endeavored to do, using as a foundation the following words: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."—Rev. iii. 10. A large congregation were in attendance, at the meeting house of the New School Baptists in Hurleyville, Sullivan Co., N. Y., on Monday, the 17th inst. His mortal body was laid to rest by the side of his first wife, in the family burying ground, a few miles from his late residence.

Several years ago he was received into membership at New Vernon, at which place he has attended meetings for many years, as the Thompsonstown Church long ago lost her visibility, although until about two years ago her name was retained in the Minutes of the Warwick Association.

We shall greatly miss him, for he was a true brother, a dear old father in Israel, and an ornament to the cause of truth.

He leaves his companion, three sons, three daughters, a brother and a sister, with a host of friends, who deeply mourn his departure. May the God of all consolation and grace be their support.

BENTON JENKINS.

Mrs. Sarah Ann Clawson, widow of Russell Clawson, died of measles, at her residence near Princetown, Butler Co., Ohio, April 19, 1881, aged 59 years, 6 months and 21 days. Although she never united with the church, yet she gave every evidence of being born of that incorruptible seed, by the word of God, which liveth and abideth forever. She was always in attendance at the church meetings, sickness only preventing her, and while there paid much attention to the word of the gospel of our God, and seemed to enjoy the company of the church very much. In her daily walk she manifested much of the fruit of the Spirit; but though she felt it a pleasant place and home in the church, yet when asked why she did not unite with them, her reply was, that she felt herself too unworthy to be numbered among the Lord's people. In that our Lord has taken her to himself, the little church has lost a lover of the truth, and the neighborhood a kind and obliging person, one who always was willing to lend a helping hand, especially in times of sickness. She was a widow indeed, trusting in her God always.

She leaves behind to mourn, but not as those who have no hope, one son and one daughter, together with many dear friends and the church. May Israel's God sanctify

the bereavement to the good of all, and by his presence bind up the broken hearts.

Her funeral was very largely attended, and the remains were tenderly laid beside her husband's in the little church-yard, to await the voice of the Archangel and the trump of God at the great resurrection day.

Yours in bonds of fellowship,

LEVI BAVIS.

DIED—In Wells, Maine, Aug. 8, 1881, **Mr. Dependence Littlefield**, aged 82 years. He was married twice, but his last wife died over twenty years ago, who was a member of our church. Since then he has felt lonely, but he had a son and a daughter who took the best of care of him, so that he was well cared for by those that were flesh of his flesh and bone of his bones. I preached at his funeral to a large number of relatives and friends. It was a solemn meeting. May God bless the son and daughter, with their companions, and all that mourn.

ALSO,

DIED—In Sanford, Maine, Aug. 30, 1881, **Mrs. Martha Johnson**, aged 86 years, 3 months and 22 days. It has been many a year since her husband died, but she had a son and a daughter that took the best care of her until God took her from time to eternity. She was well reconciled to her fate, saying, "I shall live all my appointed days." She had a hope that she should go to rest with God, and her hope was based wholly upon what Christ had done, and not upon anything that she could do. I preached at her funeral to a large number of relatives and friends. May God bless her son and daughter, and all that mourn.

ALSO,

DIED—Sept. 9, 1881, **Mrs. Charity Jacobs**, aged somewhere from 50 to 60 years. Her disease was consumption. She has left a husband and six children, with many other relatives and friends, to mourn. She died in Rochester, N. H., but her remains were brought to Sanford, Maine, for burial, and I preached on the occasion to an attentive congregation of people.

WM. QUINT.

NORTH BERWICK, Maine.

DEAR BROTHER BEEBE:—By request of our dear brother, Daniel Swartzwelder, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of sister **Rachel Swartzwelder**, of Bedford County, Pa., who fell asleep in Jesus August 24, 1881, aged 62 years, 10 months and 16 days. The subject of this notice was, with her husband, baptized in the fellowship of the Providence Church, Bedford County, Pa., in May, 1861, by Elder J. Correll, where she continued a steadfast and consistent member until she received her discharge. Her walk and deportment were exemplary. She was a faithful and devoted wife, a mother indeed to her children, and a kind and hospitable neighbor. She has left us a very good evidence of being born again, of that incorruptible seed, by the word of God that liveth and abideth forever. She was fully aware of her approaching end, and longed for the hour to come when she should receive her full discharge and go to her glorious mansion above. Her disease was dropsy, from which she had been a great sufferer, and in the few last days of her sickness she suffered much, but was not heard to murmur, enduring it with that fortitude and christian resignation that alone belong to the people of God. Her departure was peaceful and triumphant, exchanging a world of sorrow for a world of joy and happiness. Her funeral was largely attended, and on the occasion a very appropriate sermon was preached at her late residence, from John vi. 38, 39, by the pastor, Elder Thomas Rose, after which her body was laid in the grave to await the resurrection morn. She leaves a bereaved husband, two sons and one daughter, together with many relatives and friends and the church, to mourn their loss, but not as they who have no hope. May the Lord sanctify this dispensation of his providence to his glory and to their good, is the prayer of your unworthy sister,

MARY E. HOWSARE.

RAINSBURG, Pa., Sept. 15, 1881.

DEAR BROTHER:—Please publish the death of our youngest child, **Willie Hess**. He was born September 20, 1876, and died December 17, 1880. His disease was inflammation of the stomach and brain. He was sick but twenty-four hours, when death released him from his sufferings. He seemed to realize that he was not going to live. The evening before he was taken sick he said to me, "Ma, I want to go up to the sky." He gave me some of his playthings, and said, "Ma, you can have them; I guess I don't need them." After he was taken sick he was delirious most of the time. Once he seemed to come back to his right mind, and saw me watching by him, and he looked up with the sweetest smile on his face and reached out his arms to me for a kiss, the last kiss my little pet ever gave me. He relapsed again into unconsciousness, from which he never recovered. He breathed his last in my arms, at seven o'clock in the evening. O how hard it was to part with him. The words of the Psalmist came home to my heart "Would to God I had died for thee, O Absalom, my son, my son." It would have been a pleasure to have layed down my life to have saved that of our bright boy; but the Master called and he must go. We had but two children, and our house seems left almost desolate. We want to feel resigned, and feel to say, "Thy will, O Lord, not ours, be done." We feel sure our little one is happy.

His little feet no more shall stray,
In life's rough, uneven way;
But with bright Angels now he'll be,
From sorrow, pain and death set free.

Yours in sorrow,

MINNIE HESS.

SKIPANON, Oregon.

BRETHREN BEEBE:—Our dear father, **William Vansickle**, was born March 6th, 1798, in the state of New Jersey. He came to Ohio with his parents in 1804, and was married to Rachel M. Southard in January, 1822. In the fall of 1827 he joined the Old School Baptist Church of Elk Creek, being baptized by Elder Stephen Guard, and lived in that church until 1849. He moved to Indiana, and united with the Thorntown Church, where he lived a faithful and consistent member until our heavenly Father saw fit to call him hence, on August 25th, 1862, in his sixty-fourth year. He was taken sick at the Sugar Creek Association with lung fever, and was sick but one week, when the Lord called him to go where the weary will forever be at rest, and there will be no more sorrow there.

ALSO,

Our dear old mother, **Rachel M. Vansickle**, was born in the state of New Jersey, August 7th, 1801, and moved to Ohio with her parents in the year 1806, and settled not far from the Big Miami River, in Butler County. She was married in 1822, and joined the Old School Baptists about four months before father did, and was also baptized by Elder Guard. She went to Indiana in 1849, and joined the church of Thorntown, and lived with that church while she was permitted to remain on the shores of time. She was a cripple for the last two years, and for the last four months she was a great care, as she had to be taken care of like an infant, and was very deaf. She, too, went over on the morning of Feb. 23, 1880, in her 79th year, almost twenty years after father. She longed and prayed to be released from her clay house, and to enter her house not made with hands, eternal in the heavens. We mourn not.

How blest is the spirit bereft
Of all that could burden the mind!
How easy the soul that has left
This wearisome body behind!

I remain a poor pilgrim,
E. M. HOLLINGSWORTH.
ANAHEIM, Cal., Sept. 11, 1881.

DIED—In California, August 22d, 1881, **Mr. Amasa Pray**, (son of brother David and sister Sarah Pray, of Maine,) aged sixty-four years. Mr. Pray was born in the state of Maine, but at an early age settled in Boston, Massachusetts, and lived there until 1863, when he moved to California, and lived there until he died. Mr. Pray was a fine man, beloved and respected by all who became acquainted with

him. He was an Old School Baptist in belief, and gave good evidence that he was a child of God. A little before he died he spoke of his dear, kind mother, who lives in Sanford, Maine, and then repeated,

"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."

He then had a gentle passage from time to eternity, even without a struggle. He has left a sorrowing companion, (our dear sister in Christ, who united with the Old School Baptist Church in North Berwick, Maine, before she left Maine,) six children, his aged mother, two brothers and one sister, with many other relatives and friends, to mourn, but not without hope. May God cause them all to be still and know that he is God.

WILLIAM QUINT.

NORTH BERWICK, Maine.

DIED—In Hopewell, N. J., Sept. 9, 1881, Mrs. Sarah F. Titus, aged 54 years, 2 months and 17 days. The subject of this notice had been a worthy member of the Hopewell O. S. Baptist Church twenty-eight years. She was paralyzed and lingered only a few days; but her departure was peaceful and calm, her trust being in the finished work of her dear Redeemer. She was the daughter of the late Dea. Benjamin B. Drake, of the First Hopewell Church, and the wife of brother Johnson Titus. Her husband, four children, and one sister, Mrs. Elizabeth Blackwell, survive her. Her funeral was numerously attended Sept. 11, and the text of scripture used on the occasion of her funeral was 1st Thes. iv. 13-18. May Israel's God support the afflicted family, and sanctify the dispensation of his providence to their good and his declarative glory.

WILLIAM J. PURINGTON.

HOPWELL, N. J., Oct. 5, 1881.

DIED—At her home in Prince Wm., Co., Va., Aug. 31, 1881, my little grand-daughter, Ida E. Reid, aged 5 months and 14 days. The deceased was the only daughter of Ira C. and Margarette E. Reid. She died from the effects, the doctor stated, of a violent cold. She was only sick four days, and seemed to take notice of all around her until a few moments previous to her death. Ida was a sprightly child, and we mourn her death.

"Little Ida, thou hast left us,
And our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

CATHARINE REID.

OCCOQUAN, Va., Sept. 13, 1881.

TWO DAYS MEETINGS.

THE New Vernon Old School Baptist Church have appointed a two days meeting at their house of worship, on Wednesday and Thursday, November 2d and 3d, 1881. Church meeting on Saturday following. A cordial invitation is extended to all who love the assemblies of the saints to meet with us.

Those coming on the New York, Lake Erie & Western R. R., from the east or west, will be met at Howells, on the arrival of the Orange County Express, 7.25 p. m., on Tuesday. Meeting to commence on Wednesday at 10 1/2 a. m.

BENTON JENKINS, Pastor.

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THE SUBSCRIPTION RECEIPTS

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

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

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

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., NOVEMBER 15, 1881. NO. 22.

CORRESPONDENCE.

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

DEAR BRETHREN BEEBE:—I feel it my duty to present a few additional considerations upon the apostle's injunction to fathers to bring up their children in the nurture and admonition of the Lord. What I write, may be compared with the position taken by brother Chick in his kindly expressed rejoinder published in the SIGNS for October 15.

Nurture is the act of nourishing or nursing; applying that care and nutriment which is necessary to growth. The word therefore implies life in that which is to receive the nurture. A nursery of young living trees can receive nurture; so with lambs, calves, or any living thing. With the proper food and attention children's bodies are nurtured, made to grow and increase in strength. With the appropriate instruction and discipline their minds can be nurtured, their intellectual powers made to grow or increase; and what is called moral instruction or training, is but a part of this natural cultivation or nurture of man, of which every natural man is in measure susceptible. It will readily be seen that the expression, "Nurture of the Lord," implies spiritual life. It does not seem necessary to argue this farther. No nurture applied to the natural or Adamic life will make it other than natural, nor will it bring it in any way into the region of spiritual things. Except a man be born again, he cannot see the kingdom of God, and this birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here are the sons of God, who alone can be brought up in the nurture of the Lord. They shall be called "trees of righteousness;" and can receive that nurture of which such are capable, as are "the planting of the Lord."

The new or spiritual birth manifests the elect of God. Those who were chosen in Christ before the world began can never be known in the world as such, until they are born again. That birth causes such a change as can be seen by the world, but none will know what is the real cause of it, or recognize them as the sons of God, except those who have themselves experienced that birth. This work of God produces division in the world, in nations, communities, households; between those of all classes and every relationship. "Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division: for from henceforth there shall be five in one house di-

vided, three against two, and two against three. The father shall be divided against the son, and the son against the father, &c."—Luke xii. 51. It is necessary to remember that there is a marked and decided line of division between the world, and the Lord's people as they are manifested in the world. It is the line that divides life from death. The Lord draws the line, and no earthly power can change or erase it. Election is therefore a hateful doctrine to the world, and he who clearly and faithfully represents it in all his preaching, cannot receive the approval or retain the favor of the world. But separated from this precious truth, nothing that can be brought forth in preaching or teaching, can give true abiding comfort to the Lord's dear children.

The apostles have never given an injunction or bound upon the believer any command which it is impossible to fulfill. But it is impossible to bring any one up in the nurture of the Lord who is not already in that nurture. Man cannot bring any one into that nurture, nor give the nurture himself; for it is the nurture of the Lord, not of man. Neither can the admonitions of the Lord be given to a natural man. No one has the commandments of Jesus, nor his admonitions, but his disciples, his children. "He that hath my commandments and keepeth them, he it is that loveth me."—John xiv. 21. The apostle does not give his teaching and injunctions upon any such uncertain ground, as that some of your children may be children of God; therefore bring them up in his nurture and admonition, and do not provoke them to wrath, or anger, (which has the same meaning here, Col. iii. 2.), lest they be discouraged. There is something far more definite and decided in the things of the gospel. The sympathies of the natural man are never appealed to in these teachings, nor what appears to the natural mind as the asperities and hardness of the doctrine ever attempted to be softened down by any inspired writer.

The spiritual birth does not change the natural relations nor the responsibilities resulting from them, except so far as is expressly stated in the book of instructions. The husband owes protection and love to the wife, and the wife obedience to the husband, if the unbelieving companion chooses to remain; but not without. The father feels properly the care of raising his children according to wisdom and prudence; and his being a christian will not cause him to lessen

his care. But the instructions of the Savior and his inspired apostles are to the church, and concerning the people of God; and those relations of this life are only recognized in their instructions where they appear in the church of God. True, he does not say, "Husbands, love your believing wives; children, obey your believing parents." It was not necessary. Whenever others than believers are alluded to, they are designated, and the benefit of the teaching is always for the believer, or those who through their teaching may be manifest as born again. When exhortation is given to pray for all the different classes of men, as kings and rulers, it is not that they may be profited in the world, but that we may lead quiet and peaceable lives.

I will now illustrate: A father who is a believer has five children. Two of them give evidence that they have been born again. The natural love and care of the father remains the same towards each of the five, and all of them receive such instruction as he can give in natural things, including morality and the reading of the Bible. But now there is a difference among these children, which God has made. To those two the father now stands in a new spiritual relation; and the apostle shows him that he has an additional responsibility in the church as a natural father. He has instruction and advice to give to those two which the others cannot receive, and which it would not be proper for him to offer them. When satisfied of a work of grace in the heart, he can speak to them of the privileges and duties of the child of God; and when he sees a desire to be baptized, he should encourage it and advise obedience, giving such instruction in reference to the doubts and fears as his experience enables him to, that they are from the flesh. When these children become members of the church, they and their father stand manifestly in that sweet and tender relationship and fellowship in the spirit which does not exist between him and the others. In a natural sense there is no difference among his children. He deals alike with all, and feels towards each the tender solicitude of a father. But there is, in a spiritual sense, a difference even openly. These two attend with him the meetings, and have the privileges of the church, which the others cannot have, and do not desire. If these should be led away to neglect their duties as members of the church, the father better than any other can exhort them to their duty. He, being with

them from day to day, can observe any growing tendency to yield to the desires of the flesh and of the mind, and can and should tenderly admonish them against it, show them their danger, give them the admonitions of the Lord to avoid frivolity, "vain and foolish talking and jesting, which are not convenient;" to avoid as much as possible the company of the light and frivolous, and seek the society of those who are spiritual; to walk according to the directions of the Savior and the apostles, as becometh the children of God. Also, when they are downcast, the father can speak comfortably to them, bringing before them the precious promises and the word of truth. All this teaching and these admonitions will meet a responsive spirit within them to whom they belong, which others do not possess. This intimates briefly what the apostle means by bringing up their children in the nurture and admonition of the Lord.

These children are told to obey their parents in the Lord. And this expression, "in the Lord," should enter into any consideration of this subject. While their obligations to their parents, who are not believers, still remain, so far as they can be obeyed consistently with their duties to their God, I cannot but think that it is to such teachings and admonitions as I have alluded to above, that the apostle refers here.

The argument that the apostle could not have meant spiritual teaching by the expression "Nurture of the Lord," because all spiritual teaching and nurture must be from the Lord, and therefore could not be given by the father, would apply just as well to all gifts in the church. The Lord is the only Shepherd, yet he said to his apostles and ministers, "Feed my sheep; feed the church of God." He is the only Teacher, and all of Zion's children shall be taught of the Lord; yet he has bestowed gifts of teaching upon the church. He is the only Help of Israel, and the Governor of his people; yet "there are helps, governments, and the like," in the church. God hath set the members in the body as it hath pleased him, and bestowed gifts according to his own will.

It is well to remember that the gifts are all in the body, and for the nurture and benefit of the body. Whenever one becomes a believer, he is manifest as a part of the body, and partakes of the nourishment which is ministered to the body from the head, by the joints and bands.—Col. ii. 19. The gifts are "for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ." The food that is given through the head, is ministered by the joints and bands, the gifts, to the whole body; and no one who is not a part of that body can partake of that nurture. No one, prophet, teacher, or parent, can minister a particle of food, except it is given through the Head.

If one of those, who is a gift to the body, should attempt to minister that nourishment which belongs to the body, and which is given through the Head, elsewhere than to the body, I have no doubt he would find himself bound, and would know that the binding was from the Lord. He does not know where the members of the body are, till they are manifested. But the Lord knows. I have understood that one cannot preach at any time, unless the Lord gives liberty. When he shuts, none can open, and when he opens, no one can shut. Paul was forbidden of the Holy Ghost to preach the word in Asia.—Acts xvi. 6, 7. I do not know in what manner the prohibition was made known to him. Quite likely he tried to preach it there, and was shut up. We know he tried to go into Bithynia, and the Spirit suffered him not. I have been shut up, or bound, and it was not because I was in a wrong frame of mind; for I was never more humble than when I have had to sit down after vainly trying to preach. One of the Lord's servants, who has never had to acknowledge "I am shut up, and cannot come forth," has something yet to learn.

If preaching the gospel was nothing more than commenting on some portion of scripture, reading what we had written, or speaking what we had previously prepared in our memory, it would not be so. One in that case would never be bound, but could speak as well at one time as another. But we are to remember that repeating scripture, and telling what it means, is not necessarily preaching the gospel. One might hear a very clear and comforting gospel sermon, and commit it to memory; but if he should stand up before a congregation and repeat it, he would not be preaching the gospel. To study a portion of scripture, read all that has been written upon it by men of truth, get the views concerning it of sound and deeply taught men of God, and then arrange and deliver what is thus obtained, is not preaching the gospel. That is another thing. Unless the Lord gives the word, no one can publish it. His word must be in the heart, as a fire shut up in the bones, or it cannot be preached. It is not what has been opened to somebody else that I am to preach, but what has been opened to me; not what I have read in books, or learned of another, but what I have been enabled by the light of the Spirit to read of the word written in my own heart. The message which the Lord sends by me, will be given to me, so that I will feel its power. I may feel very weak and poor, and very much ashamed of my way of delivering the

message, but I shall know at least that what I have spoken was only what the Lord gave me, and not what I obtained from another. And when I am bound, I can rest in this knowledge that it is only as the Lord gives liberty that I can speak at all, and he knows when and where it is needful that I should preach.

In regard to the manner of dealing with children who are not believers, people may differ upon some points. It is the duty of parents, and certainly the desire of christian parents, to do the best for them that is possible, to give them all needful instruction, and all right training. And many undoubtedly have such anxiety about them, and sometimes such a sense of possible responsibility in reference to their eternal welfare, as becomes a heavy burden. Upon this, as upon all other subjects, the trumpet needs to give a certain sound, that the poor, tried and tempted children of God may know how to prepare themselves to battle, lest they be too much beaten down and overcome by the world, the flesh and the devil. Some parents can easily control their children, while others cannot. I would think it best that children should be controlled so as to go where the truth is preached. But I could not say it was best in all cases to endeavor to overcome determined opposition of a youth by force, and compel one who is old enough to think and study, and act in many things for himself, to sit when he did not want to. The circumstances must decide. Some cases like this occur: A father always attended the meetings of the church with his whole family. He was firm in his authority. Obedience was rendered without appearance of discontent. But from the time of his death his sons enter that place of meeting no more. In another case it is very different. I cannot think that there is a religious obligation to compel one's children to go to the meetings of the church, though I feel that it would be pleasant and desirable for them to do so. But all these are things that belong to the world. The apostle's instruction is to the church. And because the parent is enjoined to be very careful of those who are lambs of the fold, it does not follow that he is to provoke others of his children to anger. The instruction and admonition of the Spirit to him is because of his nearness to that one who, at a tender age, has entered upon that warfare which causes the strongest christian to groan being burdened, and often to be discouraged.

The considerations given above, with many others that have come to my mind in careful meditation upon this subject, which I will not take time and space to write, have confirmed me in the correctness of the view which I have presented upon this subject, and which was the view held by your dear father. I trust we may carefully and faithfully prove all things, and hold fast that which is good, and not allow any of the old landmarks to be removed; and that

all the conference of the dear children of God upon any subject may be in the spirit of meekness, in love to each other, and with the single desire to know and express, and walk in the truth, which, I believe, has been the case in this correspondence. Affectionately your brother,
SILAS H. DURAND.

"THE Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job i. 21.

These words have, at times, seemed very full and rich to me, and this morning I feel like writing a little about them for my brethren readers of the SIGNS to think about. They are wonderful words, considered from every point of view. They are the expression of that calm trust, "unmoved as the sacred mount of God," which looks to God and believes in him at all times, whether they be times of trouble or of joy.

Man does not, by nature, look to and rest in God. God is not in all his thoughts. Is he prosperous in this world's goods? In his vain pride he says, "My wisdom, my industry, my energy, have given me the advantage over my fellows," and so he walks in pride above the heads of the rest, who have not been quite so successful as himself. On the other hand does adversity come, he bewails his ill-luck, he accuses others, he ascribes it to any and every source but the right one. And if, in theory, convinced that it is the Lord Jehovah's hand that has blasted his joys, he, instead of blessing the name of the Lord, would curse him, and in sullen despair would lie down and die. But the firm trust of the believer neither forgets God in his prosperity, nor when adversity comes does it fail to see the hand of God and confess his righteous will.

The first conclusion to which we must come, then, is that Job was a man of faith, a genuine, true believer in God. Blow after blow had fallen upon him. In a very short time he had been stripped of all his possessions, sheep, camels, oxen and asses, with the servants who cared for them, and his children all were perished. And now personal sickness had smitten him, and the very wife of his bosom saw no remedy, and held out no hope but the grave; and yet, amid these accumulated sorrows, the faith of Job was not crushed, his confidence in God was not abated, and he still could bless his holy name. Surely, none but a child of God could so rise above such accumulated sorrows.

We learn from these words that this is not a chance world; that events are not accidents; that there is a God who reigns supreme; that there is a Being who personally superintends all his affairs, and with whom there is nothing great and nothing small. It is, to me, a grand and glorious truth that God reigns, that not a sparrow can fall to the ground without him, that the hairs of our head are numbered, that God takes special care for all his children, that he opens his hand and satisfies the desire of every living thing. God

reigns. He gives and takes away. Remove from the universe the supreme government of God, let events go on without control, and soon chaos would exist in the world of providence, as well as in the material universe. Or let blind Fate, or Law, or Nature control, and we settle down in a cold, dark night of cheerless gloom and despair and death. But in this truth that God, the living God, reigns, there is light and hope and peace. I remember twice in my life, when this truth that God reigns, came home with wonderful, calming, soothing power. Once, when my mother was very ill, and I had been sent for to come quickly, else I might not see her living, while on the way, I opened my Bible on the cars to the ninety-seventh psalm, and read, "The Lord reigneth; let the earth rejoice." I read no further; I needed not to read further. Yes, God did reign, the all-wise, kind and loving Father. I was in his hand, my mother was in his hand, and all was safe. If my mother lived or died, it would be according to the will of this all-merciful, all-wise and good God. I was content; I was glad; I did rejoice. Once again those words came to me last summer when I heard of the assassination of the President. I was deeply shocked and a great fear came over me for a moment. But soon the words, "Why should I fear? The Lord reigneth," calmed me wholly again, and I felt so glad that his undisturbed affairs moved on, his chariot wheels met no hindrance, though rulers fell, and nations were overturned.

We are taught in this text to recognize the hand of God in every thing. As we are taught to pray, "Give us this day our daily bread," so here we are taught that it is with God to give or to withhold. Not more dependent upon the special daily care of God was the prophet at the brook Cherith, who was supplied morning and evening by ravens, than are we in our homes, with a year's provisions in our storehouses. Still are we just as dependent, as the beggar at our gate, upon God for tomorrow's bread. And still have we need to pray, "Give me this day my daily bread." We ought to discern the hand of the Lord in all things. Have we health, wisdom, strength? Have we kindred, friends and family? Have we houses, lands and wealth? Are our undertakings prosperous, and do our riches increase? Let us remember that it is the Lord who gives. On the other hand, are we sick, homeless and friendless? Does poverty and calamity overtake us? Do our friends die, and our riches melt away? It becomes us also to say, "The Lord hath taken away." Job did not say, My wisdom, skill or power hath gotten me these riches, but the Lord hath given. Neither did he say, The Sabians and Chaldeans have taken away, but the Lord hath taken away.

It is good for us to recognize the hand of God in all these things. If prosperity be ours, to remember that it is the Lord that hath given, will

keep us from being lifted up with vain conceit of ourselves, and will make us walk humbly before the Lord. If adversity comes, this will keep us from murmuring, and give us a stay to lean upon. Believing that the Lord hath done it, we shall be silent. How many have been consoled when dear ones have died, in remembering that it was the Lord who had taken away. One dear sister that I know, lost her only child a few years ago. She was at first full of bitterness. She could not be reconciled. On the day of its burial an uncle came. He found her sitting solitary, refusing to be comforted. He came to her and said, "Think who has done it." And she said in a moment all her rebellion was stilled. This truth has seemed to me also especially needful for me in my ministry. If I have been able at any time to preach Christ, if any one has been edified, if there has been any fruit to my ministry, it has been good and very salutary for me to remember who it is that has given, lest I should be puffed up and exalted. On the other hand, it has been equally salutary when my mouth has been closed, and my heart cold, and my mind barren, and I have seen no good resulting from my ministry, to remember that the Lord hath taken away, and to be submissive to his will. And it is good for us all, brethren, in our daily travel in grace, as well as in providence, to remember that when light comes, it comes from the Lord, and when we have it not, it is he that withholds it. So shall we be kept from vain glory on the one hand, and from despair on the other.

Out of what deep soul experience, and from what wondrous revelations to his faith, must these words, "and blessed be the name of the Lord," have come. Here was the most perfect submission to the will of the Lord, it is true; but there was more than submission; there was a loving and cordial acquiescence in that will of the Lord, because it was best and right. We cannot always, perhaps never, see the purpose of affliction when it is upon us, but the faith of the believer rests in God, and believes that what he appoints is best. Job could not have seen the end of his troubles. He could not now have seen that his latter end should be blessed more than the beginning. And yet he could say, "Blessed be the name of the Lord." This means that in Job's estimation the Lord did all things well, and that to him ought to be rendered ascriptions of honor and praise. And this, too, at an hour when all was dark, when there was no visible token of the Lord's favor. This was a triumph of faith. In Job was now fulfilled the words of the apostle, "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 etern-

al. As I write of these things, there arises in my heart the desire for just such an overcoming faith, that I too may be able to say in prosperity and adversity alike, "It is the Lord, and blessed be his holy name."

In conclusion, let us ever strive to keep in view this truth, for it will prove a comfort in trouble, and a safeguard in joy, all our journey through.

As ever your brother in hope,
F. A. CHICK.
REISTERSTOWN, Md., Nov. 3, 1881.

FOREST HILL, Md., Sept. 21, 1881.

GILBERT BEEBE'S SONS:—DEAR BRETHREN IN CHRIST, AND ALL WHO HAVE RECEIVED LIKE PRECIOUS FAITH:—With a realizing sense of my own weakness and inability to write of the things pertaining to the kingdom, I will attempt to write a few lines, trusting that the Lord will so direct my wayward mind that I may say a few words to stir up your pure minds by way of remembrance. Often I feel like writing something for publication, but when I try (which I often do and fail), I find I can not always write, though I have ever so much desire to do so. I have often tried to pray to the Lord to give me some words of comfort to write to his dear children, but it is very evident that I ask amiss, perhaps from a desire to see my name in print, yet I hope this is not my ambition, for I feel that I truly have a desire deep down in my heart for the welfare of Zion. But we ask and receive not, because we wish to consume it on our lusts. O Lord! What is man, that thou shouldst be mindful of him? I am so often asking this question, so much of my time I seem to be going astray, and feel as though I have deceived the church of God, that I am not fit to be among such people. But we must expect to meet with many temptations in this life. If there was no warfare between the flesh and the Spirit, what evidence would we have that we are the children of God? Would Satan thus torment his own? No; I think not; if we were yet in our sins, he would try to make us feel comfortable, and offer every inducement in his power to make us live contented with the world and its vanities. Thus we see that this is one of the strongest evidences that we have, because we are thus assailed and tempted by the devil. Another evidence, which gives me great comfort, is the language of the inspired apostle, "We know that we have passed from death unto life, because we love the brethren." Now let me ask the question, What made you love the people you once hated? Was it a voluntary act of your own? The Arminian will tell us that we can turn from hatred to love at any time. But, my dear brethren, we know better. I think I can tell you from my own experience why you love them, because when you first saw yourself a lost and ruined sinner, inquiring the way to Zion, they (the Old Baptists) were the only people who could tell you the way, though

perhaps through the pride of the flesh, you sought a great many more popular churches before you united with the little flock. I heard an Arminian preacher, a few nights ago, tell his congregation to never mind their feeling in regard to the matter, but let a sense of duty bring them to Christ. Several times during his so-called sermon, he made use of this scripture, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And then had the boldness to tell them to come regardless of their feelings. But this is nothing uncommon, for I have never known one of them to correctly apply the Scripture. The command of our Lord is, "If ye love me, keep my commandments." And to no others God is love. And Christ says, "No man can come to me, except the Father which hath sent me draw him." Therefore if God is love, and no man can come to Christ except God draw him, we must be drawn by love, and not by duty. What was it that led us to the church to tell them that we desired a place among them? Was it love? or did we think it our duty? I think the response in the heart of every child of God will be, Love, and the blessed privilege God has given. Therefore we know that we have passed from death unto life, because it was love that led us there. A learned D. D. of the Presbytery, in a recent discourse, in our neighborhood, said that it only took about six months to make a good Methodist, but it takes a good many years of study and learning to make a consistent Presbyterian. But God be praised, it only takes a moment to make an Old School Baptist, when the Lord takes hold of us. Thus the most ignorant and despised are included in God's plan of salvation. My dear brethren, should we not rejoice in Christ Jesus, and have no confidence in the flesh, when we see such learned, such wise men after the flesh, so ignorant of spiritual things? No wonder that the apostle says, "The world by wisdom knew no God." But they know him not, because they are not of the sheep. His sheep know his voice, and follow him. Dear trembling child of God, if, when you were awakened out of your death state, some one had told you that you had to attain to some high degree of knowledge, and work out some great work for the Lord, and live a sinless life here in the flesh, in order to obtain eternal life, it would have sunk you beneath the grave. But to our God be glory, power and dominion forever; this is not the kind of a message he sends to his poor, little flock, but rather, the message that Christ delivered to his disciples, when he took them up on the mount, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake." This is the message God sends to bind up the wounds he himself has made.

This is the blessed truth, preached by God's ministers. These are the characters who shall call on the name of the Lord and be saved. There are no others who can call on the Lord from the heart. These are the beggars poor at mercy's door. My dear brethren, we are all beggars, and we are glad for Jesus' sake to acknowledge the fact, that we may declare from whence our help cometh. We love to abase the creature, and exalt the Lord. But how can we expect an Arminian to preach Christ and him crucified, when he is relying on his own works for salvation? How can he bear testimony to that which he has never witnessed? How can he preach what he knows nothing about? But we are witnesses for Christ. He that is born of the Spirit, hath the witness in himself. Then why should they blame the Baptists for preaching what they do know, and what they have been taught of the Lord, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liv. 13. We have no account of the Lord having any colleges among men to teach his children. Therefore it is not necessary for the Lord's servants in the ministry to go to college to prepare for the work, for they shall be taught of the Lord. I wonder that they (the Arminians) are not ashamed of themselves to go to college so long, and then take a whole week to prepare a half-hour sermon. They boast so much of their numbers, and think they are the church of Christ, because they have such a large membership. Does not the scripture say, "Broad is the road that leadeth to destruction, and many there be that walk therein; but straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." And besides, how do they increase their numbers? By scaring, or in other words, driving them with hell-fire and brimstone, and by telling some poor bereaved child who has lately lost a parent or brother or sister, that they are in heaven, pleading for the salvation of his or her soul. My dear brethren, what shall we call this kind of work? Shall we call it blasphemy? What a heaven this would be! Heaven is described in the scripture as a place of rest, where sorrow never enters. And there is a poor mother, on bended knees, pleading for the salvation of her children, gambling or thieving children, as the case may be. Is this consistent with common sense? But, my brethren, ye have not so learned Christ. Another method of increasing their numbers is by taking children (as they did right here in our neighborhood), not more than six or seven years old, and uniting them with the church by asking them questions in regard to their church matters, and actually telling them to say, I will. I would like to ask, could not the multitude that came to John in the wilderness, to be baptized, have brought such fruits as this? Could they not have answered his questions if John had told

them what to answer? Instead of this he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Of course they could have brought such fruits; but he required the fruits of the Spirit, and not of the flesh. "By their fruits ye shall know them; a good tree bringeth forth good fruit," &c. Yet we actually see such work going on in our midst. I know the Bible tells us, "Fret not thyself because of evil doers." But I fear we cannot help the feelings that rise up in our hearts, when we see the blood of Christ set at naught. Brethren, I am writing from my own experience; and if I am a child of God (which causes me many anxious thoughts), I believe many of you have experienced such feelings, that you feel at times as though you could scarcely endure such works. But for Christ's sake, who worketh in us the hope of glory, let us try as far as lieth in us to live peaceably with all men. It doth not yet appear what we shall be. But David says, "I shall be satisfied when I awake with thy likeness." Some of our Arminian friends do not seem to be satisfied with this, for they are making calculations now what they are going to do when they get to heaven. One says he is going to spend the first thousand years looking at Jesus; another says he is going to see his poor old mother first. I expect they would take heaven by storm if they were permitted to enter; for they claim to have power here on earth to accept or reject the Lord. But they seem to have no doubts about getting there; for I heard one say that he was as sure of going to heaven as the sun rose in the East and set in the West. When I hear any one talk in this style, I am about as sure that there is no light in him. While the poor, trembling child of God cannot get above hope in this world, and is very glad to get that high, the boasting Pharisee is certain of his portion. But I fear it will be with the devil and his angels.

