

Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

POETRY.

NOT AS I WILL.

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great law, unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet,
Each time my lips the words repeat.
"Not as I will;" the darkness feels
More safe than light when this thought steals
Like whispered voice, to calm and bless
All unrest, and all loneliness.
"Not as I will;" because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

DELIGHT IN GOD'S HOUSE.

You may sing of the beauty of mountain and dale,
Of the silvery streamlet and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion—the house of the Lord.
You may boast of the sweetness of day's early dawn,
Of the sky's soft'ning graces when the day is just gone;
But there's no other season or time can compare
With the hour of devotion, the season of prayer.
You may value the friendship of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God.
You may talk of your prospects, of fame or of wealth,
And the hopes that oft flatter the favorites of health;
But the hope of bright glory, of heavenly bliss,
Take away every other, and give me but this.
Ever hail, blessed temple! abode of my Lord!
I will turn to thee often, to hear from his word;
I will walk to the altar with those that I love,
And delight in the prospects revealed from above.

CORRESPONDENCE.

ETERNAL LIFE.

"Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."—John vi. 53-57.

The inspired apostle Jude addressed his brethren as follows: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints; for there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." Is there not a faith to be contended for? But how? In a spirit of bitterness and strife, in order merely for the mastery? Certainly not; but earnestly; and how can it be done earnestly, if we have not had an "earnest of the Spirit in our hearts?" Did not the apostle say to the saints at Ephesus, "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?" Earnestly, in common parlance among men, merely means, warmly, zealously, &c.; but in the scriptures it has a much more profound meaning, as applied to the children of God in their experience; for they "have tasted the good word of God, and the POWERS of the world to come." When the children of God feel it their solemn obligation to contend for any cardinal principle of the doctrine of God our Savior, as recorded in the scriptures and taught them in their experience, it will not be done perfunctorily, but with an earnestness and zeal which clearly exhibit that the heart is in the matter. Sometimes matters are contended for in such a manner as to gall and chafe the tender mind; but such course shows that the fault is not in contending for the truth, but the manner in which it is done. Were not our Lord and his disciples often found reasoning with the opponents of truth? Not any where in the scriptures is there anything recorded forbidding the children of God contending for the faith; but, on the contra-

ry, they are expressly exhorted to contend for the faith which was once delivered to the saints.

In the chapter from which we have made the quotation standing at the head of this communication, is a record of the miracle performed by Jesus, in the feeding of about five thousand men, upon the two small fishes and five barley loaves. The great multitude "took shipping and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." In the answer of Jesus to the multitude, one awfully momentous truth is set forth, viz: that our God knows the hearts of all men, and that nothing can be hidden from his divine scrutiny; for with Jehovah it is one eternal now; no yesterday, no to-morrow; and if we will carefully read the one hundred and thirty-ninth Psalm, I cannot see how we can doubt for one moment the truth that our God is omnipresent, omniscient and omnipotent. In the sixth chapter of John our dear Redeemer, in his answers to the Jews, brings the matter more and more close, until he comes to the point that he makes the awfully sublime declarations upon which I now feel to make some remarks, for publication in the SIGNS OF THE TIMES, if the brethren editors think proper to do so.

Then Jesus said unto them. How many of that multitude who heard the answers, except his disciples, knew anything about him as the true God and eternal life, we are not informed, or whether any besides the disciples, we are not informed, neither need we surmise, as it is plainly evident that the great mass of them were dead in trespasses and sins; and the chosen disciples themselves were still under the legal dispensation. Then, as now, the truth of Jesus caused murmuring; and Jesus "said unto them, Murmur not among yourselves. 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;" but as the answers were given, "the Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" The saying of the immaculate Son of God cannot be changed, by any means that mortals ever have used, are now devising, or ever can concoct, but will remain true.

Verily, verily, I say unto you. That awfully potent and divinely solemn

assertion of Immanuel, made to those Jews more than eighteen hundred years ago, can never be invalidated by all the ingenuity and sophistry of all the subtle metaphysicians who have ever lived upon the earth, are now living, or ever will be in this world; and were all the nations of the earth to-day, without the exception of a single person in those nations, arrayed in open hostility against the saying, they could no more change its truth than they could prevent the stars of heaven from fulfilling (or moving according to the will of God) his purpose; for all "the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing." When the written word of God is received by the saints with childlike simplicity and reverential awe, its declarations are believed, however dark they may, in many instances, appear; and that portion which reads thus, "And 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," is received by the meek, humble child of God with reverential awe.

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. In perfect harmony with this declaration of Jesus, was the apostle's words to his Corinthian brethren; for said he, "I determined not to know anything among you save Jesus Christ and him crucified." Those Jews whom our Savior thus addressed were alive as men, as the children of Adam; but so far as spiritual things are concerned, and the immortality which God only hath, they were dead—had no life, unless they ate the flesh of the Son of man and drank his blood. Now this leads us to examine the scriptures upon this momentous subject, and see who are prepared to receive these important things, and to show from scripture testimony WHY the flesh and blood of the Son of man is meat and drink to the heaven-born and heaven-taught; and that all who vainly suppose they can merit salvation by their own works, are living on their own flesh and blood, having no spiritual life, consequently are dead in sins. The Lord said of certain characters, "And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine; and all flesh [Jew and Gentile] shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob." Were

not the Pharisee's fleshly works (his own flesh) sweet to him? For said he, as he "stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all I possess." Were not his own carnal doings like "sweet wine" to him? Certainly; therefore he was feeding on his own flesh, and destitute of immortality, or eternal life, consequently was the prototype of thousands upon thousands of carnal professors of religion in our day.

The scriptures, in positive and unequivocal language, describe two lives: for it is recorded in Genesis, that "the Lord God formed man (of) the dust of the ground, and breathed into his nostrils the breath of life, [or lives, as the marginal translation reads] and man became a living soul." He was man before he became a living soul; and when that "breath of life" is taken from him, he is man, but a dead man. That life the man received is no where in the scriptures called immortality or eternal life; and what is termed death, as it regards our bodies, is the taking away of that life which God breathed into his nostrils; and as to the never-ending existence of that life, it appears that the scriptures are quite plain in the matter; for the wicked are destined to everlasting punishment, or endless life, in an eternal separation from God and holiness, which is eternal death; for death is separation—not annihilation.

Why the lovers of truth should be so much concerned about the final destiny of the non-elect, or wicked, for whom Christ did not die, is somewhat surprising to me; for the just, the infinite and holy God has fixed that matter according to his will, and will be glorified in their final destiny, and there I wish to leave the matter.

The inspired apostle settles the matter concerning the two lives and two distinct men which shall be developed without a member lacking; for said he, "And so it is written, [in Gen. ii. 7] The first man Adam was made a living soul; the last Adam (was made) a quickening spirit. Howbeit that was not first [in manifestation] 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 such positive declarations must be conclusive evidence that the spiritual immortality, the eternal life of the church, of which Christ is the Head, is in him—is Christ; for, "if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." The body is not dead as it regards being animated by natural life, but is separated from Christ, so far as our fleshly nature is concerned, causing a warfare in every child of God, until released by the death of the fleshly body. "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." Therefore the fleshly or natural man, however great his attainments, however skillful he may be in the letter of the word of the scriptures, can no more eat the flesh of the Son of man and drink his blood than he can by his power call a world into existence. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The difference between the worship that God respects and that which he does not respect, was clearly manifested in the offerings made by two brothers, when but few of the posterity of Adam had been born of the flesh. "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell;" and the result was, as soon as permitted, Cain slew his brother Abel. The inspired apostles forever settle the matter concerning the offerings of those brothers; for Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." And John says of Cain, "who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Now instead of limiting that wonderful transaction to the two men literally, we have set forth clearly the two kinds of offerings, or worship, which have been amongst men in all ages, both under the legal and gospel dispensations; one by faith, the other carnal works; for "Abel was a keeper of sheep; but Cain was a tiller of the ground." All worship performed by carnal men, however much zeal may be manifested, is but the fruit of the ground, or originating in themselves; and however varied the forms may be, all proceed from the carnal mind; and the same persecuting spirit and thirst for blood has often manifested itself in the "hydra-headed" monster, antichrist, which Cain manifested on account of God's sovereign choice in accepting his brother Abel and his offering, and rejecting himself and his offering.

We will now notice the great significance involved in their names, because such wonderful things are recorded for the lovers of truth, and should not be passed by carelessly. In the three letters, G-o-d, are involved the wisdom, justice, love, immutability, power, grace and mercy of him who "created the heavens and the earth." And now the name of Cain represents matters of deep interest, for it signifies *possession*, or *possessed*; and that has been the aim of the abominable spirit of priestcraft in all ages, not willing that men should enjoy their God-given rights.

In the name Cain there is not a *radical* contained in the root of the word from which the terrible name, God, is derived; and that name was not given by chance, but to represent his true character. But how different the signification of the name Abel; for it means, *vanity*, or a *city of mourning*; and in this there is a doctrinal point involved of vital importance to every sincere inquirer after the truth as it is in Jesus; for in this name we have not only the the radical, but the *very* term from which the terrible name, God, is taken; for *El* is the term used for God; because Jacob erected an altar and called it "El-elhoe-Israel," which signifies, "God, the God of Israel." He also "called the name of that place Bethel," the house of God; also, El-beth-el, the God of Beth-el; and Peniel, face or vision of God. His name was changed, before the angel who wrestled with him left, from Jacob to Israel, a *prince with God*. The dear Redeemer's agony caused him to cry with a loud voice, "Eli, Eli," &c. The term, Eli, signifies, my God. Here is the same *El*, with an annexed letter *i*, equivalent to the word *my*. Now in the name Abel, the same *El* is incorporated, but the prefix *Ab* takes from, according to the idiom of the original language, and makes the name mean what has already been said of it. So lost and ruined sinners feel strong in themselves, until Christ is implanted in them the hope of glory; and sooner or later they are brought to see their own impotency, and are separated from all trust in man, whose breath is in his nostrils. Saul of Tarsus was alive without the law once; but when the commandment came, sin revived and he died. He also said he was less than the least of all saints; and he begins his epistles with the name Paul; from Paulus—little; and can we not see the force of the *El* in the name Abel? For Paul said of God's children, that they are "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Job said, "So am I made to possess months of vanity."