It was my privilege to attend the yearly meeting at Rock Springs, Cecil County, Md. Just got home last night. It was a time of rejoicing among the saints who were permitted to gather there. There were present the following brethren in the ministry: Elders Francis, Staton, Fetter and Wm. Grafton, pastor of the church. We truly had a pleasant time, and believe the preached word was with the power of God; as no man can of himself preach the riches of Christ.

Dear brethren, do as you think best with these broken remarks, and all will be well with me. I have been impressed with a desire to write for some time, and if this does not reach the waste basket, I may try to write again.

Your unworthy brother in hope,
J. A. GRAFTON.

DuBois, Pa., June 23, 1881.

DEAR BRETHREN AND SISTERS IN THE CRUCIFIED AND RISEN REDEEMER:—I crave your kind forbearance while I write a few lines, hoping by so doing to relieve my mind in some measure, and satisfy a desire I have felt to write to my dear kindred, which desire I hope is from the Lord, and not of the flesh.

While passing through a long winter, fully realizing that sickness and death were in our midst, and that death, which may truly be called the king of terrors, to the uncircumcised in heart, and often to the dear, tempted child of God, was claiming the young as well as the old and middle aged, I was led to contrast my own life with those whose dear earthly treasures were spoiled and hidden from their sight; and while thus contemplating the subject, I felt to ask the Lord why I, with all my imperfections, was allowed to hold and enjoy my dear family. Was it the special care of the Lord over us as his children, or were we to know that we were not true sons by not receiving outward chastisement? I sank into quite a low state, though never doubting that the promises of God were sure to his children; but could we embrace them? One evening, while thinking of the great distance lying between us and our heavenly Father's manifest family, and of the great need we felt of the watchcare of the church, and many other things, a deep gloom overshadowed my mind as in times previous to this, since we have made our home in a place where only the flesh can be fed, except as the dear Lord reveals himself unto us in our reading or meditation. I said to my companion, "I feel that we are to experience some great sorrow; as though something terrible would come upon us." He replied that he sometimes had such feelings. And as each similar exercise would come to me, the thought that our faces, and not only our faces, but our feet, should be turned toward our dear spiritual kindred, would fasten itself upon my mind so firmly that I could not feel free from it for a number of days at a time; then the cares of my family would engross my thoughts entirely for a time. Sometimes I would say, "If it is the Lord's will for us to make this our home, why have I such forcible impressions that we should be up and away?" Then, as there seemed no opening elsewhere, I would almost conclude that my exercise was but fleshly reasoning, and I felt so tossed about and unsettled, until we were made to stand still and see the salvation of God. The weeks passed, and lengthened into months, and I still felt that sorrow must come to us; and it came. But we hardly expected, neither were we prepared, as we thought, for the sudden illness and death of our only precious daughter. She was sick but three days, with diphtheria, and was buried on the thirtieth of May. Although I have often felt that I craved any trial that would bring me nearer to God, yet when my faith was tested I felt to say, "Must I give up my

dear child?" Then I felt reproved, but not in anger, and was comforted with the thought that she was sweetly resting with Jesus, whom she thought of and talked about as a God of wisdom and love, and was not afraid to meet, though but a little more than six years of age. The day before her death she said, "I may not get well, but we all must die some time." A strong tie is severed that bound us to earth; but God is good, and I sometimes feel to say, "Though he slay me, yet will I trust in him."

May I again ask my dear friends to bear with me while I write of a very dear friend who had lived less than twenty-three years, but long enough to see the lack of spirituality in the modern churches, and with which she was connected by name? She longed to meet our Baptist brethren and sisters, and listen to the gospel proclaimed in its purity, and soon expected to accompany us to the association. On the second day of our dear Nellie's illness she came to visit us, knowing nothing of our trouble. She insisted upon remaining with us, and we could hardly prevail upon her to leave the sick bed long enough to get any rest. She was delicate, and I feared for her, and my fears were realized, for she contracted the disease, and in a week from the time the grave claimed the form of our darling, it also opened to receive the frail casket of our dear friend. She was a young bride, and enjoying her companion's love and protection; but she felt keenly that her nature was totally depraved, and that in her flesh dwelt no good thing. But when death was approaching she said, "If this is my time to die, I am ready to go;" that the Lord was very good to take her from trouble, and that she could trust all her earthly treasures with the Lord; and she left a precious evidence that she had been raised to a lively hope in Christ, a complete Savior, in her death. Another tie is broken, and the flesh quivers and weeps, but the separation will be brief. May we be willing to sojourn here in this time state all the days allotted to us, and with grateful hearts acknowledge God in all his ways, while his work is being perfected in us. When we had performed the last sad offices for the dead, we turned to the living; and as there seemed no indication of the contagion extending to any other member of the family, with grateful hearts, I hope, that the Lord had spared our three dear boys to us, we started to visit our friends and attend the Chemung Association. On Sunday before, going to Vaughn Hill, we were permitted to hear Elder Poulson speak comfortingly from the words, "I love the Lord, because he hath heard my cry, and the voice of my supplication," &c. And again, from the precious words, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord."—2 Thess. ii. 13. The Lord strengthened him to speak boldly and confidently of the work of grace, as well as to trace the experience of the

children saved by that grace. Then, at the association, we were carried still further in the christian walk, and shown clearly the necessity of the servants of God pointing out the way-marks along the journey of life, for the strength and encouragement of the weak. On the morning before the association my mind was filled with the admonition, "Let your conversation be with grace, seasoned with salt." I was rebuked again, but again it seemed in love, and I was then led to exclaim, "Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure." I then thought I saw something of the beauty of God's chastening in love, and the terribleness of a wrathful rebuke.

But I must return to the precious meeting at Vaughn Hill. While listening to the remarks made from the solemn and very important words, "Except ye eat my flesh and drink my blood, ye have no life in you," as well as the precious admonition, "Little children, keep yourselves from idols," I think I may speak for all present, that we felt something of the solemnity connected with the knowledge of ourselves as a brand plucked from the burning, partakers of Christ's sufferings, that we might also walk in newness of life. And how true it is that we make many idols which we are not aware of, even while bowing down to them. We, like little children, are weak, and liable to try to brace ourselves up with only fleshly props; but they will sooner or later be removed, and the everlasting arm of God only can support us and bring salvation. How evident it is now to our minds that the under-shepherd is placed upon the walls of Zion to warn of little errors and delusions, as well as to strengthen, upbuild, reprove and rebuke, with all long-suffering and doctrine, instead of saving souls. God's dear servants are qualified and instructed to speak plainly and solemnly of him who cometh from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, he that speaks in righteousness, mighty to save. They come not with excellency of speech, nor with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of God's dear children should not stand in the wisdom of men, but in the power of God; for it is by rich and reigning grace that any are saved and made one with Christ.

"One when he died, one when he rose,
One when he triumphed o'er his foes."

Then we are not redeemed with corruptible things, as silver and gold, but by the precious blood of Christ.

The last day of the association was one of peculiar interest and comfort. We enjoyed hearing from all the dear brethren in the ministry who were present. They spoke with much fullness and liberty. Then others spoke profitably, but tremblingly, and we separated, feeling that the Lord had been with us in spirit. I felt a great desire to tell the dear ones some of my thoughts, but my mind was so

filled that I thought my words would be so hollow to express what I would like to, and I feared to attempt to speak, lest I should not make myself understood.

If this poor scribble should not meet the approbation of the editors of our dear paper, I should be sorry to have it published. I have said but little that I wanted to when I began, and what is here is very imperfect in my sight; but only like the writer. With a fervent desire that the dear editors of the SIGNS may receive wisdom and strength to perform the work that is laid upon them by the death of a dear, honored father, and that we may all recognize the hand of God in all his dealings with us, and bow in humble submission to his will, and with much love and sweet fellowship for all our Father's children, I am your trembling sister in hope,

WATIE A. BEARD.

P. S.—To our friends who feel interested in the change we are about to make, I would say that by the middle of August or the first of September we purpose to again make our home at or near Waverly, N. Y. The way now seems open for us.

W. A. B.

BLACKLICK, Franklin Co., Ohio, Nov. 4, 1881.

DEAR BROTHERS BEEBE:—It is with a trembling hand that I take my pen to try to write a few lines, for I feel my weakness. I think it would be more to my benefit to read than to write; yet I feel inclined to write this time. Likely it will be the last, for I am old and feel my days are fast drawing to a close, and the time is not far hence when I shall bid farewell to all earthly things. I sometimes think that I am ready and willing to go, for the Savior appears so lovely to me that I want to be with him. At other times I am filled with doubts, and fear I have never been born of the Spirit, and with Peter I have to cry, "Lord, save or I perish." But O! how sweet the words, "Fear not! it is I; be not afraid." Yes, it is his almighty arm that holds us up or we would sink in deep despair.

"Had not the Lord been my support
When earthly joys were fled,
My soul oppressed with sorrow's weight,
Had sunk amongst the dead."

I must confess that I feel myself one of the least of God's people, if one at all; but my trust is in the Lord, who died to save his people from their sin. I know if I am saved it is by the grace of God. He is able to save sinners of whom I am chief. My trust is in the Lord, not in any thing that I have done or can do; for I have learned that my works are as filthy rags. "For by grace are ye saved, through faith." Lord, give me faith as a grain of mustard seed; for I feel my great need of thee. Be thou my support in my declining days; help me to praise thy name, for thou hast been merciful unto me, and spared my unprofitable life for over seventy-two years. He has kept me through dangers seen and unseen, and as I trust has taught me 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."

Lord! help me to love thee more and more, as my bodily strength faileth. Strengthen me in thy Spirit. Cast me not off in the time of old age; forsake me not when my strength faileth; but strengthen me in the inner man. Help me to rejoice in thee, even in the hour of death. Dear brethren and sisters, praise the Lord, for he is good; for his mercy endureth forever. Great and wondrous are thy works, and thy ways past finding out. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. Thou art God, and beside thee there is no other, the same yesterday, today and forever, the Alpha and Omega, the beginning and the end, the first and the last. Who is like unto thee? This is the God in whom we trust. Praise him, all ye ends of the earth; for he is good, for his mercy endureth forever. He has opened our eyes to see, and taught us to feel what sinful beings we are, and that we can do nothing to merit his grace, that we are wholly dependent on an independent God, who doeth all things after the counsel of his own will. He doeth all things well. He leads his people through these low grounds of sorrow, where temptations and sin beset them on every side, and they sometimes think they must give up in despair; but he who shut the lion's jaws, and quenched the fiery furnace, he also saves us in the hour of temptations. He will not leave thee, nor forsake thee.

"Can a woman's tender care
Cease toward the child she bare?
Yes, she may forgetful be,
Yet will I remember thee."

My dear sister Beebe and family, I sympathize with you in your bereavement. I know it is hard to part with our loved ones. May God be your comforter. It will not be long till we shall be called from the shores of time; and I hope we shall meet in heaven; for I believe that Elder Beebe's spirit is in heaven, with all the blood-washed throng who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. But truly, a great man has fallen, a father in Israel is gone. May God enable you to be resigned to his will.

Your unworthy sister in hope,
LUCINDA ROCHELLE.

MARIETTA, Ga., July 3, 1881.

DEAR BROTHERS BEEBE:—If I am worthy to call you my brethren. I have some impression to write a few lines to you on this beautiful Sunday morning. I have just finished reading the editorial in the SIGNS OF THE TIMES of June 15, on the text, "Fret not thyself because of evil doers," &c. I read it with great delight, and I think the admonition in that article will prove a blessing to the little ones, just such as I am. We are so weak in understanding, we need some able writer to explain the hidden mysteries of divine truth to our understanding. Then we can read and appreciate it. We can under-

stand and appreciate the gospel when we hear it preached by those to whom it has been revealed; but it seems that we soon forget those precious feastings and divine blessings which we have received, and give way to temptations, and fret at evil doers. I sometimes think it is not possible for me to be a christian. I have vowed that I would live nearer the cross, but have as often broken my vow. I am so prone to sin, that when I would do good evil is present with me. I can say with the poet,

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

Sometimes I almost sink in deep despair. There is but one consolation when this is the sad condition of my soul. The very depth of my inward grief causes me to say, Lord, save me, a poor, unworthy sinner. I know that if I am ever saved it will be by unmerited grace. I appreciate prayer as a great blessing. I am glad that our blessed Savior has promised to hear and answer the prayer of poor, sinful, unworthy creatures, as I feel myself to be. I also appreciate the gospel as one of God's richest blessings. It is a mystery to me how any church member can stay away from the regular meetings when there are no providential hindrances. When I am permitted to go to my meetings, I feel like I am greatly blest. I love to meet with the dear brethren and sisters, whom I love and esteem so much better than myself, and to hear the preacher unfold the mysteries of redeeming grace and dying love. I think the vacant seats of the church members must be a discouraging sight to him, when he has made great sacrifices, having left all that is dear to him behind, and often laboring under the fatigue of several miles journey to reach the place. Notwithstanding all this, if he is blessed with light and liberty from on high, he has precious food for the hungry soul. But how can he feed the sheep when they will not come to receive the food? There is a beauty in Zion, and there is a song in Zion which the angels cannot sing. I sometimes think I have been enabled to hear that song, and to behold that beauty.

"The sweetest flower that e'er was known
Opened on Calvary's tree,
When Christ the Lord was pierced and torn
For love of worthless me.

Its richest hue, its deepest smell,
No mortal sense can bear;
Nor can the tongues of angels tell
How bright its colors are."

And now, loving christians, remember if we are what we profess to be, we are members of that precious body. And are we not under great obligations to forsake the allurements of this world and obey the commands of our dear Redeemer? We can go to our monthly meetings if not providentially hindered. If we as Primitive Baptists would help our preachers more, we would be greatly blest.

Brethren Beebe, if you consider this worthy of room in your valuable paper, you can publish it; if not, all will be right with me. I remain in hope your sister,

MARGARET A. PRUETT.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, in session with the Messon-goes Church, to the several churches represented, sends this her annual Circular Letter.

BELOVED BROTHERS:—At these annual interviews, when the churches all come together for mutual consultation and the enjoyment of their mutual love and fellowship, there is opportunity for discussion and investigation of all subjects and questions that may arise touching the doctrine, order and worship, and each of the several churches submits itself to the judgment and criticism of all the others. If all the churches are found to be in accord, walking in and zealously maintaining the same order, keeping up their discipline, and assembling themselves frequently together, the minutes go back to the churches as a testimonial in their behalf, and showing the happy results to all of a consistent and scriptural course on the part of each. In addition to the report of the exercises during the session, it has long been thought well to write a special letter to the churches to accompany the minutes, enlarging upon and adding unto whatever suggestions may be gathered from the minutes by way of giving counsel, encouragement, admonition and exhortation as may seem to be required. The importance and usefulness of the minutes will depend much upon the appropriateness and force of this letter. The letter thus addressed to the churches should deal with such subjects as particularly concern them as churches, giving such instruction and admonition as may seem to be called for, and not hesitating to applaud and commend where there is warrant so to do. As the fruit of the Spirit in the experience of the individual is always "Love, joy, peace, long-suffering," &c., so in the churches the ministration of the Spirit and exhibition of the work of the Spirit in the public ministry will be productive of these blessed fruits. The word obeyed and carried out in its spirit in the discipline of the churches, must tend always to the production and preservation of love, joy, peace, &c. We are instructed to "say to the righteous that it shall be well with him, that he shall eat of the fruit of his doings." Righteous doings always produce pleasant fruits. And it will always be well with those churches whose table is spread with the fruits of a righteous and scriptural course in all matters appertaining to their standing, order and worship. So we have it written, "Blessed is every one that feareth the Lord, that walketh in his ways." The example set by the Lord himself, and carried out by his apostles, should be revered and strictly observed. His word should always be good authority with us. It does not exactly amount to walking in his ways merely to observe the ordinance of baptism and join the church; but the church walks in his ways by placing her ordinances there, and allowing them to none but those who give evidence of having

known the Lord, and that their faith and hope are in him. Her walk should be in his truth and the work of his Spirit, so that it will accord with the experience of all his children. She should walk in all those paths that are said to drop fatness, whereby the valley of Baca becomes a well; those ways that lead in the way of righteousness, and toward green pastures and quiet resting places. In every step she takes, and all the ways in which she walks, there should be subordination to him and acknowledgment of him. Of those who so walk it is said, "It shall be well with them." These ways do not lead to disorder or confusion. They do not lead to nor open the way for the introduction of strange children, or people of strange language. They do not lead into temptation, but deliver and protect from the errors and evils of the world. "Happy shalt thou be." The blessing of the gospel of Christ is realized. There is peace within her walls, and prosperity within her palaces. There is none to hurt or destroy in all this holy mountain. To this blessed end there can be no doubt but that the Lord's people look, and regard it as an end greatly to be desired. We are not left without instructions and admonitions, all that are needful; and we do well to remember and remind each other of the words of the Lord Jesus. "Be sober, be vigilant," is the admonition of the apostle, because our adversary is ever seeking to get some advantage of us. The church in her visible organization is declared to be the bride of Christ. Her Maker is her Husband; the Lord of hosts is his name. The Lord assumes and acknowledges the responsibility of this relationship, and assumes all the responsibility in regard to the order and ordinances of the house. It is his to provide; it is hers to enjoy. She honors him in preserving and maintaining the order of the house in its original simplicity and beauty. She should not turn in any respect from the holy commandments delivered unto her. The elements and forms of her worship are all provided to her hand. They are all calculated to exhibit to view her exalted standing and heavenly relationship. They exhibit the wisdom, love and grace of her Husband to her. She cannot and she has no need to add to the provisions of her Husband's love and bounty. They are all sacred, and upon them is stamped the divine impress. She is adorned and beautified by her order and ordinances, and by them she is seen occupying the station to which the relationship of a bride calls her. The beauty of the Lord is seen upon her, and she shines forth in his light. She is said to be clothed with the garments of salvation. This is evidently something other than merely the fact that her individual members are saved. In the profession of faith, in the church organization, this salvation is worn and exhibited to view, constituting an adorning and decoration of bridish beauty and grace. She is said to be clothed also with

garments of praise and with garments of humility. These garments never wear out, neither do they wax old nor decay. They never need repairing, never get out of style, and they will not be outgrown, nor their brilliancy and lustre fade away. God's salvation, the righteousness provided for his people, and the songs of praise put into their mouths, are things appertaining to the inheritance, and are changeless and unfading as the glories of the upper world. It becometh us to be careful to keep these garments always white. They should appear in their own original and heavenly beauty, and not be defaced or soiled by the world. They are white enough and clean enough of themselves, if they are preserved in their own sacred and heavenly purity. Everything of the earth defileth. We cannot mix the praise of anything else with the high praises of the Lord in the songs of Zion, without marring the sacred theme and defiling the purity of the worship. The work of grace in our experience sheds forth heavenly light, and we do well to take heed that the lustre of that light be not dimmed. It was a happy thing to be said of Sardis, that there were a few names who had not defiled their garments. Can it be said in truth of us? Are we before him and before the world, as to maintaining the profession of our faith, blameless? Does he behold no spot or wrinkle or any such thing upon us? We are in and surrounded by the world, and "blessed is he that watcheth and keepeth his garments." There are many blessings and privileges of the kingdom into which we do not and cannot enter with stained and defiled garments. The garments provided for and bestowed upon us as the bride of Christ here on earth, are the very same in which she is seen and presented in the likeness of her Redeemer, holy, unblamable and unreprouvable in his sight.

May grace and peace be multiplied unto you.

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

The Elders and messengers composing the First Regular or Old School Baptist Association called Kansas, now in session with the Big Walnut Creek Church, Jefferson Co., Kansas, September 23d, 24th and 25th, 1881, to the churches composing our body, whose messengers we are, sendeth Christian salutation.

VERY DEAR BRETHREN IN THE LORD:—Doubtless you will expect from us a Circular Letter at this our twenty-fourth annual session. Twenty-four years ago, when Kansas was a territory, this little association was organized; and notwithstanding she has passed through wars, natural and spiritual, and though the weapons of her warfare have not been carnal, "but mighty through God to the pulling down of strongholds," she has never failed to hold a single annual meeting, and has continued steadfastly in the doctrine upon which she was constituted. Ought she not therefore to say, "Thanks be to God,

which giveth us the victory through our Lord Jesus Christ?"—1 Cor. xv. 57.

We will call your attention to the following scripture: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. We are aware that we are dwelling upon contested ground, and some will tell us that such scripture ought not to be used for a Circular, for they are opposed to contending and fighting. To such we would say that ye should earnestly (not madly) contend for the faith, and "fight the good fight of faith."—1 Tim. vi. 12. Is not this a part of that "all scripture" that 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? Notwithstanding this scripture is given to the man of God, he has to fight for it, and all the rest of the Scriptures, together with every blessing that the church is blessed with. The man of God has to contend and fight for them to possess them, as the children of Israel did for the land of Canaan and its blessings. Though the Lord gave it to them, they had to fight to possess it, the Lord fighting their battles.—See Joshua i. 1-7; x. 14. And the Lord drove out from before the children of Israel, in order for them to possess the land of Canaan (the type of the church), "the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites," (seven, a full number).—See Joshua iii. 10. These are all the descendants of Canaan, the son of Ham, and of the cursed race to whom God never gave a foot of land.—See Gen. x. 15-21; ix. 25. And yet they took possession of the land of Canaan, and were there when the Lord promised it to the seed of Abraham.—Gen. xii. 6, 7. And so it is with those antitypicalites under the gospel dispensation. Some say they have been there the longest, and like the Canaanites, claim they have the oldest right to the church. Others claim they have had six months of peaceable possession, and that gives them a right to the church of God. Others say they were born and raised up in the church, and that gives them a right to the church and all its blessings. While others say they believe on Jesus, or have worked for Jesus, or are going to work for Jesus, and that is all that is required, say they. But can it be shown in the Scriptures where the Lord ever promised the Canaanites (the descendants of Ham), or any of their kindred ites, a single foot of land, much less the land of Canaan? But God gave it to the seed of Abraham (not upon conditions) before a single one of them was born. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. And the heirs of promise were blessed with all spiritual blessings, and grace

given them in Christ Jesus before the world began. They alone are the "heirs of the kingdom," or church, and the Scriptures and all other spiritual blessings are theirs by inheritance. These are they who in the text are commanded to forsake their way, their thoughts, and return to the Lord. They are the ones he will abundantly pardon, for "the ransomed of the Lord shall return." The text is addressed to the backsliding children of God, to whom he is married. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—Jer. iii. 14, 15. Dear brethren, this is our only hope. Notwithstanding we are continually backsliding, our God "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. 6, 7. When God said, Let there be light, there was light; and so it is when God says, "Let the wicked forsake his way." Immediately they will forsake all, like the apostles, and will return and come with singing unto Zion, and will sing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9. That this may be our happy lot, is the prayer of the Kansas Association.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Elders and messengers composing the Pilgrims' Rest Association of Regular or Old School Baptists, in session with the Gilead Church, Miami County, Kansas, Friday, Saturday and Sunday, October 7th, 8th and 9th, 1881, to the churches whose messengers we are, and to all who love our Lord Jesus Christ in sincerity.

BELOVED IN THE FAITH OF THE GOSPEL:—We think it meet at this our first regular annual meeting to address you a short epistle of love and encouragement, for we and you have learned by a full experience that "All that will live godly in Christ Jesus shall suffer persecution," and that it is through much tribulation that we must enter into the kingdom of heaven. Therefore we profess to worship God in spirit and in truth. For "God is a Spirit, and they that worship him must worship him in spirit and in truth." We have no confidence in the flesh, and discard all human merit in the salvation of sinners, or indeed in anything that pertains to the godly life and conversation of those who believe in Jesus. We believe that salvation is wholly and entirely of the free and unmerited grace of God in Christ Jesus our Lord, and have obtained

strength, as we trust, from the Lord to contend earnestly for the faith once delivered to the saints, and through great tribulation, and trials, and much persecution, to defend the truth to the edification and comfort of a few against the many who not only oppose, but misrepresent our religious views. But if the enemies of the great Captain of our salvation misrepresented him in the days of his incarnation, it is no marvel if they misrepresent his followers. If they did these things in the green tree, they will do it in the dry. May the Lord enable us to pray for them that persecute us and despitefully use us.

We have been led by the teachings of the holy Scriptures, and the dictates of our own conscience, to separate from our former connection and take the stand we now occupy. War was sought to be made upon some of the vital principles of the doctrine of Christ our Savior, even to the declaring of nonfellowship for the doctrine of the eternal life union of Christ and his chosen people, and also for those who believe that doctrine; and inasmuch as we believe that that doctrine is clearly set forth in the Scriptures, and lies at the very base of the christian system, we are unwilling to sacrifice religious principles for name, place or numbers. Therefore we, a little band, consisting of only three churches, have associated ourselves together for the object set forth in our Constitution, feeling that we had rather live in peace and harmony with a few, than to live in a large and popular association where there is discord, disunion, disorder, and a denial of the eternal spiritual existence of the elect of God in the Fountain of that holy religion we profess. Our disconsolate feelings can better be imagined than expressed, caused by the severe trials we have been recently called to pass through by the opposition of the enemies of the above sentiments. But although our trials have been great, and the gloomy dispensations we have passed through have been grievous, yet we rejoice that our ever-faithful and covenant-keeping God has enabled us to stand in our lot, and has, as we trust, afforded us strength and fortitude to stand up for the truth in our weak and feeble way, and to not shun to declare the whole counsel of God as it is in Christ Jesus our Lord. May the great Head of the church enable us to fight the good fight of faith, and lay hold on eternal life, not with carnal weapons, but with the armor of God, the armor of righteousness, which is mighty through God to the pulling down of strongholds.

Beloved, let us heed the admonition of the apostle, "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. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh

about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

R. M. THOMAS, Mod.
S. P. RAMEY, Clerk.

CORRESPONDING LETTERS.

The Old School Baptist Association called Pilgrims' Rest, now in session with our sister church called Gilead, Miami County, Kansas, Friday before the second Saturday in October, 1881, and two succeeding days, to the associations and all with whom we correspond, Greeting.

DEAR BRETHREN:—The time has come when you will expect to hear from us. By the mercies of the Lord we are spared to address you by letter. We are poor and needy, and dependent upon the Lord for every good and perfect gift, for without him we can do nothing. We find that the Lord will do to trust, that he is the same yesterday, to-day and forever, and his mercy endureth forever. Though we are continually passing from generation to generation, he remaineth the same as ever. Dear brethren, though the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

Beloved, our meeting is one of special interest and satisfaction. We are sure that our God is with us, and that we have been strengthened with might by his spirit in the inner man, according to the riches of his glory. Your messengers have come to us in all the fullness of the blessing of the gospel of Christ, and your letters have comforted and encouraged us by the cheering news of love, peace and truth in all your borders. May the Lord enable us all to praise him for all his mercies.

We have appointed our next annual meeting to be held with our sister church called Big Blue, Johnson County, Kansas, to begin on Friday before the second Saturday in October, 1882, and to continue three days, when and where we earnestly desire to again greet your messages of love. The God of love and peace be with you. Amen.

R. M. THOMAS, Mod.
S. P. RAMEY, Clerk.

The Bethany Baptist Association of the Primitive faith and order, in session with Damascus Church, Scott Co., Miss., to her sister associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It is through the abounding goodness and mercy of our covenant-keeping God that we have been permitted to meet again

in an associated capacity, according to our own arrangement. We desire to feel thankful to God, who is the Rock of our salvation, and whose work is perfect, that we have been kept through another year in peace and harmony among ourselves, and, as ever before, invincible to the fierce attack of the enemy without; and this meeting is characterized by the same unity of sentiment that has ever marked us a peculiar people, maintaining the same things, from the river to the ends of the earth; holding fast the form of sound words, which brings joy and comfort to our hearts, and peace that runs like a river through Immanuel's land.

Dear brethren, we hope to feel thankful to our heavenly Father that he is visiting us as an association, in sending laborers into his vineyard in the bounds of our association. We do hope the set time has come, that our God is visiting us with the outpouring of his Holy Spirit, and we rejoice greatly to see our beloved brethren, to wit, Elders S. T. Moore, S. E. Pennington, John Harrison, and brethren G. S. Pace and John Harber. Their coming among us is as the coming of Titus was to the dear saints of old.

Dear brethren, we highly appreciate your correspondence, and desire a continuance of the same. Our meeting has been pleasant, and, we trust, profitable to the dear saints. Dear brethren, pray for and visit us.

J. G. CRECELIUS, Mod.
W. S. FERGUSON, Clerk.

The Oconee Baptist Association of the primitive faith and order, to her sister Associations with whom she corresponds, sends christian salutation.

DEARLY BELOVED IN THE LORD:—By the mercy and goodness of a gracious providence we have been permitted to hold one more session of our little body, in which all our churches have been represented, and all in peace, and some of them report some additions by baptism, to the praise and glory of God's holy name. We were much comforted by the presence of your faithful ministers and brethren, and especially by the preaching of the Elders, for all of which we desire to return thanks to the Giver of all good gifts. Now, dear brethren, the times are critical, and some are crying, Lo here, and lo there; hence it behooves us to be very watchful and very careful.

We desire a continuance of your brotherly correspondence upon the true principles of christian fellowship, as regulated by the teachings of the Holy Spirit in God's written word.

The next session of our body is appointed to be held with the church at Blacks Creek, Madison Co., Ga., four miles east of Harmony Grove, and twenty miles north of Athens, on Saturday before the second Sunday in October, 1882, when and where we hope to meet you again in the bonds of love and christian fellowship.

W. D. CHANDLER, Mod.
F. M. McLEROY, Clerk.

The Salisbury Primitive Baptist Association, in session with the Messongoes church, Accomac Co., Va., 1881, to the several associations with whom she corresponds, greeting.

DEAR BRETHREN:—In the providence of our heavenly Father we have been permitted once more to meet in an association. We have had a harmonious meeting, and feel that we have reason to be thankful to the Giver of every good, that it has been refreshing to us. We feel truly that the Lord has been in our midst.

We have not as many of your messengers with us as we hoped, nor as many of the ministering brethren as we expected; but such as have come were as earthen vessels filled with the rich treasure of the gospel, of which we have been privileged to partake, and for which we desire to be thankful. We hope the word spoken may bring forth its appropriate fruit in due season.

Our next meeting is appointed to be held with the church at Salisbury, Wicomico Co., Md., to commence on Wednesday before the fourth Sunday in October, 1882, when we hope again to receive your messengers and messages of love. May grace, mercy and peace be with you all. Amen.

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

To the Elders and messengers, and all with whom we correspond.

DEAR BRETHREN IN THE LORD:—The time has come for our annual epistle of love, though we have nothing to boast of; for we have no great ingathering, neither a falling away, but a calm, still peace. We are at peace, and gladly welcome your messengers, laden with the good tidings of the kingdom. We desire the continuation of your correspondence. We feel our King is with us, and that to own and bless. May he be with you, and guide you in all your transactions, is the prayer of your little sister.

We have appointed our next annual meeting to be held with our sister church called West Union, near Muscotah, Atchison Co., Kansas.

W. F. JONES, Mod.
T. J. HOUSH, Clerk.

APPOINTMENTS.

ELDER Wm. L. Beebe will, providence permitting, be with the church at Vaughan Hill, at their regular meeting Saturday and Sunday, Dec. 10th and 11th; at Caroline, N. Y., Tuesday and Wednesday following; at Waverly, Thursday morning and evening, Dec. 15th; at Burdett, Friday morning and afternoon; and at Grover, Pa., regular meeting, Saturday and Sunday, Dec. 17th and 18th.

ELDER S. H. Durand will preach on the fourth Sunday in November, and Elder B. Bundy on the second Sunday in December, at the Ebenezer meeting house in Utica, N. Y.

Elder Durand will also preach at the house of brother H. Wolf, No. 49 Plain St., Albany, N. Y., on Monday evening, Nov. 28th.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1881.

THE BOOK OF LIFE.

This expression is repeatedly used in the inspired testimony of Jesus, and much has been said and written concerning it, both by those who have evidently been led by the Spirit of God in their contemplation of the subject, and by such as manifested no higher appreciation of the sacredly solemn meaning of the expression than what human science might dare attempt to grasp. But while saints and the angelic hosts are lost in the effort to speak or comprehend the full glory of the inspired expression, it is all revealed in the experience of those who are led by the Holy Spirit into all truth. Blind, stupid and ignorant as the little children in the redeemed family feel themselves, they have an unction from the Holy One, and they "know all things."—1 John ii. 20. This anointing abideth in each of them who have received it of God, and teacheth them of all things; and this is truth, and is no lie. This Spirit is the sure and ever present witness by which the saints are assured of their heavenly birth. It can neither be counterfeited by hypocrisy, nor slain by enmity and persecution. It abideth ever in and with every one of the sheep who hear the life-giving voice of the good Shepherd. In thickest darkness and most bewildering mazes of tormenting doubt this light is never extinguished or destroyed; nay, rather, the more severely tested, the more clearly is its genuineness made apparent, as gold tried in the furnace shines with purer lustre as the fire consumes the intermingled dross. Because the witness of the spirit of Christ within them cannot be comprehended by their carnal mind, those who are led by that spirit are bewildered with anxious doubts of their knowledge of the truth; and conferring with flesh and blood in their efforts to make their assurance clear to their own natural reason, they often feel despondent over the failure of all such efforts. The tempter is ever ready to take advantage of this despondency to sustain his suggestion that their hope is all a delusion, and to try them with doubts of their evidence of a personal interest in the salvation which is of God. In these times of trial they are led to look to themselves for evidences of the work of the Spirit, and to forget that their witness is not on earth, but in heaven, their record is not below, but on high. In vain will any saint appeal to the witness of earthly testimony and search the records of self-righteousness for evidence in support of that hope which rests alone in the perfect righteousness of the risen Savior; hopelessly may he resort to earthly records for the record in which is established his right to all his desire, since his only and all sufficient record is on high, where his name is written in heaven, in the book of life of the Lamb slain from the foundation of the world. This record is incontesti-

ble; it is older than the material creation, and nothing in time can invalidate its testimony. It is attested by the immutable truth of God, that cannot lie; and it is forever settled in heaven in the eternal purpose and divine Word of God, which can never fail, since that Word liveth and abideth forever. How infinitely superior is this living testimony, in comparison with all evidence which our weak sense could conceive in the righteousness of our own works. The love of God has wisely set this assurance of eternal life beyond the reach of creatures and finite beings, beyond the mutations of time, in "his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. In this application Jesus Christ, the eternal Word of God, is the Book of Life, the Heaven, in which are written all the names of his chosen people, who are of him "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 30, 31. Since Jesus is your righteousness, then, dear trembling one, have you any need for further fear on that ground? Is not he already justified in the Spirit and received up into glory? Your names are written in him as the Book of Life; therefore you may rest in the sweet comfort of perfect confidence that not in yourself, but in the Lord, you have righteousness and strength. "To him shall men come." What men are these? He has told us, John vi. 37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." May not some others come? In the same discourse, at the forty-fourth verse, he authoritatively answers, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." This defines expressly the men specified in the text referred to, who shall come to him; "and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 24, 25. Appropriately is he called the Book of Life, since all they, and they only, who are chosen in him, and whose names are written in him, have that eternal life which he alone gives. Well may you glory in him, dear afflicted and tempest-tossed trembler.