I have dwelt somewhat at length on the force of *El*, as found connected with the names in the Old Testament, for I have been satisfied for years that those names containing that root set forth the awful truth that separate from Jesus Christ there is no immortality, no eternal life; for "if any man have not the spirit of Christ, he is none of his." The spirit of Christ IN Abel led him to take the proper sacrifice to typify the immaculate Lamb of God, who, in the fullness of time, would lay down his life for his church; and the taking of the lamb was prophetic, for the great atoning sacrifice was yet to be offered when Abel was enabled by faith to offer his sacrifice. The spirit of Christ *always* leads his loved ones to himself, before they can be satisfied, for it is Christ in them the hope of glory; for the sunbeam comes from the sun; so in the light of the Son of God he is seen, or in his light we see light.

Now concerning the spiritual life of the church, which was hid with Christ in God, how careful all ought to be in expounding the scriptures not to confound the body prepared for the sacrifice, with the eternal, spiritual life of the church, which never sinned, which life the saints of God under the patriarchal, as well as under the legal dispensation, were made the recipients of; but all were under the righteous demands of the law, which was not satisfied until Christ, the atoning sacrifice, was offered. Of this Redeemer it was said, "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." The apostle Paul, one of the inspired judges in Israel, said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was *confirmed* before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." In these quotations from the Old and New Testaments, as well as in many more places in the scriptures, in which the term seed is used, if it be not the ZERA-EL, seed of God, or ZERA-KEDOSH, holy seed, *distinct* from the life given Adam, then terms have no just meaning, and there is no possible way for us to express ourselves in an intelligent manner.

All spiritual blessings were given the church in Christ Jesus before material things were created; for said the apostle, "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 [not merely adopted children, but unto the *adoption* of children] by Jesus Christ to himself, according to the good pleasure of his will."

In the fullness of time the church was redeemed from under the demands of the law by Jesus Christ—not her eternal, spiritual life, but a definite number of Adam's race, or vile sinners by nature; and they "were by nature children of wrath, even as others." "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood

OUT OF every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." "But when the fullness of the time was come; God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Concerning the great matter of Christ's coming in the flesh, and of them who lived and died before he came, the inspired penman said, "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they *without us* should not be made perfect." "Forasmuch then as the children are partakers of flesh and blood, [not made up of those mortal principles, but partakers of them] he also himself likewise took part of the same;" (not by ordinary generation, for the declaration is, as made by the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.") "that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on (him the nature of) angels, but he took on (him) the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

In the fortieth Psalm, the speaker is certainly the Messiah, as the apostle assures us in Hebrews x. 5-9. Does he not in this Psalm call the distress into which his unity with his people and his covenant relations brought him, an horrible pit? Certainly; and then he says, "Lo, I come: in the volume of the book [of the Father's eternal purpose] it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Then it is recorded in verses eleven and twelve, that he prays for deliverance from his deep distresses, saying, "Withhold not thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me. 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 me." When was this terrible agony? When did his iniquities take hold upon him? When did he pray for deliverance? These terrible realities were all felt and known while in his incarnation; for in perfect harmony with the acknowledgement and supplication in that Psalm, is the record made of him by the apostle John, which says, "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." The true cause of the dear Redeemer's great agony was, that God the Father had laid upon him the iniquity of every member of the church, his body; and, if their iniquity, the tremendous consequences. The fifty-third chapter of Isaiah contains a prophecy concerning the Messiah, his death, sufferings, and subsequent glory; also the sixty-ninth Psalm, as well as many other portions of the Old Testament scriptures, are predictions concerning the sufferings of Christ in the flesh, while fulfilling the law in all its righteous requirements, for the seed of Abraham. In the fifty-third chapter of Isaiah it is declared concerning him thus: "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."

Not any where in the scriptures do we read any thing about the precious Redeemer's soul, *only in connection* with his incarnation; and he "poured out his soul unto death," for his body, the church. "The soul that sinneth, it shall die." In the flesh and blood with which Immanuel was clothed, or in which God was manifested, every requirement of God's righteous law was fulfilled, in every jot and tittle; for said the Savior, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." In the flesh our dear Redeemer did fulfill the following: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy might, and thy neighbor as thyself." That blessed Redeemer was "a man of sorrows and acquainted with grief." "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." When he had in his flesh endured every sorrow, borne every grief and suffered ever pang ordained for him by his heavenly Father, he laid down his life; for said he, "And I lay down my life for the sheep. * * * No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." The shame and pain endured from the Jews, the Roman soldiers, the thorns, the nails and the cross, were but a small part of his sufferings; his agony, on account of the bearing the sins of his

people, is past describing by mortal man. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death *in the flesh*, but quickened by the Spirit." "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Now as he liveth unto God, "being raised from the dead," he "dieth no more; death hath no more dominion over him;" and he was raised from the dead by the glory of the Father.