"Your name from the palms of his hands
Eternity shall not erase;
Engraved in his heart it remains
In marks of indelible grace."

While in this application of the words under consideration there is no possibility of any failure of any of those whose names are written in this Book of Life to be kept by the power of God (and none less than almighty power could keep them) through faith unto salvation, ready to be revealed in the last time, there is another sense in which the same words are used in the divine record of the Scriptures, to which our attention should be seriously directed in rightly dividing the word of truth. As the hid-

den mystery of the unsearchable riches of the grace of God in the infinitely glorious display of his mighty power in freely justifying sinners, is for our profit recorded in the finite language of man, it is not strange that the very same words are used sometimes to express a meaning entirely different from that contained in them as used in other portions of the Scriptures. This fact is so evident that it will not be necessary to cite instances for the satisfaction of those who receive the whole record as the testimony of the one Spirit of truth. So the book of life is referred to in some cases where the meaning is without doubt the record of the living in the organized church, as in order, and prepared to enjoy the fellowship and communion of the saints in practical experience. So Paul admonished the saints beloved of God, at Rome, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. This living depends upon the condition stated. In obedience to the law of the spirit of life in Christ Jesus the saints experience that joy and peace in the answer of a good conscience toward God, which is life; while in following the dictates of their carnal mind they feel the death to all heavenly joy, which is the wages or just consequence of yielding themselves servants to sin. Yet as their eternal life is Christ Jesus, that life cannot depend upon the contingency of what they may or may not do. That life is assured by the irrevocable gift of the unchanging love of God, by whose gracious hand their names are written in the Book of Life of the Lamb slain from the foundation of the world; and that hand forever sustains and keeps them by his grace in their sojourn in time, and giveth them the victory in the end over all opposition through the perfect redemption that is in Christ Jesus. All such passages as that in Exodus xxxii. 32, and in Revelation iii. 5, and xxii. 19, where allusion is made to blotting out the name, or taking away his part out of the book of life, must be understood in such a sense as does not conflict with the plainly declared immutability of the purpose of the infinite grace of God. Reverence for divine truth, as written by inspiration of God, causes every one who is led by the Spirit of God to revolt at the thought of constructing or understanding the record which God has given as embracing statements or inculcating doctrines which do not perfectly harmonize with each other. Indeed, such a blasphemous deduction would subvert the whole truth of revelation; and the irresistible conclusion resulting from such a monstrous error would be that all inspiration is false, and even the truth itself must be rejected. But such a fearful conclusion is manifestly false, and all the mistaken grounds from which it is deduced are found in the erroneous application made by blind human reason in attempting to grasp the great truth of the mystery of godli-

ness, which is hidden from the wise and prudent, and revealed unto babes. In the light of the revelation of the Spirit there is no darkness at all in the testimony of Jesus; but to the caviling of finite human reason, the perfect light of the knowledge of the glory of God shining in the face of Jesus Christ is as impenetrable darkness, as was the pillar of fire which guarded the hosts of Israel at the Red Sea to the pursuing army of Egyptians; and all the efforts of will-worshipping idolaters to comprehend this truth, which God has hidden in his own refulgent light, will result to themselves in the same hopeless and irretrievable ruin which overwhelmed the impious hosts of Pharaoh on that terrible night when the arm of the Lord was revealed in burying them in the returning waves of the sea.

All the ransomed of the Lord are written in the covenant of the people, which certainly is none other but Jesus.—Isa. xlii. 6. In the Book of this Everlasting Covenant there can be no blot, no erasure, and no change. To doubt this is to destroy the very foundations on which rests the hope of every saint for salvation. But the enjoyment of that life and assurance of hope, in their experience here in time, is dependent upon their obedience, not to the law of Moses, but to the law of Christ. So it is in reference to this effect of disobedience that the fearful declaration is recorded by the command of Jesus, the Faithful and True Witness, for the admonition of his saints to heed and reverence his testimony. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19.

Experimentally, the cases of David and Peter illustrate this application of the expression. When David's transgression was visited upon him he said, "The pains of hell gat hold upon me." And in his joy over the release from that chastening he said, "Great is thy mercy toward me; and thou hast delivered my soul from the lowest hell."—Psalm cxvi. 3; lxxxvi. 13. And in his bitter weeping when the Lord looked on him in his denying that he knew Jesus, Peter must have felt his part taken out of the book of life. He could not then feel the sweet assurance of the love of the Lord he had so profanely denied. In the lowest hell of conscious guilt and self-condemnation, David could not sing of that sure Rock in which alone was all his salvation and all his desire. Under these chastenings, did not these dear saints realize the fearful fulfillment of the judgment spoken by the Lord? In 2 Cor. v. 11, and Heb. x. 31, the same infliction of the chastening rod is alluded to. And the subjects of God's grace will

find the same illustrated in their personal experience from time to time, unless they are enabled to walk more circumspectly than those referred to; and it is doubtful if one who knows the sinfulness of his own heart can be found ready to claim a higher place in this respect than Job, David or Paul. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. 1. See also Heb. ii. 1-4.

To the natural understanding even of those who are enlightened by the faith of Jesus Christ, the figurative expression, "the book of life," involves the idea that there is need for a written record literally, to guard against the possibility that some should be forgotten or overlooked in the dispensing of the blessings provided in love for the redeemed of the Lord. But this important matter is not dependent upon a lifeless record in a literal book, even though that book were kept in the heaven of the eternal God. Infinite love has not merely so written their names in the eternal record, though all that such a record could secure is so figuratively written by inspiration for the comfort and assurance of the saints in their tribulation in the world; but more than this is revealed. Their right might be thus securely recorded in the archives of heaven, and yet there might be a question as to its being forgotten. So, for their comfort, their gracious Redeemer has given the assurance that they are themselves "kept by the power of God through faith unto salvation, ready to be revealed in the last time." This is in perfect accordance with the truth which declares our precious Christ to be "the power of God and the wisdom of God."—1 Cor. i. 24.

The proclamation of this divine truth is the test which discriminates as a witness between such as are led by the Spirit of God and those who have not that Spirit. While the love of God leads its subjects to depart from iniquity, and to long for conformity to the holy example of the Lord, all who have no love to him find in this precious truth only license to continue in their loved element of sin. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii. 10. As this love is the fruit of the Spirit (Gal. v. 22), it is certain that it is found in none but those in whom the Spirit of God dwells. All such "are sealed unto the day of redemption."—Eph. iv. 30. This it is to be "written in the Lamb's book of life."—Rev. xxi. 27.

In their personal experience, in disobedience to the law of their Lord, the saints know what it is to have their part, in this sense, taken out of the book of life, and to receive the plagues which are written in this book. An illustration is now at hand in the case of one who writes as follows: "I united with the New School Baptists some years ago, and for a time was satisfied, until the truth

was revealed to me. At times I thought I could not give them up, and yet I could not enjoy their preaching. What I suffered I cannot tell. I had no peace night nor day. I tried to make myself believe that there was no God. At times I longed for death; I even thought of taking my own life; but I was not permitted to do so."

Was not this receiving the plagues which are written in this book? Yet the same writer says: "At last our dear Redeemer revealed to me the truth, and I was made to see my duty. I went to the church, was received and baptized—the brightest and happiest day of my life."

Thus, while in rebellion the saints feel shut out from the enjoyment of life in Christ, when they are enabled to walk in obedience they find that "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. iv. 7.

May the abounding grace of our Lord Jesus Christ so rule in each of his redeemed ones that we may be enabled to obey the inspired exhortation, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21. So shall we experience the joy of those who are written in the book of life.

THE WRONG CREDIT.

On the first page of the *Primitive Pathway* for September 15th, 1881, we observe an article with the following caption, viz., "Christian experience, or the war between the old and new man fully set forth under the notion of a riddle. By Elder Edmund Jackson."

Then follows an article almost word for word the same as one written over forty years ago by the late senior editor of this paper; and if brother Henderson will refer to page 33, volume 9, of the SIGNS OF THE TIMES, or to page 658, volume 1, of the book of "Editorials," he will find the same.—*Signs of the Times*, Oct. 1, 1881.

The article above referred to by the editor of the *Signs of the Times*, was handed us by brother Welsh, of Tallapoosa County, Ala., in small printed pamphlet form, under the exact caption stated above. We know not how said pamphlet originated, nor when it was printed, as the date is not given. We have the pamphlet still in our possession, though very much soiled and mutilated, for which reason brother Welsh desired us to publish it in THE PATHWAY. We were not aware that the article alluded to ever appeared in the *Signs of the Times*. We hope brother Beebe will do us the kindness to publish our explanation.—*Primitive Pathway*.

THANKS.—We are under obligations to our highly esteemed brother Walter Reed, of Wayne, N. Y., for a package of delicious grapes from his vineyard, for which he will please accept our most sincere thanks.

ANSWERS TO CORRESPONDENTS.

"WHAT is the difference between 'the children of disobedience,' and 'disobedient children?'"

In the inspired record the term, "children of disobedience," is applied to those who are spoken of as subjects of the wrath of God.—Ephesians ii. 2, and v. 6; Colossians iii. 6. In this application it is equivalent to the expression, "children of wrath," (Eph. ii. 3,) and signifies those who stand condemned in their natural relation to their disobedient father, the first Adam, as dead in sin. In each of the passages cited, which are all the cases in which the expression is used by inspiration, the meaning is clearly to be understood of condemned sinners, who have neither desire for the justifying grace of God, nor love for righteousness, being by nature the children of wrath. While the term, "disobedient children," would be applicable to these as the children of a disobedient parent, this latter expression would also apply properly to those children of the new covenant who forsake his law, walk not in his judgments, break his statutes, and keep not his commandments. Certainly such as these cannot be called "obedient children," yet in that covenant there is provision for the chastening of such.—Psa. lxxxix. 30-35. While "the children of disobedience" are all "disobedient children," as under the condemnation of divine justice, and of the law given to the natural Adam, even the disobedient subjects of grace are not in the inspired word called "children of disobedience." Though in themselves blind, and black as the tents of Kedar, and continually called to mourn their vileness and sinfulness, yet are they light in the Lord, justified freely by his grace, and accepted in his perfect righteousness. Hence their glorying is in him alone, since they have no ground for glorying in themselves, nor yet for despising others. Walking after the Spirit, there is no condemnation to them; but if they yield their members to serve sin, they will surely feel the chastening of the Lord, which is sorer than the temporal death inflicted by the law of Moses.

"PLEASE give your views on Mark x. 9. Are there any at the present day whom God has joined together in holy matrimony?"

In this text our Lord was replying to the question of the Pharisees, who tempted him, with the evident purpose of eliciting from him some decision contrary to the law of Moses. He presents the true law on the subject as of older origin than the law of Moses, even dating from the beginning of the creation. Notice, it is not simply from the time of Adam in Eden; but what is "the beginning of the creation?" In Revelation iii. 19 this title is applied to our Lord. So, in Ephesians v. 28-32, Paul speaks concerning Christ and the church. This is the perfect model of the marriage relation, in which Adam, in the garden and in the fall, is the only figure. The relation ordained of God in the creation, and sanctioned in his providence and in the law of his kingdom, is *holy*, that is, "Sacred,

acceptable to God, pure, irreproachable, guiltless." Having divine authority, the relationship is, in that sense, holy; though in the higher application of the title to the eternal God, of course, no earthly tie could be holy. The union of those who are not merely in legal form, but in heart and spirit, joined in matrimony, we think may, in the sense indicated, be called holy, and in the same sense it may be said that God has joined them together. But without such union of heart and devotion to each other in that relation, solemnizing a business bargain with the form of marriage, is hardly more than legalizing adultery. Probably to this iniquity may be attributed much of the unhappiness resulting from so-called marriages, where the essential element of exclusive mutual regard is not found. The command in the text cited in the above inquiry may be violated as much by forbidding the legal sanction to such union, as by a legal divorce after the rites of matrimony have been solemnized.—See Heb. xiii. 4; Prov. xviii. 22; xix. 14. The marriage rites only declare publicly the union already consummated by the ordinance of God, without which the vows assumed only call God to witness their own falsehood.

"Was the Godhead buried with the crucified body of Christ?"

No. See Matt. xxvii. 46; Mark xv. 34.

CHURCH CONSTITUTED.

WHEREAS there was, at a previous meeting, some talk of an organization of an Old School Baptist Church at this place, we, the undersigned, do now agree to go into that organization. We therefore appoint brother J. P. Peters Moderator *pro tem.*, and brother J. R. Miller Clerk *pro tem.*

L. N. HOLLOWAY. WM. COURT.
SARAH J. CAMPBELL. SUSAN PLACE.
ELIZABETH KEPHART.

1. On motion and second, resolved that we authorize the Clerk to send letters to each church of the Greenville and Mad River Associations, to send helps to organize us into an Old School, Predestinarian Baptist Church, on Saturday before the fifth Sunday in July next.

J. P. PETERS, Mod. *pro tem.*

J. R. MILLER, Clerk *pro tem.*

SPENCERVILLE, Allen Co., O., July 30, 1881.

1. The churches of the Greenville Association responded as follows:

Stillwater—Elder George Cottrell.

Providence—Elder J. P. Peters and brother Ira Adamson.

2. The churches of the Mad River Association responded as follows:

Jennings' Creek—Brethren Joseph R. Miller, John R. Miller and Michael Weaver.

Sugar Creek—Elder J. G. Ford and brother Jacob Rimer.

Fairfield—Elder Jacob Gander.

3. The council organized by choosing Elder J. P. Peters Moderator, and Elder J. G. Ford Clerk.

4. Invited brother Jesse Line, of Harmony, Elder G. M. Peters, of Darbyville, Elder A. B. Brees, of

Fairfield, and brother Levi Line, of Miami, to a seat in the council.

5. Called for the reading of the Articles of Faith of the brethren and sisters about to be organized into a church.

6. Moved and seconded that the Articles of Faith just read be received by this council. Carried.

7. Moved and seconded that we, the council, having duly examined the Articles of Faith, Covenant and Rules of Decorum presented by the aforesaid constituent members, find and pronounce them sound and orderly, and now fully recognize them as an Old School, Predestinarian Baptist Church, to be known as the Refuge Church, situated in Spencer-ville, Allen Co., Ohio. Carried by a unanimous vote.

J. P. PETERS, Mod.

J. G. FORD, Clerk.

Since the organization, five members have been added by relations and letters, making ten members in all. Brother William Court serves as clerk, and I try to serve them as pastor.

Brother Hassell please notice.

A. B. BREES.

PURSUANT to a request from a number of brethren and sisters living in the vicinity of Guilford, Nodaway County, Mo., a meeting was held at Guilford, on the fifth Saturday in October, 1881, at which proceedings were had as follows:

Praise and prayer by Elder P. J. Burruss.

A discourse by Elder R. M. Thomas from Psalm cxxxii. 8, 9.

Messengers from sister churches appeared as follows:

Unity—Elder P. J. Burruss.

Three Forks of Nodaway—Deacon S. F. Guthrie and brother M. J. Moffitt.

Nodaway—Brother F. Wyatt.

Hope Primitive—Elder R. M. Thomas.

Elder P. J. Burruss was chosen Moderator, and Elder R. M. Thomas Clerk.

The brethren and sisters in the constitution, to wit: Brother R. L. Cook and sister Mary Cook; brother W. J. Simmons and sister Sarah Simmons, and brother John P. Keller and sister Telitha C. Keller, being called upon, took their seats, and expressed themselves as fully satisfied, and in fellowship with the members of the council and with one another.

Articles of Faith and Rules of Decorum were presented, which were pronounced sound and acceptable.

The letters of dismissal of the brethren and sisters were found to be sound and of good standing.

The council being fully satisfied, declared them a church in order and gave them the right hand of fellowship, and a solemn charge was given by the Moderator.

The council then dissolved.

P. J. BURRUSS, Mod.

R. M. THOMAS, Clerk.

The church then transacted business as follows:

Requested Elder P. J. Burruss to act as Moderator, *pro tem.*, and Elder R. M. Thomas as Clerk, *pro tem.*

Invited visiting brethren and sisters to seats with us in council.

Chose Elder R. M. Simmons our pastor and permanent Moderator.

Chose brother B. L. Cook standing Clerk.

Agreed to adopt the name of Platte River Church as our local title.

Appointed our next meeting to be on the second Saturday in November, 1881, at 2 o'clock p. m.

Gave opportunity for the reception of members.

Requested the brother Clerk to prepare and send the proceedings of the council, and also of the church, to be published in the SIGNS OF THE TIMES.

Dispensed with further business, and adjourned till our next meeting.

P. J. BURRUSS, Mod.

R. M. THOMAS, Clerk.

P. S.—The church received two additions by letter the next day.

R. M. T.

Organization of Pilgrims' Rest Association, of Kansas.

The churches of Big Blue and Gilead, of the state of Kansas, and Pleasant Garden, of the state of Missouri, all Old School or Primitive Baptists, having each by her action expressed her desire to join with the others in the organization of an association, and appointed messengers for that purpose, the messengers met with the Pleasant Garden Church, Jackson County, Missouri, on the second Saturday in August, 1881, and proceeded to organize as follows:

Elder R. M. Thomas, of the Hope Primitive Baptist Church, of Missouri, being present, was requested to act as Moderator.

The messengers from the churches were taken down as follows:

From Big Blue—Elder R. Flournoy.

From Gilead—Elder E. Ramey and S. P. Ramey.

From Pleasant Garden—Brethren C. P. McVey, John Hunter, Q. Kemper, C. Thomas.

Brother C. Thomas was appointed Clerk.

1. Articles of Faith, Covenant and Rules of Decorum were called for, read and adopted.

2. Agreed to be known by the name of "Pilgrims' Rest Association."

3. Agreed to propose to enter into correspondence with the First Kansas Association, and the Western Corresponding Association of Missouri.

4. Appointed brother C. Thomas to prepare a Corresponding Letter.

Adjourned till Sunday morning, 9 o'clock.

Dismissed by brother S. P. Ramey.

SUNDAY MORNING, 9 o'clock.

Met according to appointment.

After prayer by brother S. P. Ramey, proceeded to business as follows:

Moved that brother S. P. Ramey act as Clerk, as brother C. Thomas is sick, and not able to write.

Moved that Elder R. Flournoy write the Corresponding Letter, brother C. Thomas being sick.

Appointed messengers to sister associations of our faith and order as follows:

To the Western Corresponding of Missouri and the First Kansas Association of Kansas—Elders R. Flournoy, E. Ramey, brethren C. P. McVey, S. P. Ramey, A. Dickens, G. M. Laws, and by request, Elder R. M. Thomas.

Moved and seconded that we hold our next association with Gilead Church, in Miami Co., Kansas, to commence on Friday before the second Saturday in October, 1881.

Appointed Elders R. M. Thomas and E. Ramey to fill the stand to-day.

Moved and seconded that a copy of our proceedings be forwarded to the SIGNS OF THE TIMES for publication, and that Elder R. Flournoy attend to the same.

R. M. THOMAS, Mod.

S. P. RAMEY, Clerk.

INFORMATION WANTED.

DEAR BRETHREN BEEBE:—Please insert this notice in the SIGNS OF THE TIMES, and oblige.

If there are any of the Primitive Baptists wishing to emigrate to south-west Missouri, I would say to them that there are several good small farms in this locality that can be bought cheap. I would like for some of the ministering brethren to come out and settle near us. I live within reach of three churches of the Primitive Baptist order. I will correspond with any desiring to come out. Yours in hope,

G. W. RUSSELL.

CONWAY, Laclede Co., Mo., Oct. 28, 1881.

THE EVERLASTING TASK FOR ARMINIANS,

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

MARRIAGES.

By Elder Benton Jenkins, Oct. 19, 1881, at the residence of the bride's mother, near Howels, N. Y., Mr. George W. Reed and Miss Susie F. Corwin, daughter of Mrs. Deborah A. Corwin, all of Wallkill Township.

Nov. 3, by the same, at his residence, Mr. Fayette Darrow and Miss Eliza McFarland, all of Wallkill Township, Orange Co., N. Y.

By the same, Nov. 9, 1881, at the residence of the bride's parents, in Otisville, Mr. Charles F. Blizard, of Port Jervis, and Miss Hannah Northrup, daughter of Capt. J. D. Northrup, all of Orange County, N. Y.

ON the evening of the 6th Oct. 1881, by Robert Baber, at the residence of the bride's father, Mr. J. P. Martin of Lost Mountain, Ga., Mr. Isaac C. Moon (son of Eld. Isaac N. Moon) and Miss Mary E. Martin. The attendants were Charley C. Moon and Miss Sallie Martin: Robert G. Bullard and Miss Ida Williams, all of Cobb County, Georgia.

Oct. 12, 1881, at the residence of Mrs. Eliza Chance, near New London, by Eld. J. L. Staton, Mr. Charles W. Chandler to Miss Mary A. Caldwell, all of Chester Co., Pa.

THURSDAY, Nov. 3, 1881, by Eld. Wm. M. Smoot, at the residence of the bride, Mr. Isaac F. Woodyard, of Fairfax Co., to Miss Alvira E. Davis, of Prince Wm. Co., Va.

OBITUARY NOTICES.

Sarah Ann Oxley, wife of Thomas Oxley, and daughter of Nelson and Susan McGhee, was born in Franklin Co., Va., on the 15th of Oct., 1833, and was called home to her reward Feb., 11, 1881, aged 47 years, 3 months and 27 days. She was united in marriage to Thomas Oxley on the 19th of Feb., 1852, and came with her husband to the County of Boone, (now Lincoln) W. Va., in the spring of 1859; professed a hope in Jesus, and was baptized by Elder Wm. A. Melton, in the fellowship of the Ebenezer Church, of the Old School Baptist faith, and was afterwards united to the Providence Church, of the same faith, with whom she remained a devoted and worthy member until she was called home to her reward. For many years it was her lot to pass through many very trying conflicts, privations and tribulations, together with her physical infirmities; but to speak her own words, she testified that the good Lord sustained her and brought her off more than conqueror. She continued steadfast in the doctrine of God our Savior, having no confidence in the flesh, but putting her whole trust in the finished salvation of the Lord Jesus, from whom her help came. Our dear sister having for some time feeble health, and being situated a considerable distance from the church, very seldom had the privilege of hearing preaching. She devoted a great deal of her time in reading her bible, which was a source of great comfort to her, and she seemed to bear her privation with great resignation. It was always a source of great comfort to her for the brethren to visit her and talk of their joys and sorrows; and the whole of her conversation was concerning the things of the Kingdom. I have had many pleasant conversations with her, and her very precious husband, which I never shall forget, as long as gratitude remains in my breast or reason retains its throne. Sister Oxley was kind and affectionate to all, and especially to the household of faith. She was mild and pleasant, and good company, and was certainly one of the excellent of the earth. But she has gone to her long home, and her husband has lost a loving, faithful and precious companion, her children a precious, loving and instructive mother, the community a faithful friend, and the church a faithful member and mother in Israel. She was faithful in training up her children. Her elder son, though young, is a very popular physician, and highly respected by the community. Her children with whom we are acquainted are kind and affectionate, and we hope will profit by the good example of a kind and tender mother. She bore her afflictions with great patience, and waited patiently the Master's call. Earth had lost its charms to her. She leaves a kind husband, seven children (five boys and two girls), and three grand-children, with many relatives, together with a large acquaintance, also many dear kindred in Christ, to mourn their loss, but not as those that have no hope; for surely she died the death of the righteous, and now lives in Jesus, whom she loved.

Her funeral was attended by the writer, in connection with Elder William A. Melton, on the second Sunday in July, 1881. The congregation was large, and the best of feeling prevailed throughout the congregation.

Of earthly friends she was the best,
A mother kind and true;
But it was God that gave her us,
And him that took her, too.

Why should we wish her back again,
Who suffered so much here?
We know her presence, which we loved,
We now will have no more.

But may we humbly bow and pray
Submission to God's will,
And in our inmost spirit say,
The Lord is righteous still.

Our mother dear has left us all;
How desolate our home!
There's not a spot where'er we go,
But speaks, she's gone, she's gone.

Yours to serve in the tribulation and patience of the kingdom,

JEHU BYRNSIDE.

LINCOLN Co., W. Va.

DIED—At his home in this village, Sept. 25, 1881, **Mr. James W. Garrett**, aged 46 years, 3 months and 4 days. Our dear friend was blessed in having a kind, tender, sympathetic disposition, always entering into the sorrows of others. During the time he was engaged in the mercantile business with his brother, he was always lenient, and would not press the poor and needy. He was a noble gentleman, high-toned and generous in all his bearings, living a peaceable and quiet life. Some six months ago his health began to fail, from some disease of the heart. He was conscious that his departure was near, yet he spoke of death with the greatest composure, and in company with his dear wife, to whom he had been married only fifteen months and five days, he walked to the cemetery, selecting the spot for his burial. About two months ago he was stricken down, unable to walk any more; and while his sufferings were great, his patience and resignation kept him cheerful and uncomplaining. He had for many years a good hope in Christ, living in accordance with it. About eleven years ago he united with the Methodist church, and was one of its ornaments. Death found him calm and serene; he was prepared for the ordeal, leaving a good name and a host of warm friends in whose hearts his memory is forever embalmed. While we all feel the loss, yet how much greater is it to his two brothers and his sister. To his loving wife who so tenderly anticipated all his wants, and to his only child, by a former marriage, Hattie May, aged ten years, an intelligent and sprightly child, the loss is crushing. He was one of the best of husbands, a kind and tender father, often speaking appreciatively of the ministrations of love, as his dear wife by day and by night tenderly nursed him. For his wife and child he desired to live, but was ready to die. His funeral was largely attended by true friends and deep sympathizers, among whom he had long lived and who appreciated his worth. A comforting discourse was preached by his pastor, Elder D. F. C. Timmons. May the Lord in mercy comfort and sustain the dear brothers and sister, uphold and strengthen our sister, the disconsolate and heart-broken widow, shield, guide and protect the little orphan, for the Redeemer's sake. Our sister wishes the following inserted:

"Sleeping, sweetly sleeping
On his lowly bed,
While the stars their silent vigils keep
Over his head.
Sleep on, husband, sleep on;
Sweet shall be thy rest,
Where no pain or sorrow e'er shall cross
Thy peaceful breast.
Sleep on, husband, sleep on;
I shall often weep
While thy memory to me so dear,
I strive to keep.
Sleep on, husband, sleep on;
Thou art ever free;
And I shall soon be called to come
And rest with thee."

WM. S. MONTGOMERY
SOCIAL CIRCLE, Ga., Oct. 15, 1881.

ELDER BEEBE'S SONS:—Once more I am called upon to send you the obituary of a dear sister in the flesh, **Mrs. Ceynith Kinney**, daughter of Stephen Webb, who left the shores of time August 2, after an illness of many months, having had the consumption, from which she suffered much, but bore her sufferings with christian fortitude. She had a great desire to visit our parents, and she was permitted to do so, only returning home the week before she died. I was with her when she was called to go, and I must say it was a pleasant place to be, although it was death; for she was so willing to go. She had been very poorly for a few days and on Tuesday afternoon seemed to go down quite fast. As I stood by her bed, she said, "Helen, I must soon go." I asked her if she felt it would be all right, and she said, "O yes; I hope my sins have all been forgiven." Yes, I believe they have. She had a poor night, and in the morning she said, "I can't stand it much longer." She requested her children to be called. She talked to each one, and bade them good-bye; also her husband. She then talked of the presence of the Lord. O, she

said, he is right over me. It is he who has sustained me through my sickness. As we stood near her bed, she often said, "O Lord, come and take me." She told her physician, who called to see her in the morning, that she wanted him to tell her just what he thought. She said, "Don't be afraid to tell me, for I am not afraid to die, although it is hard to leave my family; but the Lord's will be done." She said a short time before she died, "I can't tell you all that has been on my mind this morning." She talked until the last. She requested that Elder Bundy be sent for to attend her funeral, although she was a member of the Reformed Church. She leaves a husband and four children, together with our aged parents, one brother and four sisters, to mourn our loss. I can but wonder why she was taken from her family, while I, who am older, should be left; but that is not for me to know; for God has a right to do with the works of his hands as he sees fit, and O that I may be still and know that he is God. And if I know my own heart, I have been made to say, his will, not mine, be done; and to feel that our loss is her gain, although we can but miss her. When I look upon her children, I feel to say, who can fill her place? Then the thought comes, he has promised to be a father to the orphan. O that he may keep us all in that strait and narrow way.

I feel that I must speak of the comfort that I received from Elder Bundy's sermon; it caused me to look beyond this vale of tears. I could but think, if we enjoy so much in hearing of that heavenly land, what must be her enjoyment who has entered within?

HELEN WEBB.

GALLUPVILLE, Schoharie Co., N. Y.

Our dear father, **Diggs W. Thomas**, a member of the Old School Baptists, was well known in a large portion of Tennessee, Kentucky and Missouri. Although not a preacher, he traveled a great deal, visiting many associations and other meetings. He was a good detective, for he had trials by the way. He was in one or two divisions where isms had crept into the church of our Lord; but being guided by the word of God, he was ever enabled to keep the faith once delivered to the saints. He was born in Isle of Wight Co., Virginia, in 1806; moved to Tennessee with his parents in 1807; being only one year old. They settled in Smith Co., and he grew up in that vicinity, and was married in 1829 to Judith Parish, the daughter of Obadiah and Judith Parish; in 1802 he professed a hope in Christ and joined the Old School Baptist Church called Hickman's Creek, Smith Co., Tenn., and in 1835 was ordained deacon and elected clerk of that church, and served in that capacity until with his family he moved to Missouri, in 1855; and after hunting for an Old Baptist Church for some time, he gave up all hope of finding one; but finding a few scattered members, they gathered together, and in 1856 were organized into a church called Freedom and chose brother James Tigue pastor. For some cause unknown to the writer, in 1858 that church removed and joined Walnut Branch Church, Pettis Co., Mo., and he served that church as deacon and clerk until May, 1875, when his labors ended on earth, to join the church triumphant. He was a kind father and husband. He leaves a wife, almost as old in the school of Christ as he was, and eleven children, to mourn their loss, but not as those that have no hope.

Affectionately yours,

M. F. THOMAS.

RED OAK, Lawrence Co., Mo.

DEAR BRETHREN BEEBE:—Our dear mother **Mary Dance**, wife of the late Joseph G. Dance, died on the morning of August 24, 1881, in the 79th year of her age, being sick only five days; but in that time suffered intensely. She retained her mind and talked until about five minutes before she died, but not a murmur escaped her lips. She said she had thought for some time her end on earth was near at hand, and she had no fears, but was perfectly satisfied, knowing it was the Lord's will.

Mother was baptized by Elder Thomas Barton, January 14, 1827, and has from that time to her death (which is fifty-four years)

been a firm and consistent member of the church of Christ, and never in a single instance has she been known to waver in the everlasting truth that salvation is of the Lord; but often has she said, "Am I his, or am I not?" And yet at times she would say, "Surely I have passed from death unto life, because I love the brethren." Her walk and conversation was sufficient evidence to those who have known and been with her that she had been born again and made accepted in the Beloved; and many can testify to her many works of love; her heart and house were always open to receive and welcome her friends, especially those of the household of faith; and never, to my knowledge, has she missed an appointment of the church because it was too far, or too hot, cold or stormy, if it was fit for a horse to travel. And may we be enabled to follow her example, and heed her counsel, and be made submissive to the will of God, and rejoice in hope of the resurrection of the dead. "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."

Yours in the same hope,

MILTON DANCE.

LONG GREEN, Baltimore Co., Md.

I am requested by the relatives of our deceased brother, to send for publication in the SIGNS OF THE TIMES the following obituary of **Elder Paul P. Chamberlain**, who fell asleep in Jesus on the night of Tuesday, the 27th of Sept., 1881, at half past eleven o'clock, aged 76 years, lacking 1 month and 25 days. His disease was cancer in the under lip, or some disease of a similar nature, which eat away his under lip down to his gums, and which swelled, and drew up his mouth so that he could speak only in a whisper for some while before his death, and finally became so that he could not be understood at all, though he tried very hard just before his death to relate something; but being so weak, he could not be understood. He retained his consciousness to the last. He had been afflicted nearly three years, and suffering very much during a good portion of that time, yet without complaining. He bore his affliction with christian resignation, and indeed remarked at one time that he felt very thankful to his heavenly Father that he did not suffer near so much as he had feared he should have done. He was anxious to depart and be with Jesus, but felt resigned to the will of God. Before his death he desired that Elder James A. Bullack should preach his funeral address, and to sing the hymn at his grave, "How firm a foundation, ye saints of the Lord," &c., which was sung by a large congregation of sorrowing relatives and friends at his burial; and Elder Bullack, on Sunday, the 9th of October, at the Pleasant Grove Church meeting, preached a very able discourse in memory of our departed brother, from 2 Tim. iv. 6-8. He had been an able defender of the truth, and delighted to serve and honor his heavenly Master. He had been preaching the doctrine of God our Savior for over thirty-three years, and comforting and encouraging the saints, after his ordination to the gospel ministry. His voice is now stilled in death, but he has gone to sing and praise his heavenly Father, where sorrow and affliction cannot come. For the benefit of those who desire to know more of his history, I would refer them to the SIGNS OF THE TIMES, volume 45, pages 194 and 195, for a full account of his life up to the year 1877. About the fall of 1878, he removed with his children (brother T. G. Flanary, sister Emily J. Flanary, and James Chamberlain and wife) to Washington Territory, Klickitat Co., and united with the Pleasant Grove Church, where he spent his last days, surrounded by his loving children and grand-children, whose loving attention made his dying bed as easy as it was possible to be made. His every want was attended to and not a groan or a noise but called forth their attention. He had spent a long and useful life, was an honored citizen, a good neighbor, a loving father, and an able minister of the gospel of Christ; beloved by the members of the Baptist Church, whom he had served so long and faithfully. He will long be remembered by

them, and his name go down to posterity, that he "fought a good fight," &c., and is gone

Where he shall bathe his weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across his peaceful breast.
Your brother, I hope,

JOHN T. CROOKS.

MILLER'S, Linn Co., Oregon, Oct. 17, 1881.

DIED—At his late residence near Dumfries, in this county, Aug. 4, 1881, **Deacon Wm. L. Brawner**, of the Bethlehem Church, in this county. Brother Brawner was baptized in the fellowship of the Bethlehem Church by the late Eld. R. C. Leachman, the first Sunday in November, 1842. He was born in Charles Co., Md., but moved to this county at the age of four years. The deceased had been confined to his room for a long time previous to his death, during which time he suffered greatly. I visited him during his sickness and found him calmly waiting the approach of death, desiring to be clothed upon with "an house not made with hands, eternal in the heavens." Brother Brawner was a firm believer in the "doctrine of God our Savior," and loved the brethren, and the things of the kingdom. He leaves a widow and four children to mourn their loss. They have our sympathy in their bereavement. May the Lord sustain them and bless it to their good in that way becoming in his sight. He alone can comfort us in the depth of sorrow, and cause us to find rest.

ALSO,

DIED—At the residence of her son-in-law, brother James F. Grimes, in this village, the 5th inst., sister **Elizabeth A. Selecman**, relict of Deacon George Selecman, of the Occoquan Church. The deceased was born in Fairfax Co., Va., Feb. 7, 1805, married to brother Selecman, Dec. 29, 1836, and baptized in the fellowship of the church in Alexandria, Va., by Eld. Wm. J. Purington, Aug 5, 1864. After moving to this village her membership was with the Occoquan Church. The deceased had been paralyzed for several years, and bore the affliction with patience. A large part of her time during this affliction was spent in reading the bible, and she was attentive to our meetings whenever she had the opportunity to be with us. The funeral was attended to the 6th inst., and the text used upon the occasion is recorded in Hebrews ii. last five verses. The deceased leaves two children to mourn their loss in her death. It is comforting to them to realize the assurance that she has entered into unending rest. May the Lord sanctify her death to the good of Zion, and of the bereaved family.

WM. M. SMOOT.

OCOQUAN Va., Oct. 27, 1881.

DIED—Aug. 26, 1881, in the 49th year of his age, **John R. Simmons**, son of Charles and Lavicy Simmons. He was born in Kentucky Nov. 20, 1832, but came to Illinois many years ago, and died in the village of Greenbush, Warren County. The deceased belonged to a numerous and highly respected family of early settlers of this part of the state, and had lost two wives and some of his children, leaving four children and an aged mother, "aunt Lavicy," our sister in Christ, and many relatives to feel the loss of a good and worthy relative.

Mr. Simmons was for many years a professor of religion, but not of our order, though a friend to us, and not satisfied with his religious connection. On the 3d Sunday in October a meeting was held in Greenbush, at the request of his aged mother, and I tried to speak to the comfort of herself and others, from 1 Cor. xv. 25, 26.

ALSO,

DIED—Near Plymouth, Ill., July 29, 1881, **John C. Frazee**, son of the late Elder Moses Frazee, and brother to the late Elder Thos. N. Frazee. His disease was pulmonary consumption, from which he suffered many months, but before he was called to grapple with the king of terrors he was enabled to believe on the Lord Jesus, whose name was precious to him in death. Mr. Frazee was in the 36th year of his age, and had lost his companion some years before, so that he left no family of his own, but his aged mother

sister Susan Frazee, and one brother, as well as many friends are left to remember a good and worthy relative and friend. At his own request Elder Jacob Castlebury and I spoke on the occasion at Providence Church the 4th Sunday in October. May the Lord sustain his aged and infirm mother.

ALSO,

DEPARTED this life June 9, 1881, in the village of Adrian, Hancock Co., Ill., in the 22d year of his age, **Mr. Isaiah M. Hains**, son of brother Elijah and Mrs. Mary Hains. The deceased was brought to the grave thus early by hemorrhage of the lungs and consumption, from which he lingered many months. This young man was much respected as a youth of noble principles and moral deportment, and before he passed away let his friends know that all was well, and he was resigned to die. His father, my true friend and brother, waited till the 5th Sunday in October for me to find a day for the occasion, and on that day I met a large audience in a Methodist meeting house in Adrian, and spoke from 2 Kings vi. 18. The youth left his affectionate parents, five brothers and five sisters, and many young friends to miss their young companion. May the Lord resign us all to his holy will.

Your brother,

I. N. VANMETER.

MACOMB, Ill., Nov. 1, 1881.

DIED—In Willow Grove, Kent Co., Del., Sept. 6, 1881, **Mrs. Catharine Gooden**, in the 64th year of her age. Sister Gooden was baptized in the fellowship of the church at Cow Marsh, April 15, 1860, by the writer of this notice, and continued steadfast, faithful and devoted to the end. Her husband, brother William Gooden, was received a few months after his companion; and during the more than twenty years that have passed since, a very prominent and important position in the church has been well filled. For some two years or more sister Gooden has been afflicted, suffering from a complication of diseases, among them rheumatism and dropsy, by which she was prevented from attending the church meetings. The family, the church and the community have suffered a serious loss. The grace that shone conspicuously in sister Gooden, and that constituted her a bright ornament to the church, still lives. It is the dependence and hope of the church for the time to come, and it is sufficient to sustain and comfort the bereaved. Brother Gooden will have the sincere sympathy of the brethren and friends generally, many of whom know him personally, and have enjoyed the kindness and hospitality of his home and family.

Six sons and one daughter are left to mourn the irreparable loss of a devoted and loving mother. He that wounds can heal, and he that hath smitten is able to bind up. I feel to fully share in this affliction.

E. RITTENHOUSE.

STATE ROAD, Del., Nov. 2, 1881.

DIED—October 14, 1881, at the residence of his grandmother, sister Prudence S. Horton, in Middletown, N. Y., **James Madison Vail**, infant son of Mr. Benjamin and sister Sophronia A. Vail, aged 6 months and 14 days. Dear sister, grieve not for your bitter loss. Though your crushed heart must bleed to yield your boy; Your Lord, who gives in love your every cross, Can make even this deep grief yield heavenly joy.

DIED—At the residence of her son-in-law, Mr. Smith Horton, of Jersey City, N. J., Nov. 9, 1881, sister **Clementina Tuthill**, widow of the late John Herod Tuthill, of Mount Hope, Orange Co., N. Y., in the 78th year her age. She has been a highly esteemed member of the Old School Baptist Church about sixty years. Ten children, one brother and two sisters, with a very large circle of relatives and friends, mourn her departure. Her remains were brought to Howell's Depot on Saturday, the 12th, and a discourse was delivered on the occasion by Eld. Benton Jenkins, from Psalm xxi. 12-15. Interment in the cemetery at Howells.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49.

MIDDLETOWN, N. Y., DECEMBER 1, 1881.

NO. 23.

CORRESPONDENCE.

"AND when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled."—Matt. xiv. 15-20.

I have felt for some time like offering a few thoughts concerning this beautiful picture of salvation, written by the Savior's own hand upon the records of time, and for the comfort of his children. We are informed that, if the many things which Jesus did, were written, "I suppose," says John, "that even the world itself could not contain the books." "But these," says the same apostle, "are written that ye might believe that Jesus is the Christ, the Son of God." And the things that he did, the miracles that he performed, engraven upon the inspired pages of Scripture, present him to us as the Son of the living God, the Savior of sinners in all the fullness of his power. In these holy pictures of inspiration we see the helplessness and depravity of the sinner, and the omnipotence and righteousness of the Savior, while the distinguishing points of the blessed doctrine shine in all of their glorious beauty. It is in the light of this fact that I desire to write of the miracle recorded in the text. The opening verse informs us that it was in the closing hours of the legal day, or period of time, that Jesus stood forth to make atonement for the sins of his people, to break the bread of eternal life for them. The indelible marks foretelling the close of that dispensation were seen everywhere in the legal heavens, they were the evening shadows that spoke of the taking away of the *first* that he might establish the *second*. And as this glorious Sun of righteousness arises, the darkened shadows must flee away. Christ is the end of the law for righteousness to the believer, and in him all of its demands are met and forever canceled. But we will consider the place where this wonderful miracle was performed. The text informs us that it was upon the grass of the desert. This, I think, presents the church in the desert of this world, an oasis upon its barren waste, a garden enclosed by grace divine. "Lo," says the psalmist, speaking of the ark of God, "we heard of

it at Ephratah; we found it in the fields of the wood." In the dense wilderness of this world of sin and sorrow, the church of the living God stands forth as the "fields of the wood." Truly, it is the green grass of the desert. Here the wayfaring man finds rest. The polluted desert of mortal life affords no nourishment to his spiritual desires, the works of the flesh hedge in his way as a dense wilderness, wherein grow all manner of noxious plants. Upon the broad desert, and through the wild wilderness, he seeks for rest in vain, but in this holy gospel garden the bitter contention and strife of earth's unceasing tumults, the persecuting spirit, the slanderous tongue, the vile workings of an ungodly race should find no place to grow. "See," says Isaac, "the smell of my son is as the smell of a field which the Lord hath blessed." Because of this blessing the glorious incense of acceptable praise must ever ascend from the gospel field. "All of the chief spices" grow here. The north wind awakes and meets with the south, and blows upon "this fountain of gardens," this "well of living waters, and streams from Lebanon," while the spices flow out, and the Beloved eats his pleasant fruits. Here are the green pastures of grace, the high places of Canaan, where the flock of the Lord rests. But let us notice in the next place the breaking of this bread. This, I think, represents the glorious gospel of Jesus. As in the text, he alone can break it. "Bring them hither to me," was the command regarding the loaves and fishes, "and looking up to heaven, he blessed, and broke." They must be brought to, blessed and broken by him alone. He is the source from whence all of the blessings of gospel grace flow. "And he shewed me," says John, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The river bearing the holy blessings of salvation, "proceeds out of," or flows from the eternal throne. It is said that the Savior gave the broken loaves to the disciples, and the disciples to the multitude. This does not represent an offered salvation. "I give unto them eternal life," says the same blessed authority, "and they shall never perish." "I will give unto him that is athirst of the fountain of the water of life freely." The disciples had previously said, "Send the multitude away, that they may go into the villages, and buy themselves victuals." But the Savior gave to them freely. But before this feast was spread, it is said that "he command-

ed the multitude to sit down on the grass." They were arranged in uniform order. The figure does not represent them pushing and crowding like a motley company of modern Scribes and Pharisees at a protracted (or distracted) meeting, nor does it present a company of this class rushing upon the Savior, demanding salvation whether or not; no, but "They sat down in ranks, by hundreds, and by fifties."—Mark vi. 40. The food was borne to them by another. They had neither toiled for, nor bought it. It came as the gift of God. So in regard to salvation. The streams thereof reach to where the sinner is. The ladder seen by Jacob reached from heaven to earth. It did not come part way, but extended down to where the tempted patriarch lay. So must all of the figures, representing salvation, present it before us. It is said of the blind man mentioned in the ninth chapter of John, that "As Jesus passed by, he saw a man which was blind from his birth." The Savior came to where he was. Notice now the position, they were sitting down. They were not engaged in a system of works, but were sitting, to represent a condition of rest. Says Solomon, "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." The legal struggle is over, and the individual ceases from his own works, to rest in the Lord. How glorious is this rest! For the moment his sins and sorrows are lost sight of, the cares and conflicts of earth disturb not his peace. The glorious presence of the King of kings fills his soul with holy joy, and his lips with sacred praise. A calmness from heaven fills his mind, and he walks with unutterable delight beside the still waters and in the green pastures of love. On the wings of faith he is carried back into the ancients of eternity, and soars upward into the everlasting heights, drinking deep of the boundless ocean of eternal love. He understands now how God can be just, and save a sinner poor and helpless like him. The lips that were before closed in despair, are now opened by the holy song of salvation springing spontaneously from a heart filled to overflowing with the praise of God. The awful weight of sin, with its dark clouds of impenetrable gloom and deep despair, is rolled away forever. "The light of the knowledge of the glory of God in the face of Jesus Christ," dawns upon his hitherto darkened mind. Jesus appears as

the chief among ten thousand, the altogether lovely One. And oh how beautiful is the sight to the soul delivered from the bondage of death! Jesus has come upon the wings of mercy, to deliver him from death, to free him from prison. Perhaps from infant days his lips have lisped the name of Jesus, but never before has he understood its meaning. The melody of heaven sounds through the name, the wonderful name of Jesus, the Savior, as it falls upon his heart with new-born power. Truly,

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

And in after days, when we have become faint and weary upon life's dreary desert, the same precious Savior has come to us again and again, to lead us to the "green grass of the desert." "He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." It is pleasant for me to linger here in the shadow of the precious moments spent in the dear Savior's presence, to look back upon life's pathway, to its conflicts and the triumphs of faith. But the heart is saddened at the thought of our perverse returns. Time and again, through life's long and weary travel, has he come to soothe our sorrows, soften our cares, and comfort the mourning heart. His goodness and mercy have never failed us, but have come to us in the darkest hour of need, penetrating the deepest gloom in the "valley of the shadow of death." And the unchangeableness of the God of love forbids us to think that we can ever wander beyond the limits of his love. The remembrance of the past confirms our hope of the future, and our daily experience exemplifies the truth that God is unchangeable, that whom he loveth, he loveth unto the end. That love embraced us in Christ before the world began. How strong is the foundation upon which the christian's experience rests!

But I will refer now to the concluding clause of the text, "And they did all eat, and were filled." There is that in the gospel of our God that fills the soul of the hungry, thirsty sinner. There must be a preparation of heart before its power is felt and known, and "the preparations of the heart in man and the answer of the tongue is from the Lord." The gospel recognizes and supplies the needs of the hungry, helpless one. No system based upon the works of the flesh

can possibly do this. The legal system requires all, and furnishes nothing. There is nothing, absolutely nothing, in all of that system for the helpless sinner; no strength for the perishing, no life for the dead. The sinner must be brought to know that he is lost in Adam, before he can know anything about salvation. What need of salvation has the man who is in no peril, no danger? What need of a physician does the man feel when in health? How inconsistent the theory of the "wise and prudent," the poor, blind guides of our day, regarding what they term infant salvation! As though there was one kind of salvation for an infant, and another for an adult. They assert in one breath, that the infant is an innocent creature, and in the next that he is a saved sinner, and then tell us that he is saved, because he is innocent. What a monstrous absurdity! Truly, "The legs of the lame are not equal." Look a moment at their way of preaching it: "A sinless being saved from sin, because he is not a sinner." Then they talk about the ignorance of the Primitive Baptists. They speak of the "line of accountability" in regard to children. An attempt to draw such a line, reminds me very much of the attempt sometimes made to draw a line between the things that God has predestinated, and the things that he permits, as though he permits things that he does not predestinate. But I was speaking of the fitness of the gospel for its recipient. As stated, it recognizes need on the part of the sinner. It is for the helpless and the guilty, and for none others. The sinner is brought to know his need of it. Nothing can supply its place. He seeks rest, but finds none, save in the gospel. And when that gospel comes to him with power, there is a fullness in it, he eats and is filled. Not a gospel subject is left out in all the world, or in any age. The gospel finds them all.

"Such news shall ne'er
Be told in Zion's street,
That some poor soul fell in despair,
And died at Jesus' feet."

Nor does the gospel beg its way to the sinner's heart. The piercing rays of that light penetrate the dark dungeon of death, revealing to him the awful things that dwell there. On the wings of faith he flies for refuge to the cross. It is folly to talk about the quickened sinner not finding the gospel, or the gospel the sinner. "The Spirit of the Lord God is upon me," says the Savior, "because the Lord hath anointed me to preach good tidings unto the meek." It is the Lord's Anointed who preaches this gospel in the sinner's heart, and it is in this gospel that he finds an entire sufficiency to supply all of his needs. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here are a people called, and qualified by grace divine, to inherit the kingdom prepared for them. I refer to this, to represent the fullness of that eternal purpose of grace in the salvation of the redeemed. In it there is no lack. Not a single re-

quirement but what is met, not a single heir left out. It fills the whole church with the song of praise. It fills the sinner's heart with the melody of heaven. And in the eternal fullness of heaven he is satisfied as he awakes in the likeness of the blessed Redeemer to dwell forever in his presence. With immortal powers he is now divinely qualified to dwell in the eternal city, to sing the eternal song, and is filled with all of the fullness of God. It is said that at the conclusion of this feast "They took up of the fragments that remained, twelve baskets full." The supply was inexhaustible. There seemed to be more at the close than in the beginning. I think that I have seen it thus, when called to speak, apparently in a barren frame of mind, and the wonderful power of the gospel has fallen for a moment upon me. The subject expands and reaches heavenward, while in innumerable ways we see the glory of God shining in the face of Jesus. There are times when the hand of the Lord is upon us, and carries us out "in the Spirit of the Lord." For a moment we glance at the boundless glory of the Lord. His awful presence is around us, and the glory of his gospel shines upon us.

"Proud reason, stretching all her wings,
Beneath us fluttering lies."

Faith alone dares approach such awful things. The eternal heavens seem for a moment to be unveiled to the sight, revealing treasures that are inexhaustible, and joys that are inexpressible. The soul is lost in wonder and praise. Here is a bank of faith, from whose redundant stores the saints of every clime and age are richly supplied. Here is "a place of broad rivers and streams" that make glad the city of God. It presents to us also an enduring substance. "The fashion of this world," says Paul, "passeth away." To the child of grace,

"Tis poor from shore to shore,
'Tis like a baseless vision."

But in the eternal truth of God there is a living reality, and in the revelation of its power the Christian is sustained from "strength to strength" in his mortal pilgrimage.

I have written perhaps in a somewhat rambling manner, but I hope that my letter, if it does nothing more, may call attention to the beauty of the text. Everywhere around we see the vile workings of the flesh, the reign of sin; the political, the social, and the religious world, are under its dominion. The world is a vast desert, in whose natural soil no righteous plants grow. But with joy we turn to the church, the planting of the Lord. The Lord, I hope, if it be his will, may keep it pure. To the weary child upon earth's polluted shore it must ever shine out as a garden spot. He turns from the sickening turmoil of time, and rests beneath its cooling shade, and beside its flowing streams. The Beloved comes into his garden, and the glorious light of his presence gilds the sacred scene. The lowly followers meet here to talk of Jesus, a band of

pilgrims over the polluted shores of earth.

"Forgotten be each worldly theme,
When Christians meet each other thus."

I hope that I have felt something of the power of this in the assemblies of the saints, when we have been gathered at the feet of Jesus, to talk of his word, and the heart has been melted in deep contrition under a sense of his love. This is a blessed place at the feet of Jesus, and of one another, learning of him who has said, "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."

W. M. SMOOT.

OCOQUAN, Prince Wm. Co., Va., Nov. 12, 1881.

GHEAT, Ky., Oct. 25, 1881.

BRETHREN BEEBE:—You will please pardon me for offering to you and the readers of the SIGNS, if this should be published, some thoughts that have occurred to me in reading the twenty-first chapter of the book of Revelation. That chapter commences, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." Here two heavens are mentioned. The first and the second, and two earths. Those that John beheld, are called the new heaven and the new earth. The matchless glory of that new heaven and new earth, no doubt, enrapt that faithful disciple with joy unspeakable and full of glory. But that revelation was made to him for the comfort, edification, and building up of God's people in all coming time. With what emotions of gratitude should the hearts of the saints pulsate in meditating upon the great, glorious and infinitely sublime truths here recorded! The angel said to him, "Write, for these words are true and faithful." Then surely it was written for our learning; if so, our chief desire, our highest aspiration should be to know something of these sublime truths. David said, "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding." It was revealed to John, "The first heaven and the first earth were passed away." The inquiry now arises, Where was that first heaven set up, and what circumstances attended its setting up, and when did it pass away? It is written, "In the third month when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought

forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." These quotations are from the nineteenth chapter of Exodus. The twentieth chapter begins, "And God spake all these words, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Then the ten commandments were given to the children of Israel. Here was the setting up of that first heaven, and all things pertaining to it were secured to the children of Israel, the descendants of Abraham, to whom and to his posterity was promised that land to which they were journeying. The law of offerings and sacrifices was also given to that people, they having been placed in possession of the land which the Lord had promised to their father Abraham. In that land they had their temple, and day after day, and year after year, made the offerings required by that law. But by reason of infirmity and death, they were not permitted to remain. Thus the priestly office passed from father to son, throughout that long dark dispensation. All these things pertained to that old heaven and old earth. The apostle forcibly refers to it in this language, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." And after describing the sanctuary, he says, "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." All these offerings, all the sacrifices, attended with the shedding of blood, could not make him (the priest), that did the service perfect. If the priest who made the offering could not be made perfect, surely the people for whom they were made, were not made perfect; hence the necessity of the new heaven and the new earth. The apostle says, "If the first covenant had been faultless, then should no place have been sought for the second." Again, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The children of Israel stood afar off, and gazed with feelings of terror and awe upon that cloud-capped mount, which shook

and quaked from its summit to its very granite base, by reason of the presence of the great I Am. This presents the contrast between their condition, then, and the glorious condition of the Hebrew saints, whom he was addressing. He says to them, "Ye are not come to the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest. So terrible was the sight, that Moses said, I exceedingly fear and quake. 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 that of Abel." Thus the apostle presents the new heaven and the new earth. O what a contrast! Under the former, the natural descendants of Abraham witnessed and beheld with profound astonishment God's hatred to sin, when he gave them that law which was holy, just and good, amidst those awful scenes. But all along through that old dispensation we witness the shedding of blood, which causes the apostle to say, "Without the shedding of blood there is no remission." But the great High Priest came in the end of the old heaven, and in that body which was prepared him made one offering—shed his own precious blood, which was prefigured and typified by all the blood that was shed at the Jewish temple. Those shadows, now having reached the substance, ceased to exist. The apostle says, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Yes, by the sacrifice of himself. Turn, dear saint, and read the twenty-seventh chapter of Matthew again; and there behold that sacrifice and the scenes, the awful scenes there described. The sacred historian says, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints, which slept, arose." Again, "Now, from the sixth hour there was darkness over all the land unto the ninth hour."

That all occurred in the end of that old heaven. O what a scene! Neither the sacred or profane historian has ever recorded anything compared to it. Jesus, the immaculate Son of God, in whom a wicked Pilate could find no fault, languishing, dying, amid darkness and appalling scenes of confusion that shook the earth, opened the graves of the dead, and rent the vail of the temple. Why all this? He answers, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." Then, dear saints, he suffered for you. He gave his life a ransom for you. He re-

deemeth you from all iniquity. The law declares, The soul that sinneth, it shall die. The apostle says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." That gift was through him, not through or by that law that was given to Israel from the summit of that cloud-capped mount. In that old heaven the natural descendants of Abraham had the land of Canaan given to them, but the enjoyment of that gift depended on their keeping that law. In that law there was no promise of eternal life. In that old heaven the promises were temporal. The prophet says, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." It is written, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" The Lord by the mouth of the prophet says, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Hence it is written, "My counsel shall stand, and I will do all my pleasure." Daniel says, "In the days of those kings the God of heaven shall set up a kingdom." The God of heaven declared by the mouth of his prophet the setting up of that kingdom, which is the new heaven, and the time in which it should be set up. In the days of those kings, the Cæsars, it is written, "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." That was the same kingdom of which the prophet Daniel had spoken, and the same to which the Saviour referred, when he said, "My kingdom is not of this world." Matthew called it the kingdom of heaven. O what a contrast between that kingdom and the kingdoms of earth. In that kingdom a King shall reign in righteousness. John says, "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war." "He was clothed with a vesture dipped in blood; and his name is called, The Word of God." "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." The heaven that John saw opened, was that new heaven; and he saw in that heaven, and reigning over it, him who was King of kings and Lord of lords; for in righteousness he doth judge and make war. "And the armies which were in heaven followed him upon white horses, clothed in fine linen,

white and clean," which is the righteousness of the saints. They had washed their robes, and made them white in the blood of the Lamb. The armies that follow him, are the inhabitants of that new heaven, the new Jerusalem. John says, "I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." They are coming down from God out of heaven. They are born of God, born from above, and are coming down, and are taking their places in the new home; and they are prepared as a bride adorned for her husband. The bride lays aside all her clothes, and is adorned with the finest apparel. So, dear saint, you lay aside the filthy rags of self-righteousness, of which you have been so proud, and in which you gloried until you had eyes to see how worthless and polluted they were, and until you had ears to hear, and did hear from the hallowed lips of your adorable Redeemer, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then you desired to lay that righteousness aside, and with the prophet you said, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." The love of the great King towards the inhabitants of the new heaven, is described by the prophet, "As the bride-groom rejoiceth over the bride, so shall thy God rejoice over thee." "Behold, thy salvation cometh! Behold, his reward is with him, and his work before him! And they shall call them, the holy people, the redeemed of the Lord." When we attempt to draw a contrast between things of earth and heavenly things, between the kingdoms of this world and the kingdom of our Lord Jesus Christ, we are lost in astonishment at the vanity of our race. Those worldly kingdoms have passed away, only live on the pages of history. While they existed, tyranny and oppression were written upon their records, and marked the career of each succeeding prince. Their power waned, and their scepters and dominions passed to others. But the kingdom of the Lord Jesus Christ, the new heaven, shall never be destroyed; that kingdom shall never be left to other people. There must be a people to whom it belongs, who have a right to a place in that kingdom. It is a spiritual kingdom. It is a kingdom which is not of this world. The angel said to Joseph, "She (Mary) shall bring forth a son, and thou shalt call him JESUS; for he shall save his people from their sins." These are the people to whom that kingdom belongs. These people, whom he came to save, constitute the royal priesthood of whom an inspired apostle speaks, when he says, "Ye are a chosen generation, a royal

priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." O how marvelous that light! He shines in them, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. The glory of God is revealed to them only in the face of Jesus Christ, their exalted Lord and King; and they cry out, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest!" The language of the disciples was in strict accord with that used by the multitude of the heavenly hosts, who announced to the shepherds the advent of the great King, saying, "Glory to God in the highest! and on earth peace, good will towards men." Thus his advent was announced, and his reign in righteousness. "A King shall reign in righteousness." David says, "He hath made with me an everlasting covenant, ordered in all things and sure." David was a servant of the Most High, and his Lord made with him an everlasting covenant, ordered in all things and sure. This enabled him to cry out, "The Lord is my Shepherd, I shall not want;" for that covenant with him was ordered in all things and sure, like unto the covenant described by the apostle, when he says, "For this is the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they SHALL be to me a people." That covenant was ordered in all things. By whom was it so ordered? By the Almighty, who says, "I am God, and change not." Then it was sure. That people in whose hearts he said, I will write my law, was the same whom he came to save from their sins. And the same of whom the apostle speaks, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." The adorable Redeemer was laid in Joseph's new tomb. But although that tomb was sealed, and guarded by Roman soldiers, yet it could not hold him. The psalmist, in prophesying of the resurrection of the blessed Jesus, says, "For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption." And Peter, on the day of Pentecost, said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Those people whom he came to save, believe according to the working of his mighty power which he wrought

in Christ, when he raised him from the dead. It is that same power which quickens and makes spiritually alive each one of God's people. The apostle says, "You hath be quickened who were dead in trespasses and sins." They were quickened by that same mighty power, which raised Christ from the dead to live forever. He says, "I am he that liveth and was dead, and behold, I am alive forevermore, Amen." Now, dear saint, for your comfort the apostle says to you, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Your hope rests upon the resurrection of your adorable Redeemer. The resurrection is a spiritual blessing. "It is sown a natural body, it is raised a spiritual body." The apostle says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Being chosen in him, they were one with him, and his resurrection secured to them all spiritual blessings, secured the resurrection of the whole redeemed family. That family was one with him. He is the head, and you are the body and members in particular. The prophet Isaiah says, "Thy dead men shall live, together with my dead body shall they rise." And the prophet Hosea says, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." The Lord, speaking of that people by the prophet, says, "For he said, Surely, they are my people, children that will not lie; so he was their Savior. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity, he redeemed them; and he bare them, and carried them all the days of old." Then they are one with him, one in life, one in death, one in the resurrection, yea, one in glory. These are the people that have right to the tree of life. These are the people that live in the new heaven, the true church of the Lord Jesus Christ. They are brought manifestly in that church, his banqueting house, by the mighty power which he wrought in Christ when he raised him from the dead; and his banner over them is love, for he hath loved them with an everlasting love. Then, dear brethren, how careful we should be not to suffer the uncircumcised and the unclean to enter the sacred portals of the church of the Lord Jesus Christ. Let us remember this language of the prophet, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." Remember what the Spirit said to the angel of the church in Sardis, "I know thy works, that thou hast a name that thou livest, and art dead." This quotation does not refer to that

Jerusalem which is in bondage with her children, nor to that circumcision which is outward in the flesh, but to the new Jerusalem, which John saw coming down from God out of heaven, and to that circumcision of which the apostle speaks, when he says, "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." They are all taught of the Lord, and like Jonah, their cry is, "I will pay that that I have vowed, Salvation is of the Lord." But this question often comes home to me, Am I not one of the uncircumcised and unclean? Is it possible for one so corrupt, one so ignorant of spiritual things, one whose thoughts so often run after the vain, transitory and delusive things of earth, to belong to that spiritual family, and have a place in that new heaven? O brethren and sisters, pray for me, that I may be made spiritually-minded, and prepared by divine and sovereign grace to worship my God in spirit and in truth. But to me it is sometimes a source of comfort and consolation to be permitted to meditate upon the great, glorious and infinitely sublime truths revealed by the God of all grace to his people. O what a privilege! and with what emotions of unadulterated praise and thanksgiving should my heart go forth to him who has in his mercy bestowed that privilege upon me, unworthy and sin polluted as I am.

During the past week I have been confined most of my time to my house by declining health; but feeling some better to-day, my thoughts and meditations were turned to the glorious subject of the "new heaven." I have many misgivings and doubts as to the propriety of their being published. They seem to be so feeble and so destitute of interest, like myself, that certainly none will enjoy their perusal; hence if I should at any time hereafter send them, the brethren editors will dispose of them as they may deem best. Believe me humbly, and under the hand of affliction,

Affectionately yours,
H. COX.

FAUQUIER, White Sulphur Springs, Va.,
Oct. 30, 1881.

ELDER WILLIAM BEEBE—DEAR BROTHER IN HOPE OF SALVATION:—I thus address you, and trust you will not cast off in your heart one brought into the depths of humility through the consciousness of sin, not only of commission, but of omission, through the promptings of the adversary, and in weakness overcome. I have been brought into coldness and darkness, the dreadful effects of suspicion and fear for many months past, so that all that gives peace and comfort to the soul has seemed, as it were, thrown overboard. Never but once before, and then under crushing sorrow, the last few months of our civil strife, was I brought un-

der such a dense and threatening cloud, when, as now, my mind was thrown upon the past, to mourn its follies, and repent its errors. So dark was my mind then, that I doubted even the existence of God, as he had revealed himself to me, and regarded the great imaginary being overhead as one of vengeance, who was dealing harshly with me, when I could have done no better. Into such sorrow was I brought through fear, that my soul desired death rather than life. I was brought into all the terrors that Satan could inflict. But my time of deliverance came, when my tried soul was restored to peace and confidence in him who appeared for my relief as the God of love and salvation, filling me with joy of hope, and giving me to see all his dealings with me in the light of truth, as it was revealed according to his gracious will. Again, the heavy cloud has returned, representing the power of the same great enemy, in a last effort it seems, to crush me forever, and overthrow all the purposes of God concerning me. With intense sorrow of soul are my thoughts ever reverting to the past, or to what cannot be recalled, and in the ashes of humility am I made to lament my sin defiled, and abominably hateful nature. To bring back the past, so that I might pursue an upright course, and walk more in accordance with the revealed will of God, steadfastly resisting the adversary, has been my ardent wish, and with anguish of spirit in view of all my faults, I have craved to die. I ask the help of God that Satan shall never conquer me again; and may the God of love and salvation, whom I have known, stand by me to guard and guide me in the trying hour, and pray for me, blessed friend, that my faith fail not. Nearly a year ago it was made clearly manifest to me that I would be brought through a series of fiery trials, out of which I would be delivered, to the honor and praise of the Almighty, and when, several weeks ago, I offered a prayer for relief in a painful extremity, I was consoled, and caused to sing with a feeling of joy,

"Tis religion that can give
Sweetest pleasures while we live," &c.

Shortly after, these words came to me in an unexpected and soothing way, "Trust in the Lord and do good, and verily thou shalt be fed;" but Satan tempted me away from the path of obedience. I lost consolation, and a blessing that might have followed, and my tried soul was as sad and desolate in feeling, as the melancholy roar of the wind storms which swept through the deep mountain forests where I then was, was in sound. I was freed for a time, recently, by the words, "No weapon formed against thee shall prosper," and made suddenly to rejoice at the words spoken as a message to me, "God moves in a mysterious way." In a dream once, I was shown that I was not to take the quiet pathway which would lead me unobserved through life, but that leading along the crowded thoroughfare of a city,

representing the world, where I was exposed to the gaze of all, and to the dangers around me. The providence of God, I dreamed, turned me into this city where I would be subjected to mortification and great trials; but on entering, these words were spoken in a most impressive manner, "Trust in the Lord," and repeated three times, then taken up by another voice, saying, "Yes, trust him, trust him, trust in the Lord." And so the reality has been; and in no way can I express my views of the Lord and his dealings with me, as well as in the following lines:

"Deep in unfathomable mines
Of never-failing skill;
He treasures up his bright designs,
And works his sovereign will.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

Most unworthily in affliction,
V. F. G. WALDEN.

[We are gratified to learn that sister Walden has been restored to the fellowship of the church at Upper Broad Run, Va. May grace sustain her in the trials which may yet be in her pathway.—ED.]

ELDER G. BEEBE'S SONS—DEAR BROTHERN:—By permission of the writer of the inclosed experience, I have sent it to you for publication in the SIGNS, if you think it worthy of a place.

Your brother in hope,
G. W. RUSSELL.

NIANGUA STATION, Mo., Oct. 1, 1881.