Now with tenderness, forbearance, love and childlike simplicity I would ask the sincere lovers of the truth as it is in Jesus, whether in the visibly organized church, or now lingering about the fold, Have you found any thing in your flesh upon which the new man, Christ in you the hope of glory, can feed; or have you been enabled, since quickened by the spirit of God, to feed upon your own carnal deeds, that is, like the Pharisee, eat your own fleshly doings? You, beloved, will certainly answer, No! Then you have found in your experience the truth of the Savior's words, "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, (they) are spirit and (they) are life." Such awful truths may be uttered by our powers of speech, but experience must teach us their vital force. You have learned, or will, that our fleshly nature is so poisoned and perverted that we cannot keep the law of God judicially, that is, be free from a spirit of covetousness; then how impossible to do the greater, if we cannot do the less; and the greater is to worship God in spirit and in truth. If we have found this to be true, in our experience, do we not feel that the apostle Paul is a brother? For he said, "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." But did the ancient Pharisees find any such difficulty? No; because they were dead in sins, and in their worship were like Cain, "tilling the ground," and bringing their own works forward, eating their own flesh, and modern ones of our day do the same. Yet Paul delighted "in the law of God after the inward man," which was Christ in him the hope of glory.

Now, my dear brethren and sisters, do you have any real satisfaction and joy, only as it is made known to you through faith that Christ did magnify the law and make it honorable, and you have the good hope through grace that he died for you? If such be your hope, and you feel that Christ is your shield and hiding-place, his flesh you eat *in deed and in truth*; for in that flesh only were all the commands of the law and its righteous requirements fulfilled.

The spirit of Christ in a vessel of mercy sooner or later leads the recipient of that divine nature to Christ, the author and finisher of the faith of all the election of grace; and there will be no *real* rest until brought to him experimentally and made to obey

his commandments. However weak, trembling and fearful one may be, if the finished work of Christ be that which such one loves, that person possesses the spirit of Christ, and eats his flesh, and has eternal life; and on the other hand, however painful it may be to contemplate, if the flesh of Christ be not the meat, though the moral attainments may be of the first order, though one may be orthodox in the letter of the word, may deliver sound precepts, may be able to entrance multitudes with his eloquence and his appeals to the passions of men concerning their condition as sinners, and picture the humiliation, sufferings and death of the Savior in such a pathetic manner as to draw tears from the eyes, if such teacher does not eat the flesh of the Son of man he is but "as sounding brass or a tinkling cymbal." The child of God who feels so ignorant, so unworthy, that all that can be uttered is, "God, be merciful to me, a sinner," and *inwardly* eats the flesh of the Son of man and drinks his blood, already has eternal life; for his blood is truly drink to all such; for it was said of the Messiah, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." They to whom the flesh and blood of the Son of man is meat and drink, cannot receive a sentiment which takes *any* of the glory from their dear Redeemer; but they who are alive spiritually, do not always enjoy a feast, for at times they find to their grief and sorrow that the spirit is willing but that the flesh is weak; that they are always dependent upon their heavenly Lover for every blessing, and that they have different frames of mind.

Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. In whatever condition of life, whether rich or poor, wise or ignorant, high or low, Jew or Greek, Barbarian or Scythian, bond or free, if they spiritually eat the flesh and drink the blood of the Son of man, they have been made the recipients of eternal life, and are certain to be raised up at the last day. Does this look as though nothing has been done for the Adamic man? Has not that been done for such ones that is too profound a subject for the angels to look into? Said the apostle to his brethren, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it *may be fashioned* like unto his glorious body, according to the *working* whereby he is able even to subdue *all things* unto himself." The very fact that God's children know an internal warfare, is an evidence that they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And you, beloved, who eat the flesh and drink the blood of the Son of man, find the conflict within, at times, to be very sharp indeed; but did you not experience such internal struggle, you would not

be in the company of the ancient patriarchs, prophets and apostles. The ancient and modern Pharisees are the characters to whom this warfare is unknown; therefore you, distressed and afflicted ones, be of good cheer; though the conflict be severe, it will not last long.

For my flesh is meat indeed, and my blood is drink indeed. The Jews then, and mortals to-day, say, "How can this man give us his flesh to eat?" Nicodemus said of the spiritual birth, "How can these things be?" Mortals, in all the plenitude of their carnal wisdom, cannot see how such things can be, so contrary to reason and justice, they often tell us; but their language clearly and fully shows that the matter cannot be grasped by our mental powers, neither does the natural man ever feed upon that food prepared for the members of Christ's body; but the immortal man, Christ in the believer, the hope of glory; and that life never has been separated from Christ, for it is *absolutely* Christ in them the hope of glory. In the seventy-first Psalm it reads thus: "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness and comfort me on every side." In the sixtieth chapter of Isaiah it reads thus: "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." In the third chapter of Col. it is recorded concerning the body of Christ, that having nourishment ministered, and knit together, increaseth with the increase of God. No power of enemies can hinder the increase, neither can mortals hasten it. These passages have direct reference to the manifestation of the body of Christ, in the vessels of mercy, not an increase of the hidden or mystical body of the Redeemer. The reconciliation being completed, the manifestation of every member of the body is certain. "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. How is it possible for language to more fully express vitality of life and oneness, than these words of Christ? And such union shows that the same life is in the Head and all the members; "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Such then is the union that the Head and body have the one life, and upon no other principle can any person justly contend for the final victory of every member of Christ's body, than this oneness of life; for Paul says to his Corinthian brethren, "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Such a union