MY DEAR BROTHERN IN CHRIST:—As you have requested me, I will write out some of the dealings of the Lord with me, while my poor soul was in a desert land. I was born in Missouri, Webster County, January 20th, 1862. My mother died March 16th, 1872. I was left with the care of the children, which was quite a task for a girl only eleven years old. My father took great pleasure in taking me to meetings of different orders, but I leaned towards the Methodists. I thought I was as good as anybody; but I was turned from everything good, and was ready to partake of that which was bad and sinful. I heard them say, Pray and believe, and you will be saved; and I thought it was so. I heard the Old School or Primitive Baptists time and again preach that man had no power to save himself; but the power and glory was all of God. But I thought, "Old selfish hard shells! I can get religion, and I will some time." But in the fall of 1880, now being in my 18th year, I attended the Primitive Baptist Association, held with New Bethel Church, Webster County, Mo., and for some cause unknown to me, after attending the meeting for two days, caring nothing for the preaching, being careless and unconcerned as usual, until on Monday, all at once something spoke in a small, still voice, Woe unto you! This left a burden on my mind. I thought I would leave the stand and go home; but for fear of being noticed, I sat still. When I started home, the first

thing I thought of was to try to pray, but I was afraid some one would see me. I went home and went to the darkest place I could find, and there I knelt and tried to pray. All I could say was, God, be merciful to me, a sinner! as I felt to be one of the most wretched on God's footstool. When I went to bed that night, instead of going to sleep, as I had always done, I lay moaning and weeping over my lost and ruined condition. It appeared like day never would come. I was unhappy at home or abroad. It was this way with me for two weeks. I went to the next church meeting, hoping to get better, but I got worse. Some of the brethren went home with me that night. I wished their prayers, but failed to ask them. I then went to the Missionary meeting. The preacher described my feelings, and I thought he referred to me, although I was not acquainted with him. I thought I would go to meeting no more. I continued in that condition until Tuesday. I was left alone. I went to the orchard to try to pray; it did no good; I got worse. I came back and went to the porch, and there knelt down, never expecting to rise again. For a short space of time I knew nothing, and the first I knew, all this burden and trouble was gone, and I was rejoicing and praising God. Where this came from, is unknown to me; God knows, I hope. I now wished to become a member of the Primitive Baptist Church, which I had hated above all other churches. I put it off, feeling my unworthiness. I said nothing about having a hope, it appeared so small; nor did I think that any one suspected me of having a hope, until I was at a gathering, when one of the sisters took a walk with me, and asked me to relate my experience to her, if I had one, which I did. I asked her if she was in my place, would she offer herself to the church? She said she would, and she would be glad to see me come in if I wished. So on their next regular meeting I went forward and was received, and baptized by Elder R. A. Wiseman.

Now, dear brethren, I must close, for I do not wish to weary you; but the half has not been told you. May God bless you all, and make us realize that he is the same yesterday, today and forever, that every event is known to him, and must take place according to his will.

Your unworthy sister,
MARY P. ALEXANDER.

WEST UNION, Fayette Co., Iowa, June, 1881.

VERY DEAR BROTHER AND SISTER GOTT:—I seat myself to try to answer your request. For you it is safe, and to me it is not grievous, although it looks like a task for one that has not been in the practice of writing for public inspection. Therefore I will be under the necessity of asking you to bear with me.

I was born an Arminian, as all are. I thought when I should see fit, I could get religion. I was a natural sportsman, and loved it, but thought I must have religion to die by. Time

passed away until I was about twenty-two years old. Several of my sporting companions professed religion, and joined the Methodists. They seemed to be very anxious for me to get religion, and I began to feel rather lonely. I got to thinking about its worth, and it came into my mind that if I should join the church without a change of heart, I would be a hypocrite. I then came to the conclusion that I would get religion, and then join the church; so I commenced by trying to pray, as I had been taught that it was a very easy thing to get, when we resolved to do it. They would shout, sing and pray; it seemed to me they could never see any sorrow. But my prayer seemed not to go higher than my head. I persevered for about a week or so, with no change; I would give way to my passions and curse before I could think. Then it came into my mind that if I ever got religion, it would have to be the work of the Lord. Now it seemed clear to me that this getting religion, or embracing it, was all hypocrisy, so I paid no more attention to it. If I am not mistaken, it was about one year after this, in a dream, in a vision of the night, my soul was carried to the paradise of God. I saw Jesus there. He told me my sins were all forgiven. It seemed we were in a large room, and the light outshined the brightness of the sun. When I awoke, it was about daybreak, and I was in ecstasy of joy, for I thought I had found the Pearl of great price. I was truly happy in the Lord. I thought I could tell everybody what I had seen and heard about heavenly things. I began thinking how I would tell it, when the thought came into my mind,

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

I then realized that whoever composed these words must have had feelings like mine. That confirmed me stronger than ever, for I had witnessed the same. In the morning I got up as usual, but I said nothing about it to anybody, notwithstanding I pondered it in my heart.

If I remember rightly, it was about twenty years after this that I was in company with a christian lady, and she was talking to me upon the subject of religion. I had settled down upon the Universalist belief, that all would be saved. I told her I believed there was a reality in religion, and told her what I had experienced in a dream. She seemed to rejoice, and said, "You will feel that again before you die." These words encouraged me. I had wondered in my mind thousands of times, to know whether I ever should realize those feelings again. During all this time it did not seem to make any change in me; I was fond of music. About this time I had opened up a large farm, and had just completed a new house. My violin sounded so nice in the new house, I thought I was getting to be quite a musician. I thought I was getting rich. Truly, there is a way that seemeth right un-

to man, but the ways thereof lead to death. The Lord says he will show Jacob his sins, and Israel their transgressions. I took my violin one evening to play, as I had been in the habit of doing, when a voice whispered in my ear, that I was doing wrong. I tried to banish this from my mind; but "Greater is he that is in you, than he that is in the world." My mind was troubled. I tried to play it off. My violin soon became no music to me; I did not know what ailed me. At this juncture I was in one of my neighbor's houses, settling with him, and I used profane language. O how ashamed I felt. I tried in my mind to excuse myself; that it was no more than other men did. It was the last time that I used profanity. It quit me, and sin became exceeding sinful. O what distress of mind I was in for three months. I strove for pleasure, but did not find it. There was a protracted meeting commenced about this time, by the United Brethren. I kept going to their meetings night after night. I thought they were the happiest people I ever saw. My poor heart felt as hard as a stone, and my cry was, Lord, have mercy on me. The United Brethren insisted on my going to them. I told them I was not fit to belong to the church. I was warned in a dream by my brother. I thought I was sick, and he told me to read the Scripture for myself, and take no man's word. The warning was effectual. I soon got into controversy with them, and my Universalism left me, and I have not had any use for it since.

One evening, while attending one of the social meetings, one of my neighbors was speaking. He said he would like to hear from me, as we had had several talks on the subject of religion. I was up before I knew what I was about, and was telling them how bad I was, and of my unfitness. All at once love shined in my heart, and I thought them the loveliest people I had ever seen. When I sat down I thought if I could take it all back, I would give anything. It was not long before I heard an Old School Predestinarian Baptist preach; he preached on christian experience, and it seemed that he told me all the words of this life. Faith began to grow. I plead unworthiness to be baptized, which I knew was enjoined on the people of God. About two months after that time, I was at this meeting again; they opened a door for the reception of members, and I told some of my feelings. They received me for baptism, and I was baptized. O what a load went from my poor heart. I was happy for about one week; thought my troubles were all over; but alas! there was a still voice told me I'd have to preach. I thought it was impossible. I did not get rid of that voice until I tried. I will say I was completely conquered and made willing.

H. BUTLER.

MILTON CENTER, O., Sept. 1, 1881.

BROTHER BEEBE:—Time like the storm hastens, leaving us but a dim

recollection of its presence. True, we can see and trace its effects, but can we ever gaze upon the thing itself? Never. Gone, forever gone! Great changes, however, are wrought through the agency of time. Through its workings we realize, by the changes thereby produced, that time things must have an end.

Have these things existed for naught? A grand originator and purposer of these things hath created them by and for himself. He who knew all things from the beginning, has need of these things. Incessant changes are taking place in the political affairs of this little world. Nations rise against nations. Tumultuous wars take place, in which the wrath of man is kindled against his fellow-being, causing him to spread terror and devastation far and near. We read accounts of these things, which make our blood curdle and run cold. Yet we see the hand of God in all this. He rules and overrules all things for good. Think you that any of these things can frustrate the plans of an all-wise and all-powerful God? May God ever keep me from believing such a flimsy doctrine. "Behold, he that keepeth Israel shall neither slumber nor sleep." In tracing the history of the world (which is the history of the church), we see that great political changes have bettered the condition of the church.

Let us see if we can prove these assertions.

After Jesus, the great mediator, had finished his work on earth, the church was left under the Jewish government, then subject to Rome, and while there the saints were persecuted in every synagogue. We find Saul of Tarsus actively engaged in this work. Shortly after, we find whole Jewry entirely overrun by the Roman army under Titus. By means of this the church was delivered from the hand of the Jews. But another siege of persecution awaits the objects of God's care. Rome herself has now become her (the church's) merciless tormentor. Some of the apostles, and many of the disciples, have come to their death at the hands of pagan Rome. But she is cast out, and another step awaits Israel. Catholicism becomes a great worldly institution. Yes, the world wondered after the beast. Shall all worship him? No, never, no! Those whose names are written in the Lamb's book of life, they shall not worship. They stand firm in the faith of their Lord Jesus. They entertain no fears of them that are able to destroy only the body. They suffer like persecutions as their brethren before them. Are their troubles ended? No, another persecution stands in readiness. The great reformation, so-called, next takes its place upon the stage. A professed enemy of the Catholics, she stands in readiness to show her power. Our Arminian friends tell us that there was a universal mixing up at this time; and that the Redeemer's kingdom was not fully set up until Catholicism was placed under Protestantism. But

SCHONHARIE, N. Y., July 3, 1881.

MUCH ESTEEMED ELDER BUNDY:

—I hardly dare say brother or sister when I address any of the dear children of God, fearing I have only a name among them on earth, and know nothing of a real christian experience; therefore I have felt for a long time that I would write to you some of my feelings, hoping and believing that you will be kind enough to tell me if you think I am deceived and have deceived the church. I know there is One whom I cannot deceive, for we read, "The Lord knoweth them that are his;" and if I know my own heart, I do not wish to deceive any. But I am so different, and do so different, from what I once thought, that I fear very often that I have caught the shadow and missed the substance. May the Lord direct my mind and guide my pen at this time, that I may not err, but speak the truth.

As I have told you before, I never knew the time or place when my burden left or hope began. It seemed for some time that I had a little hope that I might some time have a hope that is both sure and steadfast. But there is one day that I can look back to that was a happy day to me, and were I to forget that, I think I would lose all hope; that was the day when I followed my Savior in the watery grave. Before that, when I had thought about being baptized, I had many doubts and fears as to whether I was a fit subject or not, and it seemed that I wanted a sign. I thought if the day was fine I would believe it was right, and that I was doing my duty. O how weak, and how little I know what to ask for. On the morning appointed, November 11th, 1877, when I awoke and looked out, it was rather cold and gloomy, with quite a little snow; but how different were my feelings. It was all bright and sunshine within, and I cared not for the storm so long as I could go. Things that had before seemed to be hindrances, were not half as much as a straw in my path. At my request they sang the hymn number 1150 at the water:

"Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus thou art prized,
Arise, believe, and be baptized."

While they were singing, the sun came out in all its brightness and splendor, and I thought I had never seen it half so bright. When we went into the house again Elder Whitcomb, by whom I was baptized, gave me some most excellent advice, and how I wish I could remember all he said. He knew that I was young, and knew the evils before me much better than I; but I did not appreciate it or feel the need of it then, for I was happy, and thought I should always be so. But O how different! After we had partaken of the Lord's supper, and sang a hymn, Elder W. repeated those words to me, and they sang another hymn and went out. I can never tell how those words sounded in my ears. What, must I go out into the world again? Was I not tired and sick of sin and all worldly pleasures? It seemed to

death unto life, because we love the brethren." I believe that I love all that have such pure sentiments as he had with a love that is unspeakable and full of glory. Such wisdom as that I do not think belongs to the wise and prudent of this world; but alone unto those to whom it is revealed by the power of God, which alone is able to make them wise unto salvation.

Brethren Beebe, when I commenced writing, I thought I would forbear writing anything only to thank you for the leniency you had shown me in continuing sending the SIGNS to me so long, never having received a cent from me. I do thank you, dear brethren, for you have shown to me you were not influenced in the circulation of the truth by a spirit of self-aggrandizement or personal gain; for you had nothing to assure you that you would ever get a cent from me. But when I commenced writing, my mind was led off on dear father Beebe and his good works, and my soul was so full of the love of God and his people (the ones that Peter was speaking about when he said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," the ones that should "shew forth the praises of him who hath called them out of darkness into his marvelous light,") that I could not stop till I had let you know that I loved the dear little flock. Let them be wherever they may, among all nations, kindreds and tongues, I believe they will all be gathered together into one sheepfold; for the Lord, speaking by the prophet Isaiah, said, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Our Savior, while in the low grounds of sorrow, made this declaration, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." How sweet to feel that we are one of those included in this declaration. How sweet to feel the full import of the term, eternal life, and to feel that we are in the enjoyment of it; that we are recipients of that life which, according to my experience, (if I have any), I received at the second birth. For he said also to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What better authority can we have for anything than that? I feel that I could write much longer, but for fear of wearying you, I will forbear writing any more now, but may write some of my troubles and trials, which are many, also some of the good which has been given me from above, regardless of any of my works; for if I had received according to my good works or any merit on my part, I don't think that I could feel this morning as I do, that *Jesus is my Savior.*

Yours in much love,
JOHN M. RENTFROE.

we believe the Lord of heaven's kingdom is set up long before this, "and it shall never be destroyed." Why? the worldly people tell us Protestantism has done everything. It has calmed Catholicism, it is christianizing the whole world, it is doing wonders. Certainly, we as Baptists do not deny that. "He doeth great wonders, maketh fire to come down upon the earth in the sight of men, and deceiveth them that dwell on the earth." And what more? "As many as would not worship the image of the beast should be killed." I will quote no more here. This, too, was done. Many became the victims of cruel torment among the Protestants. They were persecuted "for the witness of Jesus." These atrocious crimes are prominent in the history of our own country. Believers were banished, as Roger Williams. Why? Because he believed that conscience could not be bounded or limited by human law. He believed in freedom of conscience. Many were imprisoned during the early history of Virginia, because they believed in Jesus as a complete Savior.

And now we are almost nineteen hundred years after our Savior made his appearance on earth in a fleshly form. We still have heinous crimes committed around us. The world—it seems to us—is as full of sin as it was two thousand years ago. One thing, however, we do have, that God's children had not then. We can worship him who hath called us from nature's darkness, without being dealt with by the world as saints once were. Still the world hates us and our doctrine, as it always has and ever will. One thing keeps men from harming us. What is it? A free government. The laws of our land protect us.

Then, kind brethren, do you not think that the changes in national affairs have bettered our condition? Something was required to bring these things about. Can we tell what it was? Time. God ever viewed it as it is now; but we, his creatures, could not see these things, until time had made them manifest. All things are open before God. But we have much more than persecution to contend with. We have false doctrines—the two-seed doctrine, the non-resurrection doctrine, the means doctrine, and a host of other destructive things. But God's purposes can never be changed.

Your afflicted brother,
GEORGE A. BRETZ.

DIXIE, Brooks County, Ga., Sept. 19, 1881.

DEAR BROTHER BEEBE:—Please find enclosed two dollars, which is all that I can remit to you now. Your dear father and yourself have been very lenient with me in sending the SIGNS to me so long, never having received a cent from me. It was a favor I think I knew full well how to appreciate. I think you were influenced by the same spirit to send it to me, that I was to always peruse its columns with interest and edification. The SIGNS has truly been a source of great comfort to me ever

since you first commenced sending it. I have received much spiritual food from the rich and nutritious editorials from your dear father. But alas! he has fallen, and there is no question but that he completely filled the place to an hair breadth that the Almighty had assigned him. He fought a good fight, he finished his course, he kept the faith. Henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day, and not to him only, but unto all them also that love his appearing. The first great cause of my loving the SIGNS, and dear Elder Beebe, was his reply to brother Bazemore on the question of the eternal vital union of Christ and his church. That number was providentially thrown into my hands. I read with interest that piece, and found it to coincide with my own experience, (if I have any) with the workings of God, with me a poor sinner, lost, ruined and undone, but for grace, and grace alone, dear brethren, without any help from my poor, puny, fleshly arm; for Paul to the Ephesians says, "For by grace are ye saved, through faith;" and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." I was speaking concerning the way in which I became acquainted with our dear paper. As I said before, that number was providentially (not accidentally) thrown into my hands, and then I only had it a very short space of time, borrowed it from a friend, and returned it after reading that piece. I then sent to your dear father for a paper of that issue, and in a few days I received it. I have got the number yet, with all the rest that I have ever received, and I have been getting them regular twice a month since the first January, 1880, up to the present time, and always expect to keep it as long as I am myself. I think that I found out after reading the first paper your father ever sent me that he and myself had both been taught in the same school and by the same schoolmaster. Three years before I saw that article, I think if I could tell you the experimental workings of God with me a poor sinner, you would be satisfied that he and I, though far apart in the flesh, were both operated upon by the same Spirit, and shown the same things, and in the same manner. Though I was not endowed with his truly wonderful gift of expounding these things, it is surprisingly strange to me that all of the dear children of God cannot see that thing in the way dear father Beebe expounded it; for it does really seem to me that all these great and glorious things were revealed to me at the new birth, if I have been born again. Everything from his pen after that seemed to be so replete, so full of love, that kind of love that John was speaking about when he said, "God is love, and we know that we have passed from

send a cloud over me, and I think I cannot better express it than by saying that if I had been at the gate of heaven, ready to enter, and had then been told that I must go back and battle with the world again. Then I felt my weakness, and felt the need of God to guide and keep me. But since then how far I have been in the world, and how ready my feet have been to go into by and forbidden paths. I often fear, I have gone so far into the world, that I have never tasted that heavenly sweetness, or why would I be so cold and indifferent? When I hear the dear people of God tell of their travels, I think I can follow them in some of it at least; but when they tell of their shortcomings and proneness to wander, then I feel there is a difference, for I think it is only their imagination, for I cannot see it in them, while with me it is down deep in the heart, and I cannot, at least I do not, do one good thing. Sometimes I think all I do or say or think is mixed with sin; then again I think there is no mixture, for it is all sin. When I would do good, evil is present with me. When I hear a gospel sermon, as we have just had our yearly meeting, (I had hoped to see you there,) and a very good one, I think, I feel to say it is the truth; yet I cannot enjoy it, nor take hold of the precious promises as I would like to, and as I think others do, which causes me to think that I know nothing of Jesus experimentally, but only in the letter. Sometimes I think I will tell the church that I have deceived them, and that they had better drop my name and remember me no more; then comes the thought, What will I do, or where will I go? For I know that all worldly pleasures are empty and vain, and I can only feel to say, "Entreat me not to leave thee, or to return from following after thee." For "Thy people shall be my people, and thy God my God." I believe the doctrine believed and preached by the Old School Baptists is the doctrine taught in the Scriptures by our Lord Jesus Christ; but the question with me is, Have I ever experienced it, or is it only an outward belief? I think the poet expresses my mind in the 1022d hymn:

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

And the rest of it is equally as suitable. It is a great comfort to me to know there is a God who reigns and rules all things; that he watches over and keeps his sheep, and not one shall be lost, however small or poor; that he leads them about and instructs them, and in his own time (which is always the best) he brings them by the cords of his love out of darkness into light. Then they rejoice, and give him all the glory and praise.

Now, Elder Bundy, I have written very much more than I intended to, and I feel that it amounts to very little, for it looks to me just like the author, full of imperfections and blunders, and I know that a corrupt tree cannot bring forth good fruit. I

think by this time your patience will be exhausted, so I will leave it for you to judge what I am and where I belong. Hoping this will find you all enjoying that great blessing, health, I close with love to yourself and wife.

This from one who, if ever saved, it is wholly and entirely by grace, and God have all the glory.

ADDIE COOK.

P. S.—When I read from the pen of those able writers who write for the SIGNS OF THE TIMES, I often feel that I would like to bear witness to the truth; but I know that I am wholly incapable of writing as they do. But should you, after carefully examining, find anything in this that you think will be of any comfort to any of God's poor people, you are at liberty to send it, to do with as they think best; but if not, withhold it, and I shall think you have acted wisely.

A. C.

MILLERS, Linn Co., Oregon, Oct. 21. 1881.

DEAR EDITORS:—I have had a desire to relate, through the SIGNS OF THE TIMES, some of my travels of late among the Baptists of Washington Territory. Myself and wife left our home in Linn County, Oregon, on the morning of the 5th of September, 1881, by the cars, to the city of Portland; thence on the 6th by boats and cars to The Dalles, Wasco County, a distance of 200 miles. Here we were met by our son, B. W. Crooks, with a hack to convey us to his house in Klickitat County, W. T., a distance of near thirty miles, which is in the bounds of the Pleasant Grove Church of Regular Baptists, under the pastoral care of Elder James A. Bullack, a very able and interesting preacher. This church is composed of members, the most of whom we had lived with in christian fellowship for a good many years before they moved to this settlement, so that we felt to be among our kindred and friends; and indeed we were treated by them as such, with all the kindness and love which could be manifested. Our motive in taking this trip was of a three-fold nature. First, we desired to see our friends, brethren and sisters once more in the flesh, and renew our former acquaintance. In the second place, we desired to be at the meeting then under contemplation, of organizing an association in that new country, four churches, two of which were in W. T., and the others in Eastern Oregon; which meeting was to convene on the 23d of September, 1881. And in the third place, we were seeking for a situation which would be more favorable to the health of my wife, who had been afflicted with asthma. In all three of these particulars we found comfort. That climate we found to be of great benefit to my wife's health, although we could not stay there long to fully test the effects thereof. But we did test the loving effects of being united with our brethren and sisters, and in witnessing their kindness and love toward us, so unworthy as we feel ourselves to be; and having the

great pleasure of attending the organization of the Columbia River Association, composed of the following named churches: Mizpeh and Big Spring, of Eastern Oregon, and Pleasant Grove and Harmony, of W. T. These churches have five ordained preachers; three of them were present at the meeting—Elders James A. Bullack, Geo. E. Mayfield and I. N. Newkirk, who are able ministers of the New Testament, whose delight it is to preach the gospel of Christ in its purity, without any mixture of means and instrumentalities of the creature to help in the economy of salvation, believing that the salvation of sinners is accomplished through the meritorious life, death and resurrection of our Lord and Savior Jesus Christ. Besides these Elders we had two from the Siloam Association, Elders John Stipp and A. Shanks, besides some twelve or fifteen brethren and sisters from the same association, which made in all a strong force in the defence of the truth as it is in Jesus; and the preaching was able, and all of a piece; love and harmony characterized the proceedings throughout, and we think it will long be remembered by the brethren and sisters who were there assembled, in a section of country where but a few years ago the Indians roved at will, and where war and strife and bloodshed prevailed, until the Indians were subdued and made to live in peace with the white settlers. But this meeting finally passed away, like all other time things, to exist only in memory, with only one occurrence to cause sorrow and grief to pervade the minds of the brethren and sisters; that was, the affliction and death of our dear old brother, Elder Paul P. Chamberlain. His death had been anticipated for several months. And it had been his wish and prayer that the Lord would let him live until after the association, although he said he knew that he would have to suffer very much during that time. His prayer was granted him; he died half-past eleven Tuesday night, after the association, being the 27th of September, and his body was laid away by sorrowing relatives and friends, to await the resurrection of the bodies of the saints, when he will awake and come forth in the likeness of Jesus; when the last loud trumpet shall sound, to meet his Savior in the air, to ever be with the Lord. His funeral was preached by Elder James A. Bullack, on the second Sunday in October, after which myself and wife bid farewell to loving friends and started for home, and arrived there on the 12th day of October, and found all well as we had left, having been gone six weeks, and had enjoyed very much satisfaction by the visit, which we will remember as long as life shall last.

Yours in love,

JOHN T. CROOKS.

STATE ROAD, Del., Nov., 1881.

DEAR BRETHREN BEEBE:—Not knowing but that you may have some unoccupied space, with your consent

I will use it to discourse a while with your readers. As a starting point I will refer to a portion of Scripture which may be found, John v. 24, "He that heareth my word, and believeth on him that sent me, bath everlasting life, and shall not come into condemnation, but is passed from death unto life." Two points in this passage present important considerations, that deserve rather special attention. One is *believing*; and the other the passage *from death unto life*. There is no one term in the Scripture to which more importance is attached than this one of believing, nor is there any one more comprehensive, in regard to the ground that it covers. It would seem like an impeachment of the sacred oracle to suppose that this term was ambiguous and of doubtful meaning. And yet it has been mystified and muddled in all ages, by all sorts of religious pretenders, until it need be no wonder if the honest and sincere inquirer is more or less perplexed as to its import. A very prevailing idea is that it is a price put into the hands of the sinner by which to get wisdom. It is held by many to be an act of the sinner, depending upon his own volition, the reward of which is salvation. For the confirmation and establishment of such a theory, it is argued that it is an easy thing to believe. That the sinner can believe whenever and just as he will; and so persuasions and arguments are resorted to as an inducement to the sinner to believe, eternal salvation being offered as the reward. I do not know that we have ever been informed why such a great reward should be connected with so simple and trifling an act as believing is supposed to be. I only refer to these several theories about faith, by way of contrast, and incidentally to show their utter fallacy. We have only just to apply this theory to natural things, and its absurdity becomes at once apparent. Will a man believe a thing that he does not believe and that he knows to be untrue, by persuasion? Will he command his volition, or will a great reward avail to believe without the supporting evidence? Even though a proposition, ever so desirable, be presented, one which we would gladly believe if we could, we do not and cannot believe without evidence. And with evidence we believe even what we would prefer not to, and find that we have neither volition nor discretion in regard to believing or not believing, when we see and know anything to be true. I speak here of natural things. But we oftentimes find people in their religious views, placing themselves in conflict with plain and self-evident principles, even of natural and earthly things. Natural life is a necessary prerequisite to a knowledge of natural things. But not only the life, but the subsequent knowledge of those natural things is essential to any belief in regard to them. Believing in Jesus, or believing on him that sent him as a Savior, implies a knowledge of Jesus Christ as the salvation of a lost sinner. There can be

no desire for deliverance and salvation from sin, without an aversion to it. We do not desire to be saved from sin while we love and enjoy it. Salvation from our fallen sinful state, is a salvation not merely from the consequences of sin, but from the love of it, and from its dominion. It is a deliverance from depravity, from the state of sin and death in which we are by nature. To be in a state of alienation from God, and involved in the love of sin is, and must be, and remain a state of condemnation. The holy and righteous law condemns such a state, and all at all times who are in such a state. The ground of faith in Christ is as a deliverer or redeemer. There can be no desire towards a deliverer from sin, until sin has become oppressive and a burden. There can be no desire or thought towards salvation or deliverance from another quarter, or at the hands of another, until we know and feel that we are helpless and lost in ourselves. It may be safely said that to know the Savior is to love him, and also to believe in him, as it is said in the Scripture that it is *life eternal* to know him. But it is to know him as a Savior. And we do not come so to know him until he makes himself known in our salvation. In other words, we know him and believe in him only when he hath already saved us, and shown himself to us as an all-sufficient and gracious Savior, "He that believeth on the Son *hath everlasting life.*" He "is passed from death unto life."

A believer in Jesus is one who has no confidence in the flesh nor in the works of the flesh. He believes in a righteousness above his own. He believes in salvation as a personal work, a work of God's Spirit, cleansing from sin and delivering from its thralldom and power. He lives a life of faith and hope and desire towards Christ as his righteousness and acceptance with God. This life is called spiritual life and eternal life; and is in contrast with the life that is lived in the flesh, and is ministered unto by the flesh. It is *everlasting*. A life elemented to holiness, developing in love to God, faith in Christ, and desire to be conformed to the likeness of the Redeemer, not only is enduring and unending, but the sources that minister unto it are enduring and unending also. It was said to Zion that all her children should be taught of God. And the Redeemer says in regard to this, "Every one therefore that hath heard and learned of the Father cometh unto me." The passage under consideration declares with the Redeemer's double asseveration, "Verily, verily, I say unto you," that he that believeth, and whosoever believeth on the Son, or on him that sent him, hath eternal life, and has already passed from his state of death in sin *unto life*. His love to God and faith in Christ are the results and developments of this life, and in proof of its existence. No such fruit is ever found where this life is not. And verily, verily, where this life is, there will be corresponding fruit. He that

bath the Son hath life, and every one that is taught of God cometh unto Christ. When people believe in Jesus is when they have nothing else to believe in, when faith in themselves has been destroyed. When we experience his mercy, and power to forgive sins, then it is indeed easy to believe in him. All action is the result of life, and spiritual action and exercise do not come but as the result and development of spiritual life. The Lord is not the God of the dead, but of the living, for all live unto him.

The living tree is readily distinguishable from the dead one, and there are trees that are rightfully called, "Trees of righteousness."

Yours to serve,

E. RITTENHOUSE.

LEONARDSBURG, Ohio, Nov. 9, 1881.

BROTHER BEEBE:—I have often thought of writing something for your paper, but then I see so much imperfection in myself I am frightened when I attempt. I will not confine myself to any one text.

I have found some that have a different kind of election from mine. They say that election has nothing to do with the Adamic man, but it is the new man that is chosen in Christ before the world began. I will not fill up by quotations. "My delights were with the sons of men." It is sons and daughters of the Adamic race that are objects of his love. The Scriptures are plain that he has predestinated these same objects of his love to be conformed to the image of his Son. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Now it is a settled fact in his word, and revealed in every gospel experience, that the posterity of Adam, elect and non-elect, come into this world by birth; and as Adam was nothing but a natural man, so are all his posterity. The children of men, with all the progression they claim, can soar no higher than the things of nature. They can never be taught one spiritual lesson by all of their divines. "For the natural man receiveth not the things of the Spirit." I have often wondered that the ungodly world will listen attentively to God's servants while they tell of the power of God, till they speak of the converting of a sinner, when God cannot be presented too weak to suit their religion. But this system of means is only an Arminian web. Our Savior says he calleth his own sheep by name, and leadeth them out. No case can be found where he ever spoke to the proud waves of the sea, or the palsy, or fever, or a dead Lazarus, "Come forth!" and they did not obey. There is one hope for the rising youth, "The hour is coming, and now is, when the dead shall hear his voice." What fellowship there is in the experience of God's people! It is a universal conclusion that we can, and must, and will, do something to please God. We have made him angry by sinning against him; now we will please him by living a holy life. But the more they would be clean, the more corruption they see.

I would like to enlarge here, but have not space. There was never one delivered yet, however much they cried or labored, till they died. The cries of Mary and Martha were for the glory of God unanswered, till after Lazarus was dead. This is the reason we must see the failing of every remedy, and fall from among the children of men, in order to be prepared to praise him. Brother, I was about one mile from home, in the woods, alone, when I trust he revealed himself to me. O the joy that filled my heart! I ran home to tell my parents the news; but when near the house, something said to me, "Don't you tell that, or you will be sorry for it." In one moment I would not have told it for worlds like this, and I did secrete it for seven years, when I could not hide it any longer, fearing some evil would betide me. I believe that I could tell some of the feelings of the Lord's children that are living to-day away from home, but fear it will be too lengthy. Poor, distressed soul, if you have gone where others went, and found no relief, God is only preparing your heart to fill it running over with joy. And to the little halting ones, what did Jesus say? If you feel worthy, if you can live like the brethren, follow me? No, but "If ye love me, keep my commandments." Do you love that dear name? In reference to preaching, I never would encourage a brother to exercise his gift, unless I had confidence that he had one. A brother can no more preach to edification without a gift, then he could sing without a voice. The book says, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." When to give light and liberty, and when to leave us to ourselves, and what locality to labor in, is all at his disposal; and when to make application to the mind of the hearers, is in his hand. "The Father loveth the Son, and hath given all things into his hand." Sometimes a number of the brethren have a feast, and the poor preacher gets none; other times, the preacher gets all the sweetness before meeting. He sees the sweetness, he begins to build scaffolds, but only to fall and learn an important lesson, "Without me ye can do nothing." A very intelligent man once said to me that he would confess his ignorance, he had searched for the seminaries where they made preachers, and for his life he could get no trace how the Old Hard-Shells got their preachers; he could hear of no college in the world. May great grace rest upon us all. May we be careful to depart from iniquity the few days allotted us here, till our change come, when this mortal must put on immortality.

The death of father Beebe threw a gloom over the hearts of many; but let us remember the Lord is at the helm. Father Beebe has only gone before us over the river by a few months, or years at most. He needed rest, and there remaineth a rest to the people of God.

Brethren Beebe, I have written

this in haste, and have not time really to transcribe it. There are, no doubt, mistakes, but if you think that you can get anything of profit from it, all right; if not, throw it aside. May you have much of that good Spirit to fit you for the duties enjoined upon you.

Love to all the household of faith.

SABEERS MARTIN.

BOOK NOTICES.

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

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

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

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

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

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

Yours in love,

SYLVESTER HASSELL,

WILSON, North Carolina, Oct. 15, 1881.

CHANGE OF RESIDENCE.

ELDER A. W. McKenzie having removed from Willis, Texas, to Huntsville, Walker Co., Texas, requests his correspondents to address him at the latter place.

CIRCULAR LETTERS.

The Elders and messengers composing the South Louisiana Primitive Baptist Association, convened with the Little Flock Church, St. Landry Parish, Louisiana, Friday, Saturday and Sunday, September 30th, October 1st and 2d, 1881, address this Circular Letter to the churches whom they represent.

DEAR BRETHREN:—As it is a custom to connect with our associational proceedings annually a Circular Letter, we propose to offer a few thoughts upon the subject of Prayer, desiring to be guided by the unerring Spirit of our God.