defies the assaults of earth and hell; for the eternal Deity must be destroyed, for Christ not to live; and Christ must die, if his chosen people die, which things are impossible; for our God lifts up his hand to heaven and says, "I live forever."

As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. Our earthly fathers are dying fathers, who appear for a little time, as the vapor, "and then vanish away." But of the Father of our Lord Jesus Christ it is declared, "But thou art the same, and thy years shall not fail." Truly they who love these truths and know by experience the power of their heavenly Father, can sing with deep emotion and joy the words,

"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?"

Just before the betrayal and crucifixion of Christ, he said to the troubled disciples, "Yet a little while, and the world seeth me no more; but ye see me: *because* I live, ye shall live also. At that day ye shall know that I am in my Father, and ye *in me*, and I in you." And in the seventeenth chapter of John it reads thus: "And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Such vital union as these declarations show, made by our dear Redeemer while God incarnate, ought to silence all caviling concerning the unity of Christ and his people, the church, his body, "the fullness of him that filleth all in all." How careful all readers should be and notice particularly that the scriptures make the *plain distinction* between the spiritual life given the church in Christ before time began, and the natural life of the vessels of mercy developed through their earthly head, Adam; and when our venerable brethren, who have been long contending for the faith once delivered to the saints, treat upon the eternal, vital union of Christ and the church, that they are not contending for a flesh and blood union, but that our God, in his *absolute, uncontrollable sovereignty*, predestinated a definite number of the fallen race of Adam to be redeemed from sin, death and hell, by the death of Christ, and that the spiritual blessings given them in Christ should be bestowed upon them; and in and through them the complete body of Christ should be manifested, and that all should be made like the glorified Head of the church; and so vital was the spiritual union, and fixed was the purpose of the living Father, that all will be exemplified here in time, in exact harmony with the divine purpose; and Paul did not receive a blessing predestinated for Peter, nor John endure a sorrow appointed for James; and the glorious truth that there *never has been a reversing* either of the blessings or sorrows, shows positively that the doctrine of eternal, vital,

spiritual union is true. Concerning the predestination of all the election of grace, and that every individual member was foreknown of God, and that for that foreknown number *only* Christ died, we have the testimony of one of the inspired judges in Israel, which reads thus: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"

As I close my remarks, concerning eternal life, and what are the evidences of that, which I have endeavored to show from scripture testimony, and in harmony with the experience of the heaven-born and heaven-taught, I feel to say that we, in speaking or writing, should never confound the spiritual life of the church, given her in Christ Jesus before time began, with the natural life given in the Adamic head; and we should endeavor, when treating upon the atonement, to show according to the scriptures the distinction between the offering and the eternal Deity, who made the sacrifice; but enough proof has been given upon that important subject. If any one will read carefully the fifteenth chapter of First Corinthians, such one must be convinced that something is done for the Adamic man; but he is not made a spiritual man in this fleshly state; but the spirit of adoption he receives "whereby we cry, Abba, Father;" and he having been sealed with that holy spirit of promise, is "waiting for the adoption, to wit, the redemption of our body."

Beloved in the Lord, we are living in a time of great confusion, and infidelity, deism and atheism abound in our land, and prowling wolves are roaming around, seeking whom they may devour; therefore does it not become the remnant of the woman's seed now in our land to inculcate the principles of love, peace and forbearance, as much as in us lies, or so far as our God may enable us thus to do? Ought we not to take heed to the apostle's words, as addressed to his Colossian brethren? "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."

My dear brother Beebe, another year will soon be numbered with the past, and another volume of the SIGNS OF THE TIMES will soon be completed, and you will, if spared, commence in a short time the forty-eighth volume of our, to me, valuable paper; and I do hope that our brethren, sisters and friends will do all they possibly can to sustain you in the publication, and not forget the trying circumstances under which you commenced the publication, and for what purpose; that you have giv-

en much of your time to the preparing the matter and the issuing of the paper; and now as your sun of life is far down the "western hill of life," that a generous and cordial support will be given you in your efforts to still make our family paper interesting to all lovers of the truth.

Affectionately your brother in Christ, I hope,

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Dec. 12, 1879.

[BROTHER Chick will, we trust, excuse the delay in publishing this excellent letter, as it was mislaid and overlooked with many other papers. —ED.]

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."—Psalm lxxxvi. 11.

This is the language of a heart that feels its own ignorance, and its entire dependence upon God. None but a truly broken and contrite heart ever could offer a petition of this sort. The natural language of man, since the fall, has always been the precise reverse of this. His own way seems right to him, and he knows not that the end thereof is the ways of death. Between man, by nature, and God, there has been and is the mountain of his own delusion and sin, and he will not acknowledge his own impotency and God's supremacy. Man says, we all once said, "I will walk in the truth, and will unite my heart to fear God, and will study out his ways." This text contains the express reverse of this feeling. The psalmist prays that God would teach him His way, and thus, and **ONLY** thus, should he walk in the truth. And realizing his own double-mindedness and unsteadfastness, he prays to God, "unite my heart to fear thy name." There are some thoughts that grow out of the language of this text that I wish to write about, as they have appeared to me, to my comfort and strengthening. And first, The prayer itself. When it can be truthfully said of a soul, "behold he prayeth," we know that that soul has been brought very low. He has seen an end of all perfection in the flesh, in himself, and found that God's commandments are exceeding broad. The careless Gallios of the world never pray, for they are well enough satisfied with the world to desire nothing better, and care for none of these things. The Pharisee of to-day, as well as Saul of Tarsus, does not pray, because "as touching the righteousness that is in the law, they are blameless," and what therefore have they to pray for? The favors which they want are demanded as a right, as a reward of merit. Prayer belongs to neither of these two classes. No; it is a blessed privilege reserved for the burdened and sinful. It is theirs to cry out from the fullness of an overburdened heart, "God, be merciful to me, a sinner." Only the poor and humble cry unto God. That soul that feels blind and poor, and desires the riches of grace, desires to be holy in thought, word and deed, desires to be Christ-

like in humility and self-denial, desires to escape from sin, and yet strives in vain to obtain all this of himself, is in a condition to pray. He *must* pray. One said, "I was brought low, and he helped me." This is the whole story; and it is the record of all the life of the christian. To have help of God we *MUST* be brought low; and here is where prayer arises. David said, "From the ends of the earth will I cry unto thee when my heart is *overwhelmed*; lead me to the Rock that is higher than I." "From the ends of the earth * * * when my heart is overwhelmed"—this is the place, this is the time when we cry unto God; this is where we say, "lead me to the Rock—the Rock that is higher than I." O how good to be in such a place! "For the Lord looks down from heaven, from the height of his sanctuary does he behold the earth, to hear the groanings of the prisoner, and to loose those that are appointed to death." Now the psalmist was in this lowly, humble, dependent place when he uttered the words of the text.

Such a prayer as this implies two things, and so does all true prayer. If any soul feels sensibly and deeply these two things, it can't help praying. They are, first, a sense of our own deep unworthiness and ignorance and helplessness; and second, a sense of the power and love and manifold goodness of God. The soul feels that he has lost his way, and is blindly groping to find it again, but in vain. And so the cry goes up, "Teach me thy way." The feeling of the heart is, "I am ignorant, but God is all-wise. I am blind, but God can guide me. I am weak, but God can carry me." And so the feeble yet earnest prayer is uttered, "Teach me thy way, O Lord."

In the case of the psalmist still another thing is implied, that he remembered the past tokens of favor which God had bestowed upon him, and "the love of God in the past gave him hope for the future." God was unchangeable, the same yesterday, to-day and forever. Because he remembered the wormwood and the gall of his afflictions in the past, and could recount God's delivering mercies in such times, therefore he had hope. I can bear witness, that my hope to-day is bound up inseparably with my belief in the immutability of God my Savior. I believe that he has revealed himself to me in loving-kindness in the past, and his love cannot change. I wander far away, I forget him often; but he is ever the same, a God near at hand, never forgetting nor forsaking his wayward child. Here was good ground for David to rest upon, and how it encouraged and strengthened his heart.

But now let us come to the substance of the prayer itself. He says, "TEACH ME." He has to come like a child, totally ignorant, who must be taught even the name by which to call him that gave him being. As natural children must be taught line upon line and precept upon precept, so the child of God must be instruct-

ed of God. These words of David imply a teachable spirit, a willingness to be taught. This is essential to the very character of a child of God. But the natural heart, supposing that "by searching" it can find out God, never says "teach me." O how good it is to have a spirit willing to be taught of God. It is best for us to be led just like a little child. We felt our ignorance, and we set about learning; but we made no progress. At last, our pride and self-will all humbled, we had to come to God, away from self, away from every other teacher, away even from God's own watchmen, and say, "teach me, O God." And God always hears that prayer. The way we tread may seem long and rough, devious and dark, but it leads at last into light and hope. God does not teach as we expect, but in his own way he brings us on, till we know ourselves better, and know him better, and know the truth.