Prayer is the privilege, as well as the duty enjoined upon the children of God. Prayer is petition to God, supplication, entreaty. It forms a part of the worship of God's people towards him, who is the Author of their being. All acceptable worship towards our God must proceed from the Holy Spirit, from whom all holy desires emanate; for we are told that God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. That men have sought God through prayer in all ages, the Scriptures abundantly testify. As every good and perfect gift is with the Father, and as it is his glorious prerogative to distribute his blessings as seemeth good to him, prayer then may be regarded as the application of a sinful creature, deeply sensible of his guilt, poverty, wretchedness and want, to the infinite mercy of his reconciled God; and as it is authorized by our God, when our humble petitions are directed by the Spirit, presented in the name of our Mediator, they never fail to bring down the blessings. For our encouragement we are exhorted to come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in time of need. Then, brethren, it is that assistance, through grace bestowed in answer to prayer, that enables us to walk worthy of the high calling wherewith we are called, and to travel on in our pilgrimage from strength to strength, steadily advancing in the pathway of obedience. The Christian is thus enabled to overcome the temptations of Satan and the allurements of the world, and we have the glorious promise that we shall be brought off more than conquerors through him that loved us and gave himself for us. To him the earth belongs, and the fullness thereof; the heaven also is his, with all its treasures. Then what good thing can his creatures ask that is not his to give? It is said, "My God shall supply all your need, according to his riches in glory, by Christ Jesus." So great then is the riches of his grace, so all-abounding his unchangeable love to his people, that notwithstanding the innumerable host in all the past ages of the world that have been made the happy recipients of his blessings, yea, even the ten thousand times ten thousand, and thousands of thousands of angels around his throne, sound aloud his praises, 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, yet his supply has never been diminished, like an inexhaustible fountain, always sending forth an abundant stream. For giving doth not impoverish him, and withholding adds nothing to his riches; neither have we reason to fear that our oft-repeated applications to the throne of mercy and grace will weary him. Then we have a prayer-hearing and prayer-answering God; for David says, "Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear."—Psa. x. 17. From the teachings of our Savior to his disciples on the subject of prayer, we are to address our humble petitions to God as our Father which art in heaven (Matt. vi. 9), and not to use vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Here our God condescends to assume the name of a Father to his children, and an indissoluble relationship is established. The name of the Father is sufficient to awaken in our hearts the tenderest emotions, the liveliest gratitude. His unvarying faithfulness in the fulfillment of all his promises and his covenant engagements, is sufficient to encourage us to draw nigh unto God, whose ear is ever open to hear our cries. Although, dear brethren, our requests may be presented with much unworthiness, still his love and his compassion as a Father prompt him to relieve our distress. His almighty arm is underneath his people, and with his bountiful hand he is continually bestowing on us all the blessings we need, whether temporal or spiritual, both for time and eternity. Our Savior enjoins upon us to pray always, and faint not. The apostle Paul exhorts his brethren to pray always, with all prayer and supplication, in the spirit.

In conclusion, brethren, from the testimonies adduced, we should endeavor to comply with every call to prayer of divine providence, yielding to every suggestion of the Holy Spirit, who alone can awaken gratitude and devotion in the soul, kindle up love in our hearts toward God, and is promised a Comforter to his people, and shall abide with them forever.

Finally, brethren, we refer you to the language of the apostle Paul, 1 Thessalonians v. 17-23: "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

W. M. PERKINS, Mod.
E. A. PERKINS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1881.

MATTHEW III. 7-12.

ELDER WM. L. BEEBE—DEAR FRIEND:—Will you please give your views on Matthew iii. 7-12, especially as to what the "trees" are, in tenth verse, also who are the "you" that John is baptizing, and the "you" that are to be baptized, in eleventh verse, and what is the fan, the wheat, and the chaff, in verse twelve?

Your compliance will oblige one who desires to know the truth.

J. A. CAMPBELL.

REPLY.

The passage referred to is the rebuke addressed by John the Baptist to those Pharisees and Sadducees who came to his baptism, and his testimony of the glorious One who should come after him. In the preceding verses we are informed of the coming and preaching of this favored servant of God, and of the wonderful message by him proclaimed, not in the consecrated temple in Jerusalem, but in the wilderness of Judea. Selfish ambition would have suggested to John that his preaching, to be productive of the greatest benefit, should have been in the place where the people were accustomed to assemble to receive religious instruction, or at least in the city, or some public gathering; but the divine power by which he was sent led him to come "in the wilderness." So very different is the way of the Lord from the "way which seemeth right unto a man." The wilderness is the chosen place of the Lord for the revelation of his wonders of matchless grace. In the beginning of his own ministry our Lord was himself led, or driven, of the Spirit into the wilderness; and in many other portions of the inspired record the wilderness is specified as the peculiarly favored locality where the power of God was displayed. But while it was doubtless true that the ministry of John was first manifested in a wild and uncultivated region of Judea, yet the appropriateness of that place for the proclamation of his message only appears as revealed in the experience of the saints, all of whom are found, like Jacob, in the waste, howling wilderness, where there is no way. These are the poor and needy ones, to whom the announcement of the coming of the Holy One is good tidings of great joy. The ways of the Lord being equal, or consistent, (Ezek. xviii. 29,) he sends his gospel only where he has a people prepared to gladly receive the word. Therefore John did not come in the religious congregation of the self-righteous Jews, and in the royal courts of the kings of the earth, but in the wilderness of Judea, and in the solitary place, of which the Lord had declared by Isaiah, "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose." And this is the place where it is appointed of the Lord that his chosen people shall experience his forgiving love and mercy, as declared by Hosea, ii. 14, 15: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto

her. And I will give her her vineyards from thence, and the valley of Achor [that is, of trouble] for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." To this people was John sent; and he came to them where they were, "in the wilderness." So in every case the revelation of Christ Jesus as the only and complete Savior comes to the lost sinner in the wilderness of impenetrable darkness and gloom, where there is no way of deliverance in the power of self.

Then the message which John proclaimed was exactly adapted to the lost condition of those to whom it was sent. While the proud Pharisees were trusting in themselves that they were righteous, and despising others, and resting in their legal works and natural descent from Abraham, to commend them to the favor of God, they were not prepared to receive with joy the message sent from God by John. But to the disconsolate and solitary wanderers, who felt themselves lost, it was indeed "the joyful sound" to hear the word of the Lord commanding them to "repent," that is, to turn from their efforts to secure justification by service under the law of a carnal commandment, which could never give life, or make the comers thereunto perfect, to receive the gracious assurance that "the kingdom of heaven is at hand." Comparing Matthew iv. 17 with Mark i. 15, it is clear that this announcement by John means that the "kingdom of God" is about to be manifested. This expression is defined to be "Righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. Then the revelation of this kingdom in the experience of conscious sinners produces "repentance toward God, and faith toward our Lord Jesus Christ." And this repentance results not from the slavish principle of the fear of punishment, nor from the covetous desire of future reward, but from the love of holiness implanted within them and the right spirit given them by the amazing grace of God. Instead of compromising with the demands of divine justice, upon the basis of doing the best they can, and making up for whatever further may be required by the mercy of God remitting the remaining demands of justice, which is the highest expectation of the natural mind, they are amazed to find in the kingdom of heaven revealed within them the righteousness of God given to them, in which they are not merely pardoned, but freely justified from all things from which they could not be justified by the law of Moses, much less by any other works of their own. Then well may they be exhorted and commanded to repent, or turn away from depending on such works for salvation, in consideration of the gospel, the good news, that this kingdom, wherein dwelleth righteousness, is at hand. This kingdom is that "new heavens and new earth," for which as many as are led by the Spirit of God look, —2 Peter iii. 13.

Bearing in mind the peculiar relation occupied by John, as the messenger by whom the coming of the Lord was announced, his work is appropriately assigned him, "to make ready a people prepared for the Lord." In this work that prepared people gladly received the good news, and came to confess their faith and hope in the coming Savior by being baptized with the baptism of repentance, that is, the profession that they turned away from trusting in the law of Moses, to the better hope of perfect righteousness in the Savior whom John announced. But, as is still the case, those who had no more enlarged understanding than what the natural man can receive, supposed that this kingdom proclaimed by John was but an improved form of that legal covenant which was given by Moses, and accordingly the Pharisees and Sadducees, standing high in that legal organization, came to receive whatever advantages might be secured in submitting to that ceremony administered by John, evidently having no idea of renouncing their allegiance to Moses. Instead of hailing them as a powerful and influential accession to the company of his outcast followers in the wilderness, this faithful servant of God plainly rejected them as destitute of the indispensable qualification for acceptance and admission to the ordinance of baptism, which he was sent from God to administer, presenting positively the necessity for fruits meet for repentance as prerequisite to the work to be administered by him. He was not empowered to prepare any one, but only to make ready such as were already prepared for the Lord.—Luke i. 17. This is precisely the peculiar characteristic of the church of Christ in the present day. While worldly religionists, actuated by carnal sympathy and zeal not according to knowledge, exhibit great anxiety to prepare all the human race for the Lord, and even blasphemously profess to send the gospel to distant lands in carrying on this work, the church of Christ still requires fruits meet for repentance, in evidence that every candidate for their fellowship has been prepared for the Lord; and still must we wait on the Lord for that preparation, without which the administration of baptism would be a mere mockery in profanation of that solemn ordinance of God, a sinful act of rebellion on the part of the church and administrator, and a meaningless and useless ceremony on the part of the deluded subject. The preparation must precede the administration of the ordinance, or it is no more baptism than if the form of its administration had not been observed.

In addressing those who claimed the right to the ordinance of baptism on the ground of their own personal merit and their natural birth, the inspired designation of them as a "generation of vipers" was not in reference to their personal character, as charging upon them gross immorality. Probably they were as careful in their deportment as those whom

the Lord condemned for their hypocrisy.—Matt. xxiii. But the very fact that they went about to establish their own righteousness, proved that they were utterly ignorant of the righteousness of God; even as the mad scheme of the same order of religionists, on the plain of Shinar, displayed their ignorance of the infinite height of the overarching heaven. In both instances the essential principle of all will-worship is manifest; that is, that man can do the work which will secure his own salvation. This principle is no more at variance with the truth of God when developed in those ancient votaries of human sovereignty in salvation, than when it is contended for by those of our own time who profess to trust in Jesus for salvation, yet depend on what they can do for themselves to make the grace of God efficacious in their behalf. According to this doctrine, their salvation is not effected by the redemption that is in Christ Jesus, but by their own works, on which they rely to secure to them the benefit of that redemption. All who thus despise the cleansing efficacy of the blood of Jesus evidently belong to the same "generation of vipers" whom John rejected, and upon whom the Lord denounced the woes recorded in Matthew xxiii. In nature, they could claim the blood of Abraham, and recount their pious works; but these, instead of commending them in the sight of God, fully demonstrated that they were destitute of that repentance which results from the revelation of the perfect righteousness of God in Christ Jesus. The parable of the Pharisee and publican, with their different prayers, illustrates the same great truth. While the one could boldly claim righteousness in his own works, the other, utterly destitute of any claim of justification in himself, and compelled by conscious sinfulness to cry to God for unmerited mercy, is presented by our Lord as going down justified, rather than the boasting Pharisee.

In the declaration that "God is able of these stones to raise up children unto Abraham," is asserted the sovereignty of God in the bestowal of his wondrous grace. As in the typical display of divine favor to Abraham and his promised seed, naturally, that people received the special protection of the Almighty, they had supposed that all his favor was confined to them, and that he would never manifest that favor to any outside of those whose natural descent could be traced through that fleshly lineage; now, John declares plainly the power of God to have mercy and compassion on whom he will, thus denying their claim to acceptance. The writer vividly remembers with what power this truth was applied in his own experience forty years ago, when sinking in despair of mercy from the holy God, whose justice clearly forbade all hope, this declaration of John was presented as showing that all power is in his hand, and he is able to save to the uttermost all that come to God by

Jesus. It has ever been peculiarly precious since that revelation.

The figurative expression, "The axe is laid at the root of the trees," clearly indicates the destruction of that old covenant in which those carnal Jews trusted, to whom the language was addressed, as literally the axe is laid at the root of the trees for the purpose of cutting them down. And in this application of the figure, the trees would indicate the divinely authorized institutions, ordained by Moses and enjoined upon Israel to be observed throughout their generations till Shiloh should come, unto whom, at his coming, the gathering of the people should be.—Gen. xlix. 10; Deut. xviii. 15-18. The axe denotes the decree of God by which that dispensation, which had then waxed old, should be removed, to give place to that "kingdom of heaven" which John had preached as "at hand." In the experience of the saints the time comes when all the "trees of the garden," or refuges amongst which they have sought to hide themselves from the just condemnation of God, fall before the axe of his inflexible justice. The law has for them nothing but condemnation; their righteousness is filthy rags; their very prayers are polluted by sin, and afford no relief. All the trees in which they trusted must fall before that sharp axe. So they are cut off from all hope, and from all that is seen they may truly say, "We are cut off for our parts."—Ezekiel xxxvii. 11. The flaming fire of infinite holiness consumes every refuge, or "tree," under which the sinner had hoped to find shelter. Now, to these destitute ones without hope, the gospel of repentance is indeed "good tidings of great joy," and they are blessed to know the joyful sound.

The baptism of John was as the dawn of that glorious day to which the faith of patriarchs and prophets had longingly looked, of which the psalmist sung, "This is the day which the Lord hath made; we will rejoice and be glad in it;" which blazed forth with divine effulgence when the victorious Captain of our salvation, coming in the clouds of heaven, with power and great glory, baptized his chosen ones with the Holy Ghost and with fire on the day of pentecost. At the revelation of that great day, before the consuming brightness of his coming that typical Jewish earth and heaven fled away, its elements of meats and ordinances were melted, the middle wall of partition, the handwriting of ordinances, was blotted out, so that "there was no more sea," that is, peoples shut out from the favor of God.—Rev. xvii. 15. The kingdoms of this world were now become the boundless realm of our Lord and of his anointed.

The fan would indicate the separating work of the Lord in leading out his people from their connection with the legal worshipers, and their deliverance from the worthless chaff of ceremonial observances. That this fan is "in his hand," signifies not only that this separation is effected at his will, and by his own power, (which is

always the figurative import of the *hand*, as used by inspired writers,) but that the work will prosper to its full accomplishment. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isaiah xlii. 4.

When his work is thus completed, his floor will be thoroughly purged. This was the work before him, when he came not to do his own will, but the will of him by whom he was sent, to save that which was lost. On Calvary he declared that work finished; and in attestation of the thorough perfection of his service, he was raised from the dead by the glory of the Father. As the garner of the husbandman is the receptacle wherein his wheat is stored for safety, so it is symbolically used here to indicate the safe-keeping of the saints in the special care of their Redeemer, and their being gathered into the kingdom prepared for them from the foundation of the world.—Matt. xxv. 34. This kingdom is the glorious land of gospel rest and liberty into which the saints are translated by the Word of the Lord, which liveth and abideth forever.

When this great and marvelous work should be accomplished, and an end of transgressions should be made by the Strong Redeemer, then the "chaff," the lifeless covering of rites and ceremonies, having served the purpose designed in covering the wheat until its maturity, shall be burned with unquenchable fire. The law of a carnal commandment, having served the design of the Lord in its typical proclamation of the salvation to be revealed in the coming of the Anointed One, was of no further service; and together with that dispensation figuratively designated as the first heaven and the first earth, which fled away from the presence of the coming Lord, was now canceled, being, in its every jot and tittle, fulfilled in Christ Jesus. Thus, the removal of that dispensation is predicted by Malachi, as the day that shall burn as an oven. So, in the experience of the saints, the salvation of the Lord is not revealed without the exhibition of the wrath of God not only consuming our conscious sins, but causing all our righteousnesses to be filthy rags.

Those whom John baptized with water on their manifesting fruits meet for repentance, were the same who were by the Lord baptized with the Holy Ghost and with fire; not in every case literally, but as in the case of Cornelius and his company, who had received the Holy Ghost before they were baptized by the command of Peter. Their baptism with fire is fulfilled in tribulation and fiery trials, which the saints must suffer in the world.

Hoping that our effort to comply with his request may be blessed to the satisfaction of our dear inquiring friend, and that with all who love the truth as it is in Jesus he may be kept by the power of God through faith unto salvation, we submit this article to the consideration of the saints, with the desire that it shall only receive their approval as sustained by the standard of the inspired Scriptures.

ANSWERS TO CORRESPONDENTS.

"Does the direction recorded Mark ix. 39, and Luke ix. 50, prohibit the disciples from exposing teachers of false doctrines?"

There is no passage of Scripture which conflicts with another portion of the inspired rule; and in that infallible standard is given not only in precept, but in example, the law of our King on this as upon every point necessary that the man of God may be perfect, thoroughly furnished unto all good works. By reference to the instruction of Paul to Titus, i. 10, 11, it will be seen that even in the apostolic age it was necessary to stop the mouths of certain unruly and vain talkers, who were subverting whole houses, teaching things which they ought not, for filthy lucre's sake. Titus was commanded to rebuke them sharply, that they might be sound in the faith. These false teachers were evidently among professed followers of Christ, otherwise it would not have been proper for Titus to assert his authority as a minister of Christ in rebuking them, though he must withstand the error which they inculcated in their doctrine. Preaching the truth necessarily includes the refutation of falsehood; but those enemies of divine truth who do not claim to be disciples of our Lord are they that are without, whom the apostle disclaimed the duty of judging, leaving them to the universal condemnation of the judgment of God.—1 Cor. v. 12, 13. God alone can judge the heart and discern the motives of men. This judgment he has never delegated to any finite creatures. All that he has authorized his people to do in this respect is to try everything claiming divine sanction by the infallible standard given by inspiration; and all that will not bear this test is condemned, not by the judgment of a merely human tribunal, but by the unalterable decision of God himself.

"I am, saith Christ, the Truth;
Then all that lacks this test,
Proceed it from an angel's mouth,
Is but a lie at best."

While the standard given to the saints fully qualifies them to discriminate between truth and error, and they are enjoined to approve the right and reject the wrong, and to withdraw from all who persist in error, it should be particularly observed that they are not authorized to judge the persons of those whose teachings they must reject, that is, to say that such are not among the redeemed of the Lord. Perhaps in no case could such judgment be seemingly better founded than that of Saul of Tarsus, whose violence had made him a terror to the saints; yet he was "a chosen vessel" unto the Lord to preach his name, and to suffer for his sake. In this respect we are forbidden to judge. But in regard to the walk and doctrine of all with whom we are associated it is not only our privilege, but our solemnly enjoined duty, to judge righteously, without malice or personal prejudice, and without favor from selfish partiality.

Much less can they who would be

followers of Jesus consistently recognize in fellowship such as claim to be christians, while in works denying the Lord by teaching for doctrines the commandments of men. In this course they would practically be bidding them God speed, thereby becoming partakers of their evil deeds.—2 John 10, 11. However confident we may be that such teachers of error are subjects of divine grace, we must withdraw from them if they persist in teaching falsehood after they have been faithfully admonished.—Titus iii. 10, 11. Such men must have once been standing in fellowship, or they could not be subverted. And if those who have been recognized as brethren must be cut off in pursuing such a rebellious course, it is manifestly inconsistent to profess to approve the same course in such as never have been in our fellowship.

"Will you please give your views on Acts ii. 38? The Campbellites say this is the only admonition in all the New Testament Scriptures to unregenerate men and women; that their sins are remitted in consequence of their obedience to baptism, and immediately the immersed is the recipient of the gift of the Holy Ghost; and to substantiate their position they quote the Savior's answer to Nicodemus, John iii. 5."

It is not easy to understand how any intelligent reader could suppose that those to whom Peter addressed the language recorded in the verse cited were "unregenerate men." The truth preached by the apostle was certainly of the Spirit, and we are expressly informed the natural man receiveth not these things.—1 Cor. ii. 14. If, then, these to whom this command was addressed had not been quickened by the Spirit, the effect of the preaching on them would have been the same as in the case of those mentioned in the thirteenth verse of this chapter, who could only see in the miraculous outpouring of the Holy Ghost a subject for mocking and false accusation. The instruction to these, who were pricked in the heart, to turn away from trusting anything they could do, to obedience of faith, in following the command of Christ in being baptized in his name for the remission of sins. In this obedience they should receive that answer of a good conscience toward God, 1 Peter iii. 21, which is the gift of the Holy Ghost, and which is never received in disobedience. In the experience of those who are led by the Spirit of God, this gift is received in that sweet peace of God which passeth all understanding, which shall keep the souls of the obedient.

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MARRIAGES.

By Eld. Benton Jenkins, at his residence, Nov. 15, 1881, Mr. Eugene A. Ellis, of Bullville, Orange Co., N. Y., and Miss Esther L. McCarter, of Bridgehampton, Long Island, N. Y.

WEDNESDAY, Dec. 30, 1879, at the residence of the bride, Fairfax Co., Va., by Eld. Wm. M. Smoot, Mr. Oliver Davis, of Prince Wm. Co., to Miss Emma Woodyard, of Fairfax Co., Va.

THURSDAY, Feb. 10, 1881, by the same, at the residence of the bride's brother, in Fairfax Co., Mr. R. M. Davis, of Prince Wm. Co., Va., to Miss Huldah Meyhugh, of Fairfax Co., Va.

OBITUARY NOTICES.

By request of our dearly beloved sister, Linda Jones, I attempt to chronicle the death of her dear husband, and our beloved brother, David Jones, son of James Jones, and grandson of Eld. Samuel Jones. Born in Bath County, Kentucky, October 10, 1846; married to Miss Linda Calveron, Feb. 19, 1874; died from organic heart disease, suddenly, in Coffee County, Kansas, on the night of the 25th of May, 1881, at the hour of 11 o'clock. He was reclaimed by divine grace, from the paths of vice and ruin, at the age of 17 years; made a confession of his faith to the Mount Gilead Church of Regular Baptists, and was baptized by Eld. J. H. Wallingford, and has sustained an exemplary christian life until his departure. He was afflicted for about three years, and suffered greatly at times, but bore it with great fortitude. He loved to talk on the subject of religion, and would often request his dear companion and brothers to sing the precious hymns, "How firm a foundation," &c., and, "How tedious and tasteless the hours," &c. He seemed to be conscious of the near approach of his dissolution, and ever seemed ready to depart and be with Jesus.

By the dispensations of providence I met the Ottumwa Church at her yearly meeting in Coffee County, Kansas, where I had the pleasure of forming the acquaintance of many dear saints, among whom was our dear Brother David Jones, and his wife. I preached six discourses in that neighborhood. I stopped at his house and had many precious hours of religious intercourse with him and his family. His soul delighted in the sovereignty of God and the salvation of the church in Christ. His common conversation breathed much devotional spirit, and discovered the strong sense he had of his own sinfulness before God, and the simplicity of his dependence on the Holy Spirit. He was firm in his attachments to his religious principles; sincerity, consistency and uniformity of conduct stamped his religious life and character. It was edifying and delightful to observe how he perpetually breathed after conformity to his dear Savior. We pray the Almighty Father to comfort and bless our bereaved sister and relatives. We have sustained a great loss, but let us not mourn as we would for one that has died without hope. His body is gone to the tomb, and his soul to God who gave it. The fitful pains of this life are over, and he sleeps well.

T. B. LEE.

OSKALOOSA, Jefferson Co., Kansas.

It becomes my painful duty to announce the death of my dear companion, Susan Watson, who departed this life October 12, 1881, aged 68 years and 5 months. Her disease was an affection of the stomach and bowels, from which she suffered very much. She had been complaining more or less all summer; was taken to her bed and suffered a great deal for about one week. The subject of this notice bore her sufferings with much fortitude, but at times would say, "Let me go from this world of suffering." Her maiden name was Ireland; was born May 13, 1813; she was born and raised in Henry County, Ky., was first married to Benjamin Taylor, and bare him five daughters; all are living and are married. She was left a widow about eleven years. We were married July 12, 1855. She bare me two sons; both are living, and one of them married. Thus she leaves seven children, many grand-children,

and some great-grand-children, with her companion and many friends, to mourn, yet not without hope; for we believe that her spirit is now in the paradise of our God, where pain is felt no more; for she expressed a willingness to go when the summons came. I said to her, a little while before she breathed her last, "Do you think that you can get well?" Her reply was, "No." Then I said to her, "Are you afraid to die?" She said, "No; indeed I have no fears of death." O how true, "As thy days, so shall thy strength be." She passed away like one going to sleep, without a struggle or a groan. The subject of this notice had belonged to the New School Baptists (so called) for many years, but became dissatisfied, and left them, and united with the Old School Baptists. We were both baptized by Eld. John F. Johnson. Her membership was with the church called Salt River. She was not one that made a loud profession, but often said, "I feel so unworthy, I know that I cannot do anything to merit salvation." And often she would say, "My only hope is in Jesus, and I love the brethren and sisters."

Thus has passed away a kind mother and an affectionate wife. May the Lord sanctify this to our good and his own glory.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Yours in hope,
N. T. WATSON.

DEAR BROTHER BEEBE:—By the request of the bereaved widow, I send for publication the obituary of Henry Line, who was born February 4, 1825, and died April 12, 1881, aged 56 years, 2 months and 8 days. He was married to Jane Stephenson on the 16th of March, 1854. The subject of this notice was well liked by all who knew him; a good and kind husband, and a loving father. He leaves a sorrowful widow, two children, father and mother, brothers and a sister, to mourn their loss; but they sorrow not as those that have no hope. He gave me a satisfactory evidence that he had passed from death unto life.

The writer delivered a funeral discourse on the fourth Sunday in June, to a large and attentive congregation. The text was Psalm ciii. 14-17.

ALSO,

Brother Presley Jenkins was born October 23, 1823, and died October 4, 1881, aged 57 years, 11 months and 11 days. He leaves a wife, seven children and ten grand-children, to mourn their loss. He has been a member of the Baptist Church for a period of thirty-five years. A discourse was delivered by the writer, from Job xiv. 14, to a very large congregation.

GEORGE COTTRELL.

PEMBERTON, Shelby Co., Ohio.

DEAR BRETHREN BEEBE:—Please publish the death of my little nephew, Wm. Hubert Florence, son of Alban M. and Roberta H. Florence, who died of whooping cough, on the 2d day of July, 1881, aged 1 year, 1 month and 2 days. I trust that the One who said, "Except ye become as a little child ye cannot enter the kingdom of heaven," has taken the sweet babe to himself, and that he will comfort the sorrowing parents.

Yet we cannot but weep to give him up,
And tremble at death's alarms:
Still we feel while we taste the bitter cup,
He has gone to the Father's arms.

ALSO,

DEATH has again entered the family of my dear sister, and taken their only daughter, Lulia E. Florence. She died Oct. 29, 1881, aged 8 years, 3 months and 3 days. She was stricken with that fell disease, diphtheria, and only lived three days, when she quietly passed away to be with Jesus. She was a lovely child, as fair as a lily, and apparently as pure. Her short life was very bright. She was attending the village school, and was learning very fast. She attended school on Wednesday, the 26th, and when she came home in the evening she was very bright, and sat and learned some verses to repeat in school on Friday, and recited them to her mother. The verses were styled the "Child's petition."

"O Thou above, from whose great love
The world all good receives,
Make me as bright, with thy blessed light,
As the rose with all its leaves.

Wash me clean from every sin,
O pitiful, pitiful One;
And make me shine, with thy grace divine,
Like a lily in the sun.

Take pride away, dear Lord, I pray,
And make me pure and true,
That I may be fed on thy living bread,
As the daisy is fed on the dew."

When she had repeated the above, she said, "O mamma, I do think the words are so pretty." The writer of this was away from home and did not see her at the last, but all who saw the dear one said it was the loveliest sight they ever saw. She looked like a sweet little lily-bud, so pure, with her golden hair around her temples. O, it is hard at such times to say, "Thy will be done." The dear parents are nearly heart-broken, yet the poor mother has said, "It is hard, but I suppose God knows best." May he comfort them and us all with the assurance that the loved ones are not dead, but sleeping. There was no funeral, but there was prayer at the house by Mr. Turpin, a New School Baptist minister, which comforted the bereaved very much. These dear ones are gone, and the parents have but one little boy left with them, and other sorrowing relatives, to mourn our loss.

Your sister in affliction,
SUSIE E. FRANCIS.
NEW BALTIMORE, Va., Nov. 5, 1881.

DEAR BRETHREN BEEBE:—By request I send you for publication, a notice of the decease of our dear brother in Christ, **Mr. John Campbell**, which took place at his residence in Cecil Co., Md., Oct. 11, 1881, of typhoid fever, of which he was ill five weeks. Brother Campbell was a steadfast and faithful Old School Baptist, having been baptized by the late Elder Thos. Barton in the fellowship of the Welsh Tract Church, in New Castle Co., Delaware, in the year 1856, where his membership remained until removed by death. He leaves eleven children and twenty-nine grand-children. Seven of his children are Old Baptists. Brother Campbell was bereft of his life-long companion about seven years ago. He often spoke to the writer of his lonely state and his wish rather to depart and be with Christ; and when taken sick, he expressed the feeling that he would never get well. It was my privilege to visit him during his last illness; I found him much composed and resigned to whatever disposition the Lord might be pleased to make of him. His only hope was Jesus' blood and righteousness. He remarked to me that he felt he was very helpless, and had been led along just like a little child. His life was consistent, his death triumphant, through the grace of our Lord.

The funeral took place on the 14th, at the Welsh Tract meeting house, and was very largely attended. Elder Staton spoke very comfortably to the bereaved family from Romans vi. 7, 8, after which he was tenderly and lovingly laid away beside the sleeping dust of his dear wife, to await the sound of the last trump. His age was nearly seventy-eight years.

May the God of all grace comfort and sustain the bereaved, for Jesus' sake. Amen.
In hope, your brother,

A. B. FRANCIS.
LOCKTOWN, N. J., Nov. 8, 1881.

DIED—In Philadelphia, Pa., Nov. 7, 1881, of typhoid fever, **Mrs. Annie E. Koehersperger**, in the 20th year of her age.

The subject of this notice was a very estimable young woman, and though not a member of the visible church, was a believer and a lover of the truth as held by the Old Baptists; she received a hope and was made to rejoice in God her Savior, at the Delaware River Association in 1880. We have no doubt that our loss is her gain.

Her stricken relatives have the sincere sympathy of us all. May the God of all grace sanctify this dispensation to their good and his glory.

In sympathy,
A. B. FRANCIS.

INSTRUCTIONS TO SUBSCRIBERS.

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

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The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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THE SUBSCRIPTION RECEIPTS

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

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

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

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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A FIVE DAYS DEBATE

ON
CHURCH IDENTITY.
We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 49. MIDDLETOWN, N. Y., DECEMBER 15, 1881. NO. 24.

POETRY.

FAREWELL TO EARTH.

BY LUCINDA CHAMBERS.

My Father calls me to his arms,
And willingly I go;
With cheerfulness I bid farewell
To everything below.

My tender parents, kind and dear,
I bid farewell to you;
Though nature feels, and I can find
'Tis hard to say, adieu.

Ye friends and kindred loved me much;
Ye hold me near your heart;
And still I feel that I can love,
And find it hard to part.

Ye, brothers, sisters, me you love,
And love I also feel;
I see your tender passions move—
Your grief you can't conceal.

But do not weep or grieve for me;
You know I must go home;
I was upon a visit here,
And now I must return.

Farewell! thou world, with all thy toys,
For thou hast been to me
A world of transitory joys,
Of sin and vanity.

Now I rejoice to leave this world
Of sorrow, sin and pain;
I know I'm washed in Jesus' blood,
And shall a crown obtain.

I'm going to my heavenly Friend,
My Jesus and my all;
He calls to take me to his arms—
I will obey the call.

ADAMS, Decatur Co., Ind., Nov. 18, 1881.

CORRESPONDENCE.

SCIO, Linn Co., Oregon, Nov. 15, 1881.

ELDER WILLIAM L. BEEBE & BROTHER—DEAR BRETHREN:—I received a request from sister Minnie Hess, of Skipanon, Clatsop County, Oregon, by private letter, for my views through the SIGNS OF THE TIMES on Rom. i. 20, which should have been answered long ago, the letter bearing date August 17th. The passage reads as follows: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Our dear young sister says she greatly desires me to give an explanation of the above passage, as it has bothered her for some time; but she does not inform me wherein. So I will proceed to give such views as I have. And in the first place it is necessary in all cases, in order to have a correct understanding of a passage, to ascertain what the writer is writing about, and the character of the person whom he is addressing. Then we should bear in mind that the letter containing our text was addressed to the church at Rome, which was the seat of all the Pagan emperors. The religion of which was

Paganism, or in other words, Heathenism. Hence the church at Rome consisted principally of persons converted from heathenism to christianity. It is true that in those days there were a few wandering Jews who resided at Rome, according to Acts xxviii. When Paul was brought a prisoner to Rome, we read in the 17th verse, "And it came to pass, that after three days, Paul called the chief of the Jews together," &c. And again, verses 28 and 29, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves," &c. So you see the church at Rome consisted chiefly of Gentile believers. Commencing at the 13th verse, Paul thus addresses them, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto)," (hindered), "that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," &c. Now from the time "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." From that time Israel was the more highly favored people of God; above all other nations. With them he made a covenant, and gave unto them the lively oracles, and in these oracles he made himself known as the God of Abraham, and the God of Isaac, and the God of Jacob; and commanded them, saying, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord, thy God, am a jealous God," &c.—Ex. xx. 3-5. All of which were withheld from all other nations. In those days he was the God of the Jews only, or at least made himself known as the God of the Jews only, and not of the Gentiles. The Gentiles had their gods, some after one manner, and some after another, as Paul saith, "For though

there be that are called gods, whether in heaven or on earth (as there be gods many, and lords many); but to us there is but one God," &c.—I Cor. viii. 5, 6. Thus the Gentiles, as a separate and distinct people from the Jews, were left in total darkness as to any revelation concerning the Creator of the universe being made to them, until the going out of the former or old covenant, and the coming in of the new; when all national distinctions were at an end; as Peter said to Cornelius, his kindred and near friends, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all." (i. e., of both Jew and Gentile believers.—Acts x. 34-36.) And Paul in preaching to the Athenians, who were Gentiles, said, "And the times of this ignorance God winked at;" (i. e., under the old legal covenant) "but now," (under the new covenant of grace) "commandeth all men everywhere to repent." i. e., "As many as were ordained to eternal life," of all nations everywhere to repent.—Acts xvii. 30; see also Eph. ii., from verse 2 to the end of chap.; also chap. iii. 5, 6. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." And Paul asks this important question now under the covenant of grace, or new covenant, "Is he the God of the Jews only? Is he not also of the Gentiles?" and gives the answer himself "Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."—Rom. iii. 29, 30. Now the apostle in our text was speaking of the Gentiles under the old covenant dispensation; and says in the verse immediately above our text, "Because that which may be known of God, is manifested in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and

changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into* a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."—Rom. i. 19-25. Now having made this long quotation, let us elucidate the same. 1st. What are the invisible things of God, spoken of in our text? They are his eternal power and Godhead, by which the worlds were made. Then that which may be known of God is manifest in them; for God hath showed it unto them. How? In the creation of the world and the fullness thereof. Herein is a wonderful display of his eternal power and Godhead. These things which are made they beheld with their natural eyes, which spoke to them in unmistakable language that there is a God of almighty power, who is the creator of those things which they saw with their eyes. Still they, as the apostle saith, changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; so that they are without excuse. The apostle saith, "For the invisible things of him from," (in consequence of) "the creation of the world are clearly seen, being understood by the things that are made, which are visible things; which things fully declare and make known the power of God, who doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, and say unto him, What doest thou?"—Dan. iv. 35. And who saith, "I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 9, 10. "So that they are without excuse." They certainly did know that their dumb idols or images, which were the workmanship of their own hands, were not God, who created the heaven and the earth, and every living creature that moveth upon the face of the earth. They could not suppose that their dumb idols, which they had made with their own hands, had first created themselves. "So that they are without excuse."

* "For that they exchanged the truth of God for a lie."—New Revision.