But the psalmist prays, "Teach me *THY WAY*." Two things are implied here. First, that he was filled with his own ways, and tired all out with them; and second, that now God's way appeared best to him. Man's ways are not as God's ways. Man would climb to heaven upon a Babel's tower, but God saves through Christ, and confuses the builders of Babel. Man would work out a righteousness of his own, by which to feed his pride and gain favor from heaven; while God abhors such righteousness, and saves in such a way as to get all the glory to himself. Man would trust in his own wisdom and strength to extricate himself from sin and calamity, from foes within and without; but God brings him at last to depend wholly upon HIS strong right arm, which getteth the victory for us. Jacob received God's promise, and then went right about making plans of his own, which always brought him to grief. He planned to supplant Esau, when God had already promised the blessing to him. He planned to outwit Laban, when God was doing for him much better than he could do for himself. He planned how to meet and propitiate Esau, even when he had just come from a season of blessed communion with God. And Jacob's ways were not God's ways; and often Jacob felt the smart, the evil of seeking to gain advantage by his own way. David had felt this too; and now with broken and contrite heart he confesses that his ways are not wise, and says, "Teach me thy way." It is most good to come like a little child to its father, and say, "Teach me thy way." "My ways are not wise, my ways are evil; let me walk in thy way." God's way is holy, and the child loves holiness, and wants to be holy. But how prone we are to want our own way. God has given us a little heritage in the land, the goodly land of Canaan, a little vineyard of wine he has bestowed to refresh us now and then, a few flocks and herds for our portion, and has bidden us bring the tithes to him; but we say, "Not so; mine are not

worth bringing; no one can be refreshed by me. If I only had as large a vineyard, as many flocks and herds as such a neighbor has, how gladly I would bring them. If I only had five talents, how gladly I would use them; but what can I do with my one poor talent?" O how much better to just bow down and say, in all submission, "Lord, teach me thy way, and let me not follow my own way." How rebellious we are, often disputing with Jehovah himself, and refusing to learn and to do God's bidding, just as Moses did, until at last God is angry with us, as he was with Moses, and gives us our desire only to bring us to grief and shame, just as Aaron afterwards brought Moses to grief and shame. David had known experiences of this kind, and so out of it all he could pray, "Teach me thy way, O Lord."

The second clause of the text is, "I will walk in thy truth." This is God's way of working, first to teach us, and then we follow after him, and walk in the truth. One of the first desires begotten in the new born child of gospel grace is to live righteously before God, to do his commandments, to walk as he ought to walk; but he knows not what is right. He has a very timid, tender conscience, and he fears to step hazardous, to run in the dark for fear he shall run in the wrong way, and so he says, "Teach me, and then I will walk." We must first have the truth, and then we walk in it. God will not suffer his own children who wait upon him in prayer for guidance, to go far wrong. He says, "If any man will do my will, he shall know the doctrine," &c. The literal force of these words is, "If any man *wills* to do my will," or "desires to do my will." O how consoling and comforting! Do we really desire to do God's will? What a searching question! If we do, then Jesus says "we shall know the doctrine." And his word is true. It is when we get heady, high-minded and self-sufficient that we are blinded to the truth. The truly spiritual minded are those who have such a poor opinion of themselves that they cannot be censorious of others, and these God leads deeply into the knowledge of the truth; and these desire above all things to walk in the truth, regardless of how others may walk. May God give us all more of this humble spirit which is taught in the truth, and walks in it.

"Unite my heart to fear thy name." This seems to sum up the whole desire of David. These words imply two things. First, that he felt that he had a divided heart, divided affections; and second, that he could not subdue and bring into harmony these divided affections. God could do this, however, and to him David looked. It is the desire of every child of God to have an eye single (or undivided) in the service of God. He would hear nothing, see nothing but the will of his Father in heaven. But every day he feels that it is not so with him. David found frequent cause to complain of himself. Often the creature was sought unto rather

than the Creator. This led David to err so grievously in numbering the people. He was not content to trust God, and to give him all the glory; he must honor himself, and must know how many soldiers he had to depend upon. If his heart had been united to fear the name of God at this time, he would not have committed this sin of pride. And so he would not have sinned in the case of Uriah and his wife, if his eye had seen nothing else but the will of God. And now David had seen the evil results of a divided heart so often, that the prayer goes up, "Unite my heart to fear thy name." That is, "Let me love thee supremely, and thee only; let me hear thy commandments alone, let me follow none but thee, let me not seek mine own will, but thine, let me not love what thou dost not love, nor let me fear hell, Satan or punishment, but fear thee, thee only, and let that fear engross my whole heart, mind and soul."

Let us briefly see what is meant by fearing the name of the Lord. It is not the fear of punishment, for that is a necessary result of self-love. Every man would avoid trouble for himself, and in this, man is no higher than the brute. I love myself and my own life by nature, and so I fear and strive to escape whatever will injure me. In this there is no fear of God, except as I fear an enemy. And no act that we do under this all-prevailing motive of love of self, religious or otherwise, can be pleasing to God. But when the love of God is shed abroad in the heart, it makes us hate where we once loved, and so we crucify the flesh, with the affections and lusts thereof. The love of God being shed abroad in our hearts, we now learn to fear his name; not with the fear that has terror or torment, but with a holy, reverential fear, in which we find rest and peace and joy, and without which we cannot be satisfied. It must ever be a source of deep grief to the child of God, that his heart is so prone to wander. It must ever be his prayer, "Unite my heart to fear thy name." He wants his obedience to be no mere outward form, but from the heart. If our hearts were united to fear the name of God, how much of trouble and loss we should escape. Then the people of God would dwell together in love and unity. Suspicions, jealousies, envies, backbiting, talebearing, emulation, strife, would be put away, and God's children would be kind, tender-hearted and forgiving to one another, if any man had a quarrel against any. If our eye were single to the glory of God, we should not be so prone to watch for our brother's stumblings, or to ask if he is doing his duty; we should feel that our hands were full doing our own service. Then we should not let our brother's failure to fill his place furnish an excuse for our own disobedience, and the scorn and frowns of the world would not swerve us a hairbreadth from the right way. And if even our dearly loved brethren misunderstood us, we should leave it all with God, sure that he