The foregoing, brethren Beebe, I submit to you for your disposal. After the reading of which, if you think it contains anything instructive, you may publish it; if otherwise, cast it aside. In conclusion I will say to our dear sister, when I received your kind and very interesting letter, I was very far behind in letter writing, and still remain so. I have written the foregoing at small intervals and under great disadvantage, writing but a few lines at a time, for which cause in many places it is disconnected. And I may have failed entirely to impart to you that instruction needed, or expected to receive from me; but such as it is (if published), I submit to you for your perusal. And now, my dear sister, with much esteem I subscribe myself your aged brother in the Lord,

JOHN STIPP.

KELLY'S CORNERS, Del. Co., N. Y., Nov. 2, 1881.

DEAR ELDER AND BROTHER BEEBE—WITH ALL THAT LOVE THE TRUTH:—While reflecting upon the goodness and mercy of our covenant-keeping God concerning his people, and the wonders of his hand concerning all creation, which, for his pleasure, was created or made, I am led with the psalmist to say, "O! that men would praise the Lord for his goodness, and wonderful works to the children of men." And a discovery of a little of his great glory and wonderful counsel, which shall shine forth and stand forever; as the result of the everlasting love to his people, and his choice of them in Christ before the foundation of the world, "that they should be holy and without blame before him in love," even according to, or agreeing with his (the Lord's) purpose and grace given them in the same character in whom they were chosen, reveals to the little child of grace the sweetness of the words of the beloved disciple, "Behold what manner of love the Father had bestowed upon us, that we should be called the sons of God."

With what rapture and delight does the soul enjoy the soothing and consoling benefit of his or her Divine Master, when it is whispered within, "I am thine, and thou art mine!" when for the first all obstacles were removed, and "Jesus all the day long was their joy and song." There has been no manner of love like this; nor ever shall be. Hatred is subdued by this manner of love. This manner of love was full and abundant long before manifest; yes, complete in Christ, as the well ordered and sure covenant, in whom the union is complete, the bestowment is complete also; hence the manner or kind of love differs in degree as it does in duration. Being everlasting or eternal in its nature, it flows only from an infinite source; it could not nor cannot be produced by a corrupt heart, or flow from an impure fountain. But God is love; and all that is God-like descends from him, who caused the bowing of the heavens long years ago for "us," on whom in Christ this great manner of love was

"bestowed." Yes, my dear kindred in Christ, had he not in this manner of love,

"Pitied the state we were in,
Our bosoms his love had ne'er felt."

But God who is rich in mercy for this great "manner of love," where-with he loved us even when dead in trespasses and sins, did quicken us together with Christ; that is, presented us complete in him; not only in the eternal life that we were ordained to receive at his hands, but in him as the Captain of our salvation. The law's demands, which were out against the body, his bride, the Lamb's wife, whether under the law in the wilderness, or under it in the gospel day, they being the antitypical seed of Abraham, are heirs according to promise; and therefore are, and were at the time of his suffering in this indissoluble union or oneness, (as taking not on him the nature of angels, but the seed of Abraham), his flesh and his bones. So that the word has, if possible, a double power to manifest the choice of God, or make accepted in the Beloved, those he has predestinated to be conformed to the image of his Son, as well as make them partakers of the divine nature. Hence the bestowment of this love upon the sons and daughters of the Lord Almighty was upon them as a whole, or body that is Christ, known by the title of sheep, as having a good Shepherd, as children, as having a heavenly Father; and as brethren, as being all "In union with the Lamb," &c. And if children, then heirs, heirs of God, and joint heirs with Christ Jesus their Lord. So he is not ashamed to call them brethren, for both he that sanctifieth, and they who are sanctified, (that is set apart, or cleansed, either in the manner of love bestowed upon them in Christ, or the manifestation thereof by the separating or cleansing word, or water of life in Christ), are all of one, for the salvation is where the choice was made; consequently, in Christ, who of God (by this divine revelation), is now manifested or made unto them that have an ear to hear what the Spirit saith unto the churches, Christ, the power of God, and the wisdom of God. Therefore as his wisdom, righteousness, sanctification and redemption, in putting his sheep forth, has always been before them; so he only has been leading them out by this same manner of love, for it has ever been the first fruit of the Spirit; and the Good Shepherd being animated by the same manner of love, as possessor of the Spirit without measure, in order to attain to the joy which follows love, must be obedient even unto death, and so effect the eternal peace of his people, which experienced by them is quietness and assurance forever. So each one can say, "He brought me into his banqueting house, and his banner over me was love." And they will unite in saying, "We love him, because he first loved us," or bestowed this love of an untold manner upon us, according to the gift of God in Christ Jesus. And with the bestowment of this, we

are the children of God, and yet it does not appear what we shall be, but it will finally perfect or bring to view the fullness of that joy to us, who now remain upon the earth, which, we believe, it has to our fathers that have passed away, who are now, we believe, enjoying the presence of their heavenly King in the high clime of eternity, no longer as spirits clogged with clay, or veiled by the flesh, enjoying their heirship according to the promise and oath of God. No longer to sing,

"Although I dread death's chilling tide,
Yet still I sigh for home!"

but to chant in strains divine, "O! death, where is thy sting," &c. I frequently, dear brethren, think of the late lamented Elder Gilbert Beebe, and the dear aged companion of his youth. How we miss him! and how lonely she must be! Because his and hers were a peculiar position, because of their connection with the SIGNS OF THE TIMES, so long and so worthily carried on to the profit of everyone that took a solid interest in them. While the editor did not claim infallibility, yet he always pointed to the Lamb of God and the testimony concerning him; and Abel-like, to very many of the Lord's people, by faith he yet speaketh. And no association will miss him more than the Lexington; and no church more (aside from those of his immediate charge), than the second church of Roxbury, because of his frequent visits among us, and his peaceful counsels, endeavoring to throw oil on all the troubled waters; and being the first to oppose Fullersm, in the Lexington association, it being held also at the second church of Roxbury at the time. But he has fought a good fight and kept the faith, and laid his armor by; and I trust the Lord will be the God and portion of his aged widow, the mother of the present editors, and strengthen and console them in their grief, with all the dear ones, and help them as the editors of the SIGNS to continue them to the profit of the household of faith; and in return, may the dear brethren and sisters do their part in staying up their hands, and still contribute to its columns; so we as readers may be edified and mutually comforted as the recipients of the great bestowment of love and mercy, is my prayer for Jesus' sake.

J. D. HUBBELL.

MORGAN COUNTY, Ga., Nov. 20, 1881.

ELDER WM. L. BEEBE—DEAR BROTHER:—Having been much comforted by reading the experiences of the dear children of God, published in the SIGNS, I feel like telling you what I hope have been some of the Lord's dealings with me in years gone by; and if, after reading carefully, you think it worthy of a place in the SIGNS, you are at liberty to publish it (after correcting all mistakes); if not, destroy it, and all will be right.

I was born in 1823. My parents were Baptists before they were married, and always set good examples before their children, and gave them

much good advice. In November, 1834, my beloved father died, which was a source of great affliction to me, and caused me to think a great deal on the subject of death and immortality. I believed my father was a christian, and had gone to a better world. I also felt that I was a sinner, and without a change could never meet him there. I tried to pray that God would change my heart and make me a fit subject for heaven; but then I would think it was in vain for me to pray, I being a sinner God would not hear my prayer. I begged him to hear and answer the prayers of my parents on my part. I knew they had often pleaded at a throne of grace for me and for all their children, and I was truly glad I had had a praying father and mother. For twelve months I was troubled about my condition, and was anxious to hear preaching, hoping I might be comforted thereby; but instead of finding comfort, I have often felt deeply convicted when under the sound of the gospel, and would have given anything to be a child of God. Time passed away, and my troubles also wore off. Being often thrown in company with the young, and light hearted, I became thoughtless about my condition, and continued so, except at short intervals, for many years. In the Spring of thirty-eight, I had a dream that made a serious impression on my mind for a short time. I was from home at the time, and dreamed I was at home among my friends enjoying the comforts and pleasures of home; but, entirely forgetful of him who had given them; when Christ appeared in another room in full view, and beckoned to me to come to him. I stopped to look, and while beholding him with wonder and astonishment, he called me a second, and a third time, when I ran and fell at his feet, and asked him to have mercy on me. He said he would in his own time, but that his time was not yet. I awoke, but my dream was fresh in my mind; I could think of nothing else all that day, and though it troubled me much that mercy was deferred, still I hoped that at some future time I would become a christian. After a few days these impressions wore off, and I began to think it was only a dream, and soon became as careless as before. Occasionally, in the midst of my enjoyment, my thoughts would turn to religion, and I would feel a desire to become a christian, still was not quite ready to leave off sinning, and forsake my wicked companions. I thought if I could only embrace religion just before death came, it would be all right. I was too young to give up all my pleasures, and devote my whole time to religion, but still intended to attend to it at some future time. In the year 1841, my last brother and two sisters married and moved off, leaving me alone with my aged mother, which caused me to feel very much cast down. I felt that I could never enjoy life again as I had done before; and as my worldly enjoyments were taken away, I felt more and more the

importance of being prepared for lasting happiness beyond the grave. I now took great interest in reading the Bible, as well as the SIGNS and other religious works, also in hearing the gospel preached, and in the company of religious persons. Although all condemned me, still I was anxious to hear. I must here say that about this time I had the privilege of attending a general meeting at Old Fellowship, that I can never forget. The preaching of Elder D. W. Patman especially, made a deep impression on my mind. I felt indeed that I was a lost and ruined sinner, without hope, and without God in the world. I often retired to some lonely place to try to seek the Lord in prayer; but it seemed to me the more I tried to pray the worse I got. I would often think I would never try again, that it was only adding sin to sin, but I could not rest here. I begged God to teach me how to pray, and earnestly desired that Christians would pray for me; yet I could not ask them to do so, for I did not wish to deceive them, and greatly feared the Lord was not at work in me. I tried to appear cheerful in company, but could not feel so, and the more I tried the more did my heart condemn me. I felt like my friends had all forsaken me; and could not take pleasure in their company as I had done before. Everything wore a gloomy aspect. I often attended preaching, but it all condemned me. Of all creatures I was most miserable. My burden increased every day. It seemed to me I could not live under it. I looked upon Christians as the happiest people on earth. O! how I longed to be with them, to be a follower of the meek and lowly Jesus! I was then willing to give up all my sins, and devote my whole time to religion, but I feared it was too late, the day of grace was past. What could I do? I was fully convinced my own works would avail nothing. I believed that God had a chosen people, but awfully feared I was not one of that highly favored number. O! what would I have given could I but have believed that Jesus died to save my poor soul! But I could not, no; not if it would have saved ten thousand worlds. I continued in this frame of mind for several months, unfit for business of any kind. My life was a burden to me, and yet I was awfully afraid to die. I felt indeed that I was a sinner, and could not see how God could be just and save such a wretch as I was. At night I lay down with as heavy a heart as ever poor mortal had in this world. Sleep had almost forsaken me. For hours together, when no eye could see me save Omniscience alone, would I bewail and bemoan my unhappy lot. At this time I had not told my feelings to any one, except my mother, who had questioned me, and I was obliged to tell her all, and beg her to pray for me, which she did, and tried to encourage me to hope that I might yet find comfort. But I viewed God in his law character as an offended

being, and myself a helpless sinner, and so could not be comforted. At length all hope was gone, and I, it seemed, must give way to despair. On the morning of the first Sunday in November, 1843, I retired to a private place to meditate on my condition. My feelings were awful beyond description. I thought my doom was sealed, that I must be banished from the presence of God forever. There was no alternative, no hope for me. O how gladly would I have exchanged places with the brute creation, yes, with anything that had no future being. In the midst of these melancholy reflections this scripture came to my relief, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."—Nahum i. 7. In a moment my burden was gone. I felt a joy unknown before, and my heart was filled with praise to God. I could then say, "Bless the Lord, O my soul! and all that is within me, bless his holy name!" All nature seemed to rejoice with me, Christ was precious to my soul, and I longed to be with him. Death had no terrors for me then. I felt like I should always be happy in this world, and in that which is to come. I did not think I would ever doubt again, and wished to tell to others what I believed the Lord had done for me. The plan of salvation was plain to me. I then saw how God could be just, and save sinners such as I was. I had no merits of my own to plead, but was enabled to trust in the merits of Jesus, believing that Christ died for me and that his righteousness was sufficient to save the vilest sinner. I was willing to give all glory to God, and acknowledge that salvation is of the Lord. This happy feeling did not last long before doubts and fears disturbed my mind, which kept me from the church for six years. But I was never satisfied. And although I still have many doubts, yet my trust is in the Lord and in him alone.

Dear brother Beebe, I fear I have worn your patience out already, and must close with my warmest sympathy for your mother and family in their great affliction, and yourself in being doubly bereaved. May you all be comforted, feeling that your loss is everlasting gain to the loved ones. Remember me, dear brother, with my family, at the throne of grace.

Your unworthy sister,
LUCY L. PERRY.

P. S.—Inclosed you will find post-office order for two dollars and twenty-five cents (\$2.25), to pay for the SIGNS, and postage on the same, for another year. Forward as heretofore to Mrs. L. L. Perry, Madison, Morgan County, Georgia.

Give my best love to sister Kate and all your children, and should you ever visit Georgia again, may we be permitted to see each other face to face. God in his providence saw fit to order it otherwise when you were here last with your dear old father. Sickness in the family prevented my attending your appointments. I had the privilege of

attending the Yellow River Association this Fall, which was indeed a feast to me. Amanda and Lizzie Perry (who is now an Old Baptist), went with me, as well as many others from Shoal Creek; all seemed to enjoy the meeting. Living, as we do, about twenty miles from our church, and hearing but little preaching, we enjoy the reading of the SIGNS the more. May the Lord give you strength, both physically and mentally, to fill your place for many years to come.

Forgive me for trespassing on your time, and write to me if your time is not too much occupied.

With Christian regard,
L. L. P.

"But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth."—2 Cor. x. 17, 18.

TO MY BROTHERS AND SISTERS IN CHRIST:—I find it a blessed thing in my undertakings in life when I am enabled to make the word of God "The man of my counsel."—Ps. cxix. 24. It is written, "In all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii. 6. This last named Scripture has been applied with divine power to my mind on more than one occasion; and this, too, at a time when my path in providence has been so intricate that I much felt my need of divine guidance. This is a positive promise, and when given, will surely be fulfilled in God's own time. Just here usually comes the "Trial of Faith," a waiting time between the time of the promise being given, and its fulfillment. So I have found it; a death on the promise—not in the promise.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."—Heb. x. 36. "But let patience have her perfect work." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Eph. vi. 18. "All prayer," private, mental, vocal; and supplication;" from a felt need we are sometimes enabled to wrestle, it must be in the Spirit. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."—Jude 20. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26. "He that believeth shall not make haste." Thus "Wisdom is justified of all her children." "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life."—Prov. xiii. 12. The language of unbelief is, "I will not believe unless I see the print of the nails," &c. But the dear Lord said, "Blessed is he that seeth not, and yet believeth." It is a mercy that it is written, "If we believe not, yet he abideth faithful; he cannot deny himself."—2 Tim. ii. 13. I have found the trial of faith to be according to the measure of faith bestowed. It is not the quantity, but rather the quality of faith the Lord, the Spirit, honors in the hearts of his children, that faith that he himself is the author and the finisher of. Who

that has never been a parent can enter fully into the tender feelings of a parent? "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust."—Ps. ciii. 13, 14. What greater opposites can be found than faith and unbelief? I feel almost like comparing them to the allegory recorded in Gal. iv. Now, "whatsoever is not of faith is sin." Unbelief is an innate principle in our unregenerate nature. It will, if permitted, work rebellion in the heart against some of God's dealings with us. Now, "Rebellion is as the sin of witchcraft."—1 Sam. xv. 23. May we not here class the sin of unbelief in God's children, and God's manner of dealing with it, chastisement? "Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 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 exercised thereby."—Heb. xii. 9-11. So then, we may consider the exercises, and the chastenings of God's people, blessings, though to us they may appear cross-handed. "And Joseph said unto his father, Not so, my father: for this is the first-born; and his father refused and said, I know it, my son, I know it."—Gen. xlviii. 18, 19. The first yieldeth the peaceable fruit of righteousness, and the second proves we are sons according to election. "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The first clause of the above mentioned Scripture was powerfully applied to me at the time it pleased the Lord to take my only darling child to himself. My heart seemed ready to break with grief in consequence; religion was at a low ebb in my soul at the time. I knew my loss to be the Lord's voice to me. He took my darling away, but caused the words above cited to revive my hope in the Lord.

"It is the Lord, enthron'd in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine.

How can my soul, with hopes like these,
Be sullen or repine?

My gracious God, take what thou please,
But teach me to resign."

Yours in love,
R. H. BODMAN.

NAUGATUCK, Ct., Aug. 8, 1851.

WAYNE, N. Y., Oct. 6, 1851.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—I have had it in my mind for some time to write some of my experience, which seems to be somewhat connected with the SIGNS, which you are at liberty to prepare for the press and publish, if you should think proper to do so.

It was my lot to be cast among a

people of idol worship, in my first christian experience, such as advocate free will, free agency, general atonement, works of men, &c., on which they told me my salvation depended. I, being inclined to work, attempted to reconcile their doctrines with the Scriptures, searching the Bible, to find something to sustain them, but utterly failed. But this I did learn, that there was no foundation in the Scriptures for their idols to rest upon; but to the contrary, it swept away their refuges of lies and all my notions of divine things that I had learned of men, both in their Sabbath Schools and the writings of their D. D's. I went from one denomination to another in search for truth for a while; but the last time, I attended N. S. Baptist meeting in the forenoon, and M. Episcopal meeting in the afternoon. The N. S. Baptist minister's text was, "Give us of your oil, for our lamps are gone out."—Matt. xxv. 8. The Methodist preacher took a part of the same Scripture, "Our lamps are gone out." They preached two opposing doctrines from the same text. I concluded that one or both of them must preach a false doctrine, for both could not be true; and while thinking of their conflicting statements, these words came to my mind, "Search the Scriptures," and from that day until now I cannot believe anything that is preached for gospel, but what agrees with the Scriptures. For all Scripture is given by inspiration, and is profitable for doctrine; and if any man speak not according to them, it is because there is no light in him. I then came to the conclusion that none of the churches that I knew of were the church of God; and you may be sure that I was in a sad and lonely state; for I had a name in one of them, N. S. Baptist. I felt that I was alone in the world, having been deceived, and there was no other one who believed the doctrine that I was forced to receive from the teaching of the prophets and apostles, as I found it in the Bible. But as God would have it, the little messenger, the SIGNS, came to hand, uncalled for by me, but sent by some then unknown friend, bringing me news from home, telling me of my Father's children, and where they were gathered together from time to time, and bringing me epistles of love from those whom I had not seen, but yet I loved, and I soon felt to be well acquainted with them. And soon after this the SIGNS gave me notice of an Association of the O. S. Baptists, to be held with the church at Burdett, N. Y. At the appointed time, my wife and I attended the meeting, where, for the first time, I heard a gospel sermon preached by the late Elder Gilbert Beebe, whom the Lord has taken. Again I saw a notice in the SIGNS, of Elder Gilbert Beebe having a call from the church at Riker's Hollow, N. Y., to come and baptize sister Eddy, of Prattsburg, N. Y. My wife and I, in company with brother and sister Holly, attended the meeting at the Hollow,

where I again heard the gospel preached by father Beebe and S. H. Durand, who had just begun to preach the gospel. I had been immersed by the N. S. Baptists, but when I saw that they were not the church I no longer clung to their administration for baptism; for the ordinances of the church belong to it, and no other administrator but of the church can administer them. There at the Hollow, I believe, the Lord revealed to me the church in the administration of the ordinances of God's house. No words can describe the heavenly view. Then I hope that I saw the church walking in gospel order, receiving within its fold a willing member, sister E., who had put off her shoes from off her feet, and had her feet shod with the preparation of the gospel of peace, walking in the way of obedience in the church of Christ, manifested on earth to the children of God. Is not the church made manifest in the administration of the ordinances?

When I heard of the death of the editor of our family paper, I had fears of its discontinuance; but I no longer entertain them, for our God, I believe, has raised up another, Wm. L. Beebe, not to fill the place of his deceased father, but to fill the vacancy made by his death, on the editorial staff of the SIGNS. I write this letter not to tell my experience only, as it seems to be connected with the SIGNS, but to show my appreciation of the SIGNS OF THE TIMES, as a medium of correspondence for the saints, through which they may learn of one another, both as to location and of their doctrine, and therein be edified. Should any one of us entertain erroneous views of the Scriptures, we may, by comparing notes, see our error. It seems to me that if ever in the history of the church, there was need of the saints looking well to their doctrine, it is now; for false doctrines seem to increase as fast as the other inventions of men, and they are marvelous. New devices to deceive the saints, may be looked for by the followers of Christ. Could the enemies of all righteousness, except of self-righteousness, stop the publication of the SIGNS, they would gain quite an advantage where it is circulated, for, so far, I find them faithful in exposing anti-christ, the man of sin, who is a great wonder, doing wonders in the sight of men, and if it were possible, would deceive the elect. Hoping the SIGNS may long continue to go forth on its mission of love for the truth, bearing its motto, "The sword of the Lord and of Gideon," I will close this letter, by exhorting our dear people to write their communications with an eye single to the glory of God, in the advocacy of divine truth, forbearing one another in love.

Your unworthy brother,
W. REED.

HURRICANE CREEK, Landerdale Co., Miss. }
Oct. 6, 1881. }

DEAR BROTHERN BEEBE:—While reading from time to time the many communications from the brethren and sisters who are scattered abroad

throughout the United States, I have found them all speaking the same language, all looking to Jesus as the Author and finisher of their faith. Yes, all seem to be of one mind and one family, I would say; for it is said there is but one Lord, one faith, one baptism, and one church. Christ says, "Other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold and one Shepherd." Yes, he is the good Shepherd. The old prophet Ezekiel tells us (xxxiv. 22, 24,) what the good Shepherd will do for his sheep: "Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle, and I will set up one shepherd over them, and he shall feed them. Even my servant David he shall feed them, and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it." Then, if we have those comforting words from him who liveth and abideth forever, how is it that the children of God differ so widely about this doctrine when they hear it preached? I am persuaded that there are christians among all denominations, contending each one for their own faith, perhaps as strongly as I do that all will be saved who are saved at all, by grace, free grace alone. Yes, saved in the covenant of redemption. I believe this with all my heart, with all my soul. I feast on this doctrine. I do rejoice so much sometimes when I hear it preached and talked of, that I am made to wonder why it is that all who have been taught of the Lord do not see it just as I do; for it seems to me that the whole Bible teaches it. The psalmist David taught it. The whole book of Isaiah is full of it, and when we turn to the New Testament we find the apostles teaching it and preaching it, though it was no more accepted than it is in this our day. They were brought before the chief priests and rulers for nothing else but this doctrine; but that did not stop them. They were beaten with many stripes, they were imprisoned and bound with chains of iron; that did not stop them; for they were visited by the omnipotent power of God, who loosed their fetters and opened their prison doors, and caused their guards to become as dead men; but they still preached, fearing not man, but God. So we find it still being preached, and will be until the Father has gathered his last jewel home. Though fiery trials may come and persecutions rage, it will still go on. And when I have spoken of the apostles and prophets and psalmist, then come the consoling words from the blessed Redeemer's own lips, "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. And again, "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day."—John vi. 44. "Nevertheless the foundation of God standeth sure, having this seal, The

Lord knoweth them that are his."—2 Tim. ii. 19. The psalmist says, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Isaiah says, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." All this, with hundreds of other passages, could be referred to, which proves to me that God has a chosen people here, that he will help, guide, guard and direct while in this land of sin and sorrow; leading them in ways they have not known; and the crooked shall be made straight, and rough places smooth. Hear the Savior just before his ascension, asking Peter, "Lovest thou me?" "feed my sheep." Again, "Feed my lambs." O what comforting language! Can the children of God read these words, and their souls be not drawn out in love for him that spoke them? He being the pure and spotless Lamb of God and Heir of heaven. Behold him standing before the council, wearing a crown of thorns, that we poor unworthy worms of the dust should be crowned with eternal life and immortal glory through him. And hear the many false accusations against him, yet he opened not his mouth. And now, my dear brethren and sisters in the Lord, let us try to follow the footsteps of the Savior as near as we can, ever looking unto him who is able to keep and care for us to the end, who is the Author and Finisher of our faith, if so be that we are his.

I will close, as I fear I have written too much. I have been a constant reader of the SIGNS most of the time from childhood to the present, and have seen but few communications from Mississippi. I thought I would send one, and perhaps that others and abler writers will follow.

ELIZA A. BLANKS.

MANCHESTER, Iowa, Feb. 7, 1876.

DEAR BROTHER S. P. MOSHIER:—By the help of God, at your request, I will try and pen some of my experience in the things that make for our peace. The first years of my life I was brought up by my parents to attend the Episcopalian church, and as I grew up to know right from wrong in temporal things, I always thought it wicked to use bad words, as we called them. I was told that there was a God in heaven, who saw all our actions and knew all our thoughts, which often made me afraid, for I was told there was a fire always burning, where bad folks went after death. So, as I grew older, I thought God required of me to be good, which I set about to do. First, I bought a prayer book for a young person, with morning and evening prayer throughout the week. That was adhered to for a time. About my twenty-first year I became dissatisfied with my church as above. I went to hear the Dissenters, who were every-

where spoken against by the churchgoers. They were called the modern Calvinists, but in America I find them to be the Presbyterians. I thought then I had got the people of my choice. I attended there some five or six years, until again I was dissatisfied with my lot. I then tried what was called the High Calvinists. Several times I attended, but to my disconsolate soul nothing could I find. But since I have looked back on my past life, I think I can see clearly my time was come, but not the Lord's time. If I am not mistaken, longing and thirsting my soul was fainting within me. Then I cannot but think was the Lord's time. I was almost discouraged to go to the chapel again; but Sunday came, and I thought I would try once more for the last time. The minister took this text, "Feed the flock of God which is among you," &c.—1 Peter v. 2. If ever my soul fed, I think it was then. I cannot tell you how I did enjoy the sermon. Did I want any one to tell me I loved the preacher and all the people in the chapel? There I continued until I came to America, which was in 1855. For some two years I attended no church. After a while I thought I would attend some church which I liked best; but did I find what I wanted? God knows. As all things, temporal as well as spiritual, so-called, were so different from the country I had left, I felt myself a lonely wanderer in a foreign land. If I dared, I should compare myself to the prodigal son, so many times have I thought my case was like his; nothing but husks to feed on. Prodigal like, I joined the Presbyterian church, as he joined himself to a citizen of that country. No soul comfort could I get. Time passed along until 1863. I came to Iowa; there I found the same religion I left back in Wisconsin. I had concluded for some years there was no other religion but "do and live," in America. In heart and soul I stood alone. In 1868 I remarried, an Arminian, of course. There was no other. We joined the Congregational church until God's time came, the second time, as I regard it. About three or four years ago, to my great surprise and joy, I met with brother S. P. Moshier, whom I found to be the first man that I could converse with on spiritual things. As soon as I found a people of my choice, I immediately cut the string and loosed myself from the Arminians, well knowing that was not my home. Brother Moshier put the SIGNS OF THE TIMES in my hands. That was the first meal I ever had since I left England. This was about the year 1873. Ever since our union has been very close, and the SIGNS is all the preaching we get. Now the question arises, where is your hope? In Christ, I answer; nothing that I ever had done or can do. But my hope, being so small, I hardly think it is a hope, I place on a crucified Jesus; not that I can name any exact time my Savior appeared for me, but this I do know and can affirm, if loving the brethren is passing from death unto

life, and a token for good, I can with the greatest confidence say I love them for the truth's sake. Believing the Old School Baptists are right, I do love them. I am willing to live and die with them. Now, brother Moshier, if I am allowed that privilege, what I have written is the best of my recollection, in and out as it is.

I will now close, by saying if I am worthy of your notice, I cannot but place myself in the lowest and farthest corner of the threshold of God's people.

JAMES COLMAN.

SOCIAL CIRCLE, Ga., Nov. 14, 1881.

ELDER WM. L. BEEBE—BELOVED BROTHER IN CHRIST JESUS:—Your kind letter afforded me much sincere pleasure, as it dispelled all fear that you felt cold or alienated from me. The past with us has afforded me such sincere and unalloyed pleasure, that for it to be marred, or for us to be estranged from each other now, would most deeply wound me. From your chirography, it appears that your nervousness is increasing, and I fear your health is not so good; but I know that nothing of your worldly surroundings, however adverse they may be, moves you from your steadfastness in Christ Jesus. The fiery trials in the past have only burned off the fetters, and all the better enabled you to serve the brotherhood with meekness and fear. This I know is the leading desire of your heart. In the nature of things, your vocation as editor of the SIGNS is filled with fearful responsibilities at every step. I trust and believe that he who has helped you hitherto will not desert you now, but will strengthen and guide you by his Spirit. In the conduct of the SIGNS there ought to be mutual forbearance on all sides; forbearance on the part of the correspondents in not requiring you to publish articles that would gender strife rather than godly edification, and in making you an offender if you should fail to see in their articles the worth and importance that they ascribe to them. In all the articles I ever sent to your beloved father, all were published but one; that one, while writing it, I thought was to the purpose and meritorious. Before it could reach his office I found that the flesh prompted it. I did hope he would not publish it, and he did not. His keen, discerning mind must have seen the spirit that prompted it, and hence it never saw the light. I knew then that your father did love me; and my love to him, if possible, was increased. We ought to have forbearance towards you, because you are in the flesh, fallible, liable to err in your judgment and in your views of divine things.

It is to be hoped that brethren will not continue to write upon those deep and mysterious subjects that they know will produce sharp controversy. Not that it is wrong to contend earnestly for the faith once delivered to the saints, not that we are to blindly indorse the views of others without question; but the spirit of contro-

versy, as such, striving for the mastery by an ingenious play upon words, is reprehensible. The best of our brethren, those most deeply taught in divine things, are liable to fall into this snare. Our blessed Savior once told his disciples, those who were daily with him, and could hear his gracious words as they fell from his lips, and could see his meekness, love and tenderness, "Ye know not what manner of spirit ye are of." It is not to be wondered at if we sometimes are, in like manner, mistaken. It is no flattery to your father's memory to say that he was one of the most profound writers of this or any other age, that he was peculiarly fitted, raised up, for the position he filled. We all felt that a strong and guiding hand controlled his paper. When trials and difficulties arose, we felt that he was equal to the demand. It is no disparagement to you, beloved brother, to say that you are not his equal, because he has no equal in that respect. Still I think you are the right man in the right place, and I feel that we are all very fortunate in having you as editor. All of the contributors, now especially, should be prudent, cautious and temperate in their expressions; a conservative disposition should manifest itself on all sides. Now of all other times the friends of the paper should manifest themselves. The cause of truth requires it. We owe it to ourselves. I would not put down any of our other papers which are struggling into life; their objects and aims are no doubt pure.

I am much pleased, dear brother, with your editorials; and I feel that if mistakes or errors should creep in, on your part they will be errors of the head and not of the heart. I deeply feel for you, and often a secret prayer ascends that the Lord would sustain him who is so near and dear to my heart. Remember us in christian love and affection to your dear mother. I often wish I could write something for our paper, to let dear ones know that I am still alive, and blessed with such health as I am. We have no serious troubles in any of our churches.

In bonds of love,

WM. S. MONTGOMERY.

[THE foregoing was written as a private letter; but as it contains suggestions of general interest to the contributors of our correspondence, we presume upon the forbearance of the very highly esteemed writer by inserting it, with the special request that all who write for the SIGNS OF THE TIMES will prayerfully consider the importance of heeding the suggestion of our dear brother in exercising the utmost forbearance toward each other and toward the editors in their writings. The love and faithfulness of our brother has been too fully proved by a life-long intimacy for the purity of his motives to be doubted, while the soundness of his discretion needs no commendation in the wide circle of his acquaintance.—ED.]

"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."—John xiv. 21.

This is a portion of the words spoken by our blessed Savior to his disciples not long before his leaving the world, while he was comforting them with the assurance of their interest in heaven, and of the coming of the Holy Ghost that the Father would send in his name to comfort them, and that should "teach you all things and bring all things to your remembrance, whatsoever I have said unto you." This fourteenth chapter is one of special interest to God's dear children, and one that should be carefully studied and obeyed, if possible. Of course "all Scripture is given by inspiration," and should be carefully considered; but it has seemed to me at times that the children should be more instructed, and their minds led to consider more of the teachings of love than they are, and not so much of the deep and (to most of us) mysterious doctrinal views that are only comprehended by those that are able to "eat meat." Many of God's dear children know but little about the "hard sayings" in the doctrinal portions of the Bible, but all of them know what we say when we talk to them about the love of God and his complete work through his Son Jesus Christ in bringing them to know him, whom to know is life eternal.

The beginning of our text is the first thing to consider, "He that hath my commandments." We ask, who is it that hath these commandments? The answer follows, "He it is that loveth me." How do we show our love to him? By keeping his commandments. Again, in the commencement of the same chapter he says, "Let not your heart be troubled: ye believe in God, believe also in me." How do we know that we believe in God, or on his Son Jesus Christ? John answers that question, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. This is a test that all God's dear children are enabled to apply to themselves. When they look at themselves, and see their poor performances, and come to the conclusion often that they are deceived, and not only that they are deceived, but worse than that, they have deceived God's people, and are almost ready to give up all hope; yet when they look at their brethren and sisters, they do find they are drawn out in love for, or to them; it is then they are enabled to take a little courage, and say with Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." When this is the case, they are ready to keep the commandments, and obey the Savior in taking his yoke upon them. He says to such, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke

upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi. 28, 29. This is not the desire of the unregenerate, nor is it a command unto them, but unto such as love God. The same is spoken of in the second verse below our text, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." So you see we have the promise of him who said, "My Father always hears me," that if we have love one for another and keep his commandments, he "will pray the Father, and he (the Father), shall give you another Comforter, that he may abide with you forever." Love and obedience then are two essential things for the child of God; and if we possess the first, we are likely to perform the latter. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter iv. 1. James has said, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." All these promises and instructions are given to and intended for God's people. The man that Satan said would curse God if afflicted, could say even in his sorest and deepest trials, "O that I knew where I might find him, that I might come even to his seat. I would order my cause before him, and fill my mouth with arguments."—Job xxiii. 3, 4. It is clear from all that we have brought to view, that "he that hath my commandments and keepeth them, he it is that loveth me." Then the promise is unto such, that they shall be with Christ; for he prayed the Father for them. "I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them." Now, brethren and sisters, and all that have hope in Christ, is it not yours to obey and serve this blessed Redeemer, who came forth from God to "purify unto himself a peculiar people?" Should we not, as good soldiers, go forward in the discharge of every good work, looking unto him who is the author and finisher of our faith? Let us, like Newton, say,

"Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Tho' painful at present, 'twill cease before long;
And then, O how pleasant the conqueror's song!"

In conclusion, let me admonish the dear saints of God to let love have her full course. "Let brotherly love continue." Let us consider what a great and unspeakable privilege it is to be one of the heirs of God. If heirs, then we are joint heirs with the Lord Jesus Christ, and shall reign with him in glory. If this is our condition, dear friends, how careful we should be of each others' feelings.

It has pleased me to observe of late that all the writers, whose com-

munications have been published in the SIGNS OF THE TIMES, have had the feelings of the brethren in their mind, and have avoided seeming to give offense. I have read with much interest, and I hope with a degree of profit, the correspondence between our two dear brethren, Elders Chick and Durand, on the subject of bringing our children up in the nurture and admonition of the Lord. How sweet it is when brethren can discuss these matters in the spirit that has been exhibited by each of them! May God grant that all his children may see eye to eye, and each esteem others better than self.

I remain your servant, I hope in Christ Jesus, feeling to be the least of all.

JAMES M. TRUE.

COLUMBUS JUNCTION, Iowa, Nov. 24, 1881.

GAP STORE, Va., Sept. 9, 1881.

DEAR BRETHREN EDITORS:—As I promised to continue an unfinished article, which was published in the SIGNS for June first, present volume, I will proceed without apology.

I have not read my imperfect article for some time, but if I remember aright, I closed by saying that I accumulated. To commence with nothing as I did, I was very successful, and got my business in several directions, which naturally required my attention to make it prosper, though my capital was still small. I began to feel proud of my success, and to think that I must be a special favorite of my Creator, or I would not have such success. But with all this self-esteem, or what you please to call it, there was something within me which would recoil on my feelings, and warn me to be careful, and not neglect my duty, which would at times come over me with great force, causing me to shudder and quake. But I would try and waive them off by seemingly justifying myself to first provide a home for my little family, with a sufficient income for their support. The Scriptures, "Seek first the kingdom of God and his righteousness," "He that layeth his hand to the plow," &c., with other such like warnings, were frequently haunting me. Why it was that I did not submit and worship my God with my whole heart, I cannot tell; for sometimes when I would go to meeting, and have some liberty in speaking to the brethren, with the assurance at the time that my Savior was verifying his promise by sustaining me with his presence, assuring me that he was my wisdom, righteousness, sanctification and redemption, and that without him I could do nothing, I would think on such occasions that to obey was better than sacrifice, and to hearken than the fat of rams, and that I would rather suffer affliction with the people of God, than to enjoy all the pleasures of Egypt (or sin) for a season. The conflicts of my mind were great, sometimes trying to serve God, and I fear sometimes serving mammon. But to be short, I would try to justify myself in this way: I would think if God did not allow me to accumulate for my family, and if it was not right,

that he would not have prospered my labors as he had done. How cunning the adversary in decoying the children of the kingdom away from the path of duty. Finally my mind was more and more drawn off from spiritual things, and began to cling to worldly objects, and my feasts of the bread of life became lighter and further apart. My health began to fail, and also that of my dear wife. Life became a burden, and my sufferings were great both in body and mind. In the fall of 1879 I effected the long-sought object, and consummated the trade for a little home. In November I went to an adjoining county to collect some debts and purchase a lot of stock, and to make arrangements to pay for my farm. While there the weather was severely cold, and I was much exposed; but Satan said to me, as in many times past, If the Lord has any further use for you, he is able to preserve you through both cold and heat; so persevere. You have about succeeded, and will soon have things arranged all right to enjoy your labors. But before I got home I was taken with a severe bilious fever. I sent home for a hack, and was taken to my little farm, where my family had moved during my absence. I was only able to walk from the yard into the house by the assistance of my dear wife, and in a few days afterward I was stricken down with paralysis, and never have been able to bear my weight on my feet since.

I do not say that it was my disobedience which caused my affliction, but I firmly believe that my sinful and disobedient conduct from the time I first was called to the work of the ministry was the cause which produced the serious result. For, dear brethren, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." If we are the children of God, we should endeavor to walk worthy of our vocation, and not provoke our heavenly Father to wrath by giving place to the devil, who is always on the alert to tempt on all the weakest points, and who is so crafty that none that we have ever read of have been entirely successful in making their escape at all times except our blessed Savior; and if we expect to be successful in our journey, we must take shelter under his blood-stained banner. He has said, "If ye love me, keep my commandments." How strange it seems to me now that I could not trust him for all that I would need, for it had been made so plain to me that he was able to and would provide for all his children's needs. But I was like the house of Israel when they wanted a king, so they would be like other nations; I wanted the pleasures of the world, with some worldly honors attached to it. How true the words of the apostle, They who would be rich among you, pierce themselves through with many sorrows. This means, in my judgment, those who are over-much anxious about the riches of this world. We find there are two extremes to almost everything, and

the middle ground between them is generally the safest. I do not approve of our ministers or private members, when able to work for a support, idling away their time purposely, that they may be supported by the charity of the brotherhood. God never requires impossibilities. When it is a man's duty to be feeding his purchased flock, he will provide for his family's needs; and when his time is not all required, then he should not feel too good to labor at home. If we ask in the right way, our duty will be plain enough.

Brother William L., since writing the foregoing I have read with much interest, and I hope with some profit, your very able editorial in the SIGNS for September first, and also brother Jackson's measurement of the temple, with other very interesting articles. Truly, the Lord has not forgotten to be gracious, nor left himself without a witness. Brother Durand's able article on the water birth is instructive, but I cannot comprehend it, and consequently cannot either accept or reject it. It is the first article that I have ever seen from his pen that did not seem plain; but I indorse his sentiment that the Spirit must make the application before we can understand the things of God.

But I have digressed, as my object was to give a relation of my wanderings, many shortcomings and misgivings. As the wrath of God is revealed from heaven against all unrighteousness, it is impossible for us to escape if we neglect so great salvation. Inasmuch as God has called his children to peace with him, they should put on the whole armor of God, that they may be able to withstand the fiery darts of Satan, as it has been fully demonstrated that they cannot stand in their own strength. "I can do all things through Christ, who strengtheneth me," says Paul. "Without me ye can do nothing," says our Savior. God is rich in mercy toward his people, and their works of obedience are required from the whole heart, as he will not accept our sacrifices defiled with sin. "Be ye holy, for I am holy." That is, our devotions must be with an eye single to his glory, free from self and selfishness. Your able editorial on the defilement of the temple explains all the duties required to be rendered, so I desist further pursuit, and close by saying that I look back, and it seems as if God had granted me my own choice to some extent, but at a cost of ten thousand times its worth, and to show me that my ways are all unequal, and that I know not what is best for me. It seems that we must be weaned from our objects of choice which bind us to earth, if they have to be taken away from us. As a Father, he never takes anything from his children while it is best for them to have it. In these things he never consults them, but knowing what is best, he acts upon his own will. If we could always feel our dependence upon our God in its true light, we certainly would be more humble and contrite than we are, knowing that he needs not the ser-

vice or worship of either men or angels to make him more happy, but is perfectly happy and happified of his own perfection. Truly his mercy is great to take cognizance of the children of men in their low estate.

Brethren, I feel this scribble is dry and formal, and perhaps without interest, as it falls far short of what I would desire to express; but having a remittance to make, I hope you will pardon me for the trespass. I submit it to your better judgment, leaving all correction to you, if you see cause to publish it.

Wishing you God speed in your labors, and hoping to meet you beyond this vale of tears, I remain yours in continued sorrow,

J. HANKINS.

DEAR BRETHREN BEEBE:—As I contemplate a removal from where I now reside, without knowing where I wish to go, I would ask those of the brethren who feel so disposed to correspond with me. I want to go to a healthy place where there is good water and Old School or Primitive Baptist neighbors. I want to live near enough to one of our churches to visit it with my family; and also would like to reside where I could hear the gospel preached every Sunday, without having to travel twenty-five or thirty miles, as I do here. Information from brethren on this subject will be thankfully received. I am a poor man without any capital, and am dependent on my own daily labor for a support for my family. I have a wife and three children, and am not afraid of work. I follow butchering and sell meats for a living here, but I want to quit this business, as it greatly interferes with my ministerial labors, as I pass here for a Primitive Baptist preacher.

My address is, Northport, Alabama.

By inserting the foregoing, you will greatly oblige,

Your unworthy brother in affliction,
H. J. REDD.

CHANGE OF RESIDENCE.

HAVING changed my residence, correspondents will address me at Yellow Creek, Bedford Co., Pa., instead of Saluvia, Fulton Co., Pa.

JEFF. BEEMAN.

ELDER A. W. McKenzie having removed from Willis, Texas, to Huntsville, Walker Co., Texas, requests his correspondents to address him at the latter place.

ELDER George Cottrell has changed his post-office address from Versailles to Pemberton, Shelby Co., Ohio.

THE EVERLASTING TASK FOR ARMINIANS.

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

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

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

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1881.

CLOSE OF VOLUME FORTY-NINE.

For a number of years it has been our lot to write the articles for the close of the volumes, and hitherto we have had but to review the many blessings bestowed upon us by our heavenly Father, in prospering us in the publication of our paper, and sustaining us in the love and fellowship of our brethren; but how different the close of this, the forty-ninth volume! While we would wish to be still, and humbly say, "Thy will be done," it seems that we can but wish that our dear father, the senior editor, might have been spared to us and the readers of the SIGNS yet awhile. We know that such a wish can only arise from a selfish motive; but when we read the index of the obituaries for the last few volumes, and see therein the names of so many of the most valiant and tried soldiers of the cross, nothing but the power of divine grace can give us the faith to press on undaunted; and our prayer has constantly been, since we were so suddenly left alone in full charge of our paper, that we might be kept by that grace in the right path, and given judgment and knowledge to pursue the course that would redound to the glory of God and the good of the saints throughout our country, and that we might be kept from every selfish influence.

For several months we continued on alone in the editorial department, waiting to see if we could discern the movings of the hand of God in pointing out our way, and we trust that we were plainly shown our duty; and we can truly say it was not our way, but was unfolded to us in a chain of circumstances which passed before us, that left us no room for doubt; and from that hour we have been convinced that the one to assist us in the editorial department was our brother, William L. Beebe. We did not know at the time whether his feeble health would permit of his assuming such arduous duties, but upon consulting him, found him willing to make the attempt, and leave the result with the divine Ruler of all events; and when the announcement was made through our columns that he had consented to take the position, we were immediately in receipt of letters from brethren in all parts of the country expressive of their gratitude that he had assumed the duties, as their minds were immediately turned to him on receipt of the sad announcement of the death of the senior editor. And now, dear brethren, under these circumstances we cannot but feel that we have pursued the right course, and been directed in our decision by a divine power.

It is now about five months since our brother has been associated with us, and if from a business point of view we are to draw an inference, we must conclude his labors have not been unappreciated; for we have the satisfaction to announce to our brethren

and readers that the SIGNS OF THE TIMES is steadily increasing in circulation, and that the receipts still keep up fully equal to the last volume, and as far as heard from the paper is giving general satisfaction, and the interest felt by its patrons in its welfare continues unabated. And with this encouragement, we commence with our next issue the fiftieth volume, and promise our subscribers that, with divine aid, we will make it fully worth the subscription price, if no more; and once again thanking you one and all for past favors, and soliciting a continuation of your patronage and kind and efficient aid, we close for volume forty-nine.

B. L. B.

HEBREWS X. 26, 27.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no mere sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

By request of our dear brother, Jacob Rhodes, of Jefferson County, Texas, this text is presented for our consideration. In volume xxxvii., No. 9, for May 1st, 1869, the late editor of the SIGNS OF THE TIMES gave a very full statement of his views on this text, including the two following verses. But as that paper may not be accessible to many of our readers, it may not be unprofitable to present this article on the same subject.

It should be remembered that this epistle was addressed by the inspired writer to the "holy brethren, partakers of the heavenly calling," who were by natural descent the children of Abraham, and as such from their infancy trained to the belief that they were by the covenant given by Moses the exclusive recipients of the favor of God, and that the blessings bestowed upon them for obedience and the penalties for disobedience all depended upon their own conduct; for such was the character of that legal covenant under which their natural birth placed them; and it is worthy of special observation that none ever were consulted as to whether they wished to be under even that typical covenant. Abraham, and all who were born in his house or bought with his money, were, without reference to their volition, under the law of that covenant which God gave to them. Nor could any action or willing on their part dissolve that relationship by which they were debtors to do all that was required by the inexorable demands of that law, whose voice of awful thunder caused Moses to exceedingly fear and quake, and shook smoking Sinai to its base, while they that heard entreated that the word should not be spoken to them any more. The temporal blessings enjoyed in obedience gave no life, and could extend no further than to those to whom the sovereign will of God gave the covenant; and the most direful penalty inflicted for disobedience never annulled the relationship of those who were born under the provisions of that covenant. So that the obedi-

ence of a long lifetime never released an Israelite from the duty of continued service; and the most flagrant violation of its precepts, entailing death upon the transgressor, left him still an Israelite, though dead. It is important, in reading the typical import of the shadows under that figurative dispensation, that the facts stated should not be overlooked; for it is only by a careful observance of them, in the order divinely appointed, that we shall be able to find in them the testimony of Jesus, which is their essential spirit.

That the burden of this epistle is the presentation of the superiority of the gospel over the legal dispensation, clearly appears from the opening sentence, in which the long succession of dying prophets is presented in striking contrast with the Son of God himself, whom he hath appointed heir of all things, by whom also he made the worlds, the brightness of glory, the express image of his person, having by inheritance (vital relationship) obtained a more excellent name than the angels, by whom that legal and typical dispensation was given. Not only to the natural minds of those believing Hebrews, but even to Gentile believers, there is an appearance of propriety in trying to dig up the buried body of Moses, that is, to seek in the canceled law of a carnal commandment for the directions by which to be governed in their conduct and conversation. Under the galling yoke of this heavy servitude they find no rest; for perpetually does that law proclaim, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." It is no wonder, then, that Peter spoke of that law as a yoke which neither our fathers nor we were able to bear. There was no provision in it which could make the comers thereunto perfect. Its requirements could never be satisfied. It required *continual service*. The perfect obedience of today did not abate one jot of its demands for to-morrow's service. The gracious announcement of deliverance from the merciless demands of this exacting service, which was given in the revelation that Christ is the end of the law for righteousness to every one that believeth, was therefore good tidings of great joy to every one to whom the word of this salvation was sent. It showed the complete fulfillment of that law, and the removal of its burden, by the perfect service of Jesus, the antitype and Lord of David.

When the saints receive the revelation of this unspeakable deliverance they are called to liberty. Thenceforth they are no more under that law, even though by natural descent they are Israelites. And if they be Gentiles, who were never under the law of Moses, when they receive justification in Christ Jesus they are no more judged by the law of sin and death, under which all the human race die in their natural father Adam. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

—Rom. viii. 2. Paul's experience in this particular is the experience of all the saints in whom this perfect law has been revealed. And the fact is the same even of those chosen vessels of mercy, who have not as yet received the revelation as applied to themselves by the Spirit; for the one offering of himself in sacrifice perfected forever them that are sanctified. Hence it is of that law of sin and death, as well as of the law of Moses, that it is written, "Ye are not under the law, but under grace."—Rom. vi. 14.

From the foregoing observations it is manifest that the text under consideration does not apply to any others but those whom the inspired writer recognizes as "holy brethren, partakers of the heavenly calling;" and the willful sin spoken of cannot refer to transgression of that law from whose dominion they have been delivered, and to which they owe no allegiance, for it still remains true that "As many as are of the works of the law are under the curse." The salvation that is in Christ Jesus has delivered the redeemed from that bondage, and it is the revelation of that deliverance in their individual experience which causes the unspeakable joy felt when Jesus speaks peace to them. In this ecstatic liberty of the sons of God they are free indeed; and they are admonished to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. The law of Moses as a rule for their guidance is the yoke referred to, as is apparent from the preceding portion of this letter. Hence, transgression of that law cannot be the sin spoken of in the text before us. Against that law these "holy brethren" cannot sin, being born of God.—1 John iii. 9. Therefore they shall not come into condemnation, being passed from death unto life.—John v. 24.

Now, let us see how these subjects of the saving grace of our justifying Redeemer may come within the specification of the text, "If we sin willfully." While, as has been shown by the infallible record of divine truth, they cannot sin against the law whose penalty is death, for the reason that they are not under its dominion, and so can no more transgress it than we can transgress the law of a foreign nation to which we owe no allegiance, yet the saints are not free from the law of their Lord, which is not written on tables of stone, nor placed over them, as was the law of the old covenant over carnal Israel; but this perfect law of liberty is that which is promised in this prophecy, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those

days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jere. xxxi. 31-34.

Under this new and everlasting covenant every law of our divine King and Lawgiver is made the most desirable of privileges to them who walk not after the flesh, but after the Spirit. So that it may truly be said,

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

And with the psalmist they can sing, "O how love I thy law! it is my meditation all the day." It is always day while this meditation leads the saints in the path of obedience and peace. But when they turn to fulfill the lusts of the flesh they walk in darkness. It is to the saints that it is written, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." If we willfully disobey the law of our King, then that rod provided in the new covenant, as quoted from Jeremiah, will be faithfully administered; not for our destruction or cutting off from the vital relationship given us in our Redeemer, but for the destruction of our sinful flesh, our carnal mind, that the spirit may be saved *in the day of the Lord Jesus*, that is, when the meditation is the law of the Lord. This chastening is not to be despised or lightly esteemed by the saints, as if it were of little consequence to endure it. "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." Before his scrutiny all things are naked and open. How important, then, that we heed his admonition, and walk as children of the light! Do we need the terrors of the final doom to frighten us to obedience to the laws which he has written in the hearts of his children? Then may we not well feel that certain fearful looking for of judgment, of which our text speaks? Those who love the law of our Lord can hardly desire to rest in the self-assured condition of such as find comfort in saying, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these!" while his commandments are despised, his admonitions treated with contempt, and even his agonizing groans are regarded with cold indifference. If we have the tender-hearted principle of love dwelling within us, we should choose rather to suffer all the pain, mental and physical, of which mortals are capable, than thus to deny our precious Savior. Yes! incomparably better to endure even the painful apprehension expressed in the text, than to be so dead to every emotion of love and every obligation of gratitude that the word of him who bore our sins on

the accursed tree should be regarded by us with indifference.

"Such vile ingratitude as this
What heart but must detest?
Sure Christ deserves the noblest place
In each redeemed breast."

Let us not settle down in carnal security upon the presumption that this text does not mean what it says. There is sometimes a very liberal spirit, though not of God, which generously hands over such expressions as this to the unbelieving world. Let us be careful lest we handle the word of God so deceitfully as even to delude ourselves. The text specifies those who "have received the knowledge of the truth." And the inspired writer includes himself with them by using the word "we." Then the admonition certainly does not apply to them who never received the knowledge of the truth. It must be written for the benefit of those who are "partakers of the heavenly calling." Nor can the solemn declaration be blunted by the conclusion that an impossible case is suggested. This would imply that the inspired record would have been complete without this serious declaration.

"There remaineth no more sacrifice for sins." Under the ceremonial law, sacrifices for sins were authorized. Daily their consecrated altars reeked with blood from the victims offered in sacrifice; and legally those who brought the offerings were purged thereby, though in truth it never was possible that those offerings could take away sins. This also was signified by the yearly sacrifice, in which there was a remembrance again made of sins every year. Now, these Hebrew saints are told that this ceremonial offering has forever ceased. All that it signified is now fulfilled in Christ, the true atoning sacrifice. Now, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." All these sacrifices are passed away, with the old heaven and old earth to which they appertained. Nor does the law of Moses enter the new heaven and new earth, in which the Lord God creates Jerusalem a rejoicing, and her people a joy.—Isa. lxvi. 17, 18. As typified in the death of Moses on the border of the land of promised rest to national Israel, that law, our school-master unto Christ, is buried by the power or hand of the Lord in an unknown sepulchre, before the gospel rest is entered by the believer. Now, Joshua (Jesus) leads his people into the glorious land of rest, into which all they, and they only, which have believed, do enter. Here is the sabbath where no labor can come, no burdens must be borne, no sacrifice for sins must be offered. It is contempt of the blood of the covenant to presume to bring such offerings, whether they be literal animals, or works of righteousness wrought by our own hands. The inevitable consequence, therefore, of sin against the law of Jesus, the King who reigns in righteousness in this new creation, is that the transgressor

must feel the burden of his sin; not in the transient suffering of mere temporal death, but as stated in the text.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." How concisely the inspired pen expresses what every disobedient saint knows by painful experience! Whether the sin is contempt of the command to follow the Lord in the ordinances he has enjoined on all who love him, or in an open transgression of his law in any particular, there is this CERTAIN (not *probable* or *possible*) fearful apprehension. The sin in all its vivid and terrible enormity is ever before the sinner, (Psalm li. 3,) producing this fearfulness, so that "Every man shall bear his own burden."—Gal. vi. 5. If any can sin without realizing this certain chastening, the indication is that he is not a son. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. Yet, dear child, you need not faint under the rod. While this judgment and fiery indignation shall devour the adversaries, it shall not devour you. The furnace is needful for your profit. The fire burns off your fetters, devours the sins which so easily beset you, and which are well designated as the *adversaries* of your soul, the destroyers of your comfort in believing, the enemies which continually war against your peace. You may indeed be overwhelmed, and sink in deep mire where there is no standing, but you can never fall so low but that the everlasting arms of the infinite love and unchanging faithfulness of the Almighty are still underneath. Wildly as you may have wandered, the eternal God is still your Refuge. Weak and faint as you may be, even though your heart and flesh may fail, yet God is the strength of your heart, and your portion forever. It is not for your faithfulness and attention to duty that you have been preserved hitherto, but "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 22. This is the only principle upon which you have ever received any favor from his gracious hand, and this should be your comfort under every future trial. How cheering the thought that the unceasing and abundant stream of mercies already bestowed, the benefits past numbering lavished upon you in the past, have not in the slightest lessened the boundless fullness of the fountain of his mercies. Not only do his compassions abound, but their constant flow has not at all diminished the inexhaustible fountain whence they are poured forth upon you. "His compassions fail not."

Now, reader, assuming all this to be true, how does it affect you? Do you feel that you are licensed to live according to the corrupt and sinful inclinations of the carnal mind? If you believed that salvation in the world to come is forever secured in Christ Jesus to all the saints, without reference to what they may do, good

or evil, would it encourage you to continue in sin? Is there nothing to cause you to wish to live righteously but the hope of happiness and the fear of punishment in the future? If so, it is evident you neither hate sin nor love righteousness; and without a new principle to govern you, the heaven where God reveals his glorious perfection would be to you the most infinite torment. But, if you admire the heavenly grace which has revealed this unfailing fountain of divine compassions, and although you tremble to think of appropriating to yourself such boundless and unfathomable blessings, yet you are attracted to linger in their contemplation, and to love the divine Author of such unspeakable favor to unworthy sinners, that principle of love does not spring from the corrupt and depraved carnal mind, and the heart whose every imagination is only evil continually. This is the mark of them that love the Lord. No others bear it. Nature cannot counterfeit it. Satan with all his arts can produce nothing resembling it. "He that believeth on the Son of God hath the witness in himself."—1 John v. 10. This is the only infallible test by which to determine the question of your personal interest in the salvation of God. If the love of God dwells in you, while you may tremble with apprehension, and write bitter things against yourself because your heart condemns you, yet remember, poor tried one, "God is greater than our heart, and knoweth all things." Yes, "He knoweth our frame; he remembereth that we are dust." Therefore we may confidently trust in him, even when under his severest chastening.

CORRECTION.—By an awkward typographical mistake in our last number, the subscribers to Elder Hassell's History were directed to remit their money by "postal card," instead of "postal order," as brother Hassell had written it in the notice. We are mortified that so manifest a blunder was overlooked in the proof. On our next column we reproduce the article with the correction made, and request all our subscribers to read it, and those who desire a copy of the book, to forward their remittance at once, and thereby enable brother Hassell to proceed with the publication without further delay.

ROBERT W. RESPESS, aged twenty-four years, son of Elder J. R. Respass, died October 26th, 1881. Also the family of Elder Respass are still suffering from typhoid fever. May the Lord grant the bereaved and suffering family supporting grace to keep them from repining under their heavy afflictions.

ILLNESS OF ELDER WM. M. MITCHELL.—We are pained to learn that this beloved servant of our Lord is seriously afflicted. May the grace of God sustain him in his sufferings, and if it is his holy will, restore him to health and usefulness in the work of the ministry.

SPIRITUAL EDUCATION.

On page 286 will be seen the Preface of a handsome little pamphlet with the above title which we have just issued for our brother, Elder A. B. Brees, of Spencerville, Allen Co., Ohio, which will be mailed, postage paid, to any address on receipt of twenty-five cents. Address, A. B. Brees, Spencerville, Allen Co., Ohio, or this office.

BANNER OF LIBERTY.

WE are so frequently receiving inquiries about the *Banner of Liberty*, that we have concluded to run a notice for a few numbers, giving full particulars and directions concerning it. The notice in this number will be found on page 286, and after that on the last page.

BOOK NOTICES.

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

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

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

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

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

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

Yours in love,
SYLVESTER HASSELL.
WILSON, North Carolina, Oct. 15, 1881.

MARRIAGES.

Nov. 30, 1881, by Elder Benton Jenkins, at his residence in Middletown, N. Y., Mr. Henry Canfield and Miss Annie Christian, both of Rose's Gap, Sullivan Co., N. Y.

OBITUARY NOTICES.

BRETHREN BEEBE:—This morning I cannot help exclaiming with the Psalmist David, "Turn thou unto me and have mercy upon me; for I am desolate and afflicted: the troubles of my heart are enlarged. O bring thou me out of my distresses; look upon mine affliction and my pain, and forgive all my sins."—Psalm xxv. 16-18.

This is the second time I have written to you about the death of a dear and well beloved son, who left his parents' house on the 10th day of March, 1879, and took a journey to a distant land. We often heard from him, that he was well and doing well, until we received a dispatch on the 20th day of August, 1880, stating that our son, **Welton Warren**, was sick at the Sisters' Hospital, in Leadville, Colorado, and wanted to see his father, who started on the morning of the 21st of August, with an aching heart, to go into a strange land, over one thousand miles from home, exposed to dangers of various kinds; but I believe the good Lord was with me all the time, and enabled me to bear up under the heavy trouble that I was called to pass through. I finally reached the place where my son was, on Sunday morning, at 8 o'clock. I was met at the door of the Hospital by a lady of the same. When I made known to her my business, she said, "Your son can't live." I found him in a drowsy condition, and called him by name, but he did not heed the call. I got on my knees, close down to him, and called him, "Welton," when he opened his eyes and exclaimed, "my pa! my pa! my pa!" My feelings at that time no tongue can tell. He fixed his bright eyes on me for a long time, and expressed in his countenance great gratification; but I saw that death was close at hand. I tried to talk to him, but was so full that I could not say much to him. I was permitted to stay with him only two days. I saw he was fast going, and asked him if he wanted to see his mother, brothers and sisters. He said he did, and wanted to meet them in heaven. On Tuesday morning, at 4 o'clock, the 24th day of August, 1880, he folded his hands across his breast, and in a moment breathed his last, without a struggle or a groan. As I had done all that I could for him in life, I reached forth my hand and closed his eyes in death. At four o'clock in the evening of the same day we laid him in the silent grave, to await the morning of the resurrection, when I hope to join him, with all the redeemed, around the throne of God.

I started for my far off home, to bear the news to the dear ones there, which was a hard task to perform, and was permitted to reach there on Friday at noon, August 27th.

"Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken;
Still we say, Thy will be done."

Your unworthy brother and sister in Christ,
WM. & ARABELL WARREN.
LIBERTY, Clay Co., Mo.

DEAR BROTHER BEEBE:—It becomes my painful duty to send you a notice of the death of my dear husband, **Gowen Clifford**, who died Nov. 5, 1881, in Sacramento, Cal., aged 62 years. He was born in England, in 1819. He was confined to his bed for two weeks with typhoid fever, and his sufferings were very great, but he bore them with christian fortitude. He said one morning that he would soon be gone. I said, "Do you want to die?" He said, "Yes." At another time, when I was weeping over him, he said, "We all have to die, and if it is the Lord's will to take me, I am perfectly resigned to go." At another time I asked him how his mind was. He said, "All right." And when his youngest son was weeping over his dear father, he said, "What are you crying for? Do not cry for me; I am all right." And I truly believe he is all right, for he was a true lover of Jesus and of Zion's welfare. He was a man of an humble spirit and of a contrite

heart, and his delight was to meet with God's dear people for prayer and praise. He was a faithful soldier of the cross of Christ. His sickness was of such a nature that he could converse with no one, although he was quite sensible to the last, and could whisper yes or no. I said to him, "You have a good hope to die by, and the religion that you have lived by does now to die by. You are redeemed by the precious blood of Christ; yes, you have on the wedding garment, Christ's righteousness, and you are going to glory to join the glorified spirits; yes, to quit this world of sin and sorrow." His reply was, "Yes, yes."

He made a profession of religion forty years ago, left England in 1852, was baptized in Toronto, Canada, in 1872, and in 1878 was ordained by Eld. I. Newkirk, at Santa Rosa, Cal., and lived the life of a true christian up to the time of his death. He leaves three sons and one daughter-in-law, (two sons in the east, and the youngest with me) with three grandchildren and myself, to mourn the loss of an affectionate father and a kind and loving husband; but we mourn not as those without hope, for I know that our loss is his eternal gain. He is gone to that rest that remains to the people of God.

Yours in tribulation,
ELIZABETH C. CLIFFORD.

BRETHREN BEEBE:—Please publish the death of our beloved father, **Wm. F. Jones**, who died Oct. 22, aged 72 years, 7 months and 11 days. He was born in Butler Co., Ohio, and was raised there. After he was grown he went to Hamilton Co., Ohio. He lived two years in Cincinnati—from 1830 to 1832. He was married to Ann Heath Oct. 4, 1841; was left a widower Oct. 2, 1856; was married again Oct. 16, 1857; experienced a hope in Christ in early life, and was baptized by Eld. Wilson Thompson the second Sunday in April, 1845, and was a member of the Mill Creek Church till his death. He always filled his seat when he was able to go. He was a reader of his Bible and the SIGNS, and was firm in the doctrine they contain. He always had poor health. He often said he wanted to wait the Lord's time to leave his feeble body. He was insane for a year and a half, up to the time of his death, but was sane some part of the time, and was sane when he died, as he said to his son-in-law a few hours before he died. He gave him a drink, and bid him good-bye. "George, I will not live long," were about the last words he said. He leaves a son and a daughter, three grand-children, two brothers, three sisters, and other relatives and friends, to mourn their loss; but we mourn not as those that have no hope; our loss is his eternal gain. Eld. S. Danks preached a very comforting discourse to an attentive congregation at Mill Creek, after which his remains were deposited in the earth, to await the morning of the resurrection.

ALSO,

DIED—Sarah H. Jones, wife of William F. Jones, Feb. 8, 1877, aged 61 years and some days. She died of consumption. Her suffering was great, but the Lord has released her. She was a Methodist when she and father were married, but it pleased the Lord to lead her into the light, and she was baptized by Eld. J. C. Beeman, at Mill Creek, in the summer of 1859, and lived a member of said church till her death. She had no confidence in an arm of flesh, but trusted in the Lord for salvation. Her remains were taken to the Mill Creek meeting house, where a discourse was preached by Eld. S. Danks to a large congregation. Then her remains were put into the earth, to remain till the resurrection. She left no children of her own, but left one brother and three sisters to mourn their loss. May the Lord reconcile his children to his will.

ADONI JONES.
SPRING VALLEY, Green Co., Ohio.

DEAR BRETHREN BEEBE:—It is with much sorrow that I send for publication the death of our dear babe, **Harvey H. Beeman**, who died after an illness of eleven weeks, on Oct. 13, 1881, aged 10 months and 11 days. His disease was complicated. He was first taken with hemorrhage of the bowels, which merged into dysentery and tubercular men-

ingitis. In all of his severe affliction he bore it with such remarkable patience that it was a wonder to all that saw him. The day before he died a beautiful and heavenly smile was seen to overspread his features, the first that had been observed for several weeks, and we in our blindness thought it was for his recovery; but the Lord took him, and we mourn more, because he was so good in life, so mild in temper, so patient in affliction, and so promising for the future; but we confidently hope that he fell asleep in Jesus, and we mourn not as those without hope. May the Lord turn this for our good and his glory. We had the services of Eld. Thos. Rose on the occasion of his funeral, and we felt the Lord gave him liberty in speaking from the words of inspiration, "Jesus wept."

Yours in affliction,
JEFF. BEEMAN.
YELLOW CREEK, Pa., Nov. 6, 1881.

YEARLY MEETINGS.

A yearly meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on the 4th and 5th days of January, 1882, (Wednesday and Thursday), ten miles east of Binghamton, on the Albany and Susquehanna Rail Road. The friends that come on the cars will be met at the Depot. A general invitation is extended to all who love to hear the truth.

H. W. CATOR.

**PREFACE
OF A PAMPHLET ENTITLED
SPIRITUAL EDUCATION.**

I have often had in mind the poor, weak and scattered children of God, and their lonely pathway through life, but I have had an humble faith in their divine Instructor. These contemplations have prompted me to write very many times when compelled through bodily suffering to spend the hours for sleep in wakefulness. As "Day unto day uttereth speech, and night unto night showeth knowledge," so my spiritual senses were quickened to consider how perfect were all the teachings of the Lord.

In this little work I have desired to trace some of those harmonies of spiritual thought that lead God's people in perfect unison with the doctrine of grace and the testimony of the Scriptures, showing the oneness of the Spirit that inspired the Apostles and saints of old, and gives the present "generation of Jesus Christ" all their spiritual experiences. To this work I give the name of "Spiritual Education," as in contradistinction to natural or moral; embracing doctrinal and orderly references for the consideration of the saints, and also an examination of Infidelity in rhyme, showing the harmony of nature with the history of creation, when viewed with an humble desire for truth only. Yours in humble service,
A. B. BREES.

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The "Banner of Liberty," the old, unswerving Jeffersonian Democratic Family Newspaper founded by Gilbert J. Beebe, is offered to the public for 1882 in an enlarged form. It is devoted to the defence of the people, particularly of the agricultural and working classes, as threatened by the schemes of modern organized wealth and monopoly. It boldly opposes every attempt to advance the interests of monopoly, centralization, subsidy, high tariff, or any scheme to plunder the many for the benefit of the few. As a family paper it is unsurpassed. Its columns are devoted to correct news, sound conservative opinion and entertaining literature. The "Banner" is now twice its original size.

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

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to G. BEEBE & SON, at Middletown, N. Y., and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

THE SUBSCRIPTION RECEIPTS

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

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

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

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

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

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

**THE EVERLASTING TASK
FOR ARMINIANS,**

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