would in his own good time make our integrity to appear. If our hearts were united to fear his name, we should think less of our character, our reputation, our good name, our honor, our ease, our credit, and more of the cause of God and truth. So at one time Paul felt and expressed himself.—Read Phil. i. 15-18. There he says some preached Christ of envy, thinking to add affliction to his bonds, (for Paul was then a prisoner at Rome.) But he says that though this was their motive, and though it added affliction upon affliction to him, yet he rejoiced that the name of Christ was proclaimed. Perhaps some sin-burdened heart might hear the malicious report, even of the enemies, and be led to him thereby, to hear more of this hated doctrine of Christ. How little Paul thought of himself in all this. Of what account was his comfort or ease or honor, compared with the name of Christ and his honor? And led by this spirit, the disciples of old took even joyfully the spoiling of their goods, and endured hardness as good soldiers of Jesus Christ.

If our hearts were united to fear the name of God, it would make us very gentle and loving in our intercourse with all men. It will make us pitiful rather than censorious, and gentle rather than harsh. We shall feel like giving a cup of cold water to every thirsty one, and comforting words to the mourning. We should then, unlike the elder brother in the parable, welcome back with outstretched arms every returning prodigal, glad that he has come to himself again. If our hearts are united to fear God, we shall not rejoice in iniquity, but shall rejoice in the truth. We shall not give a moment's place to falsehood or wrong, but shall flee from it with abhorrence. We shall want to take the bible as the man of our counsel and our guide, and shall want a "Thus saith the Lord" for all that we do. If this were indeed our happy estate, we should be like trees planted by rivers of water, bearing fruit all the time, like those that Ezekiel saw. What a happy, exalted state this would be. No wonder that David prayed this prayer. But alas! how different is the reality with us. How cold we are, how slow our affections move, how prone we are to run after worldly gain and worldly joys, and embrace them, how cold and barren we are, how little fruitful in divine things. "O wretched man that I am! who shall deliver me from the body of this death?"

In conclusion, is there any poor, doubting child that mourns over ignorance, that bewails a divided heart, that says, "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name?" To him there is a word of comfort. God will hear and answer prayer; and such desires can only proceed from a heart that is really broken and contrite, and with such a sacrifice God is well pleased.

As ever, your brother in hope,
F. A. CHICK.

REISTERSTOWN, Md., July 1, 1879.

WINCHESTER, Ill., Dec. 3, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD—If one so unworthy as I feel myself to be may presume to address you by such a precious title:—Having to renew my father's subscription for the SIGNS, I thought I would add a few words by way of casting in my mite with the brethren whose articles appear in your valuable paper. I believe that it is only through divine mercy that you have been enabled to wield the sword of the Lord and of Gideon thus far. Although your earthly race is almost run, may the Lord bless you with many days to come. Your paper has brought comfort to many a broken heart, burdened and depressed by the consciousness of a corrupt and sin-defiled nature. I would say to the dear brethren who have so ably filled your columns, Write on; you know not how many poor, weak, tempest tossed saints are fed by your words. Continue to battle for the cause of truth, and fear not, for the Captain of your salvation is near. The enemy is strong, and watches every opportunity to break down the walls of Zion.

A few days ago, being at my father-in-law's, I came across a new translation (or rather a modern one) of the New Testament, translated by George Campbell, and others of the Scotch Presbyterian order, and indorsed by Alexander Campbell, with notes. In turning over the leaves I came to the seventh chapter of Romans, and latter part of the last verse, where Paul says, "So then with the mind, I myself serve the law of God, but with the flesh the law of sin." Now as near as I can remember the words, they had made it read thus, putting it in the form of a question, "Do I with my mind, as a slave, serve the law of God, while I serve sin with my body? [By no means.]" By this rendering of it they deny the warfare between the flesh and the spirit, and ignore the fact that the flesh lusteth against the spirit, and the spirit contrary the one to the other, so that ye cannot do the things that ye would." If the latter translation is the correct one, then there is a flat contradiction in the last half of the chapter. Paul says, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." And, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 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." After all this confession does Paul exclaim, "O wretched man that I am! who shall deliver me from the body of this

death?" We see the effect and hear the testimony of this warfare in all the holy prophets and apostles. Moses had to have Aaron for a spokesman before he was willing to go to Egypt. Who was more afflicted and tempted by it than poor old Job? his three friends using all the powers of human reason and human wisdom, combined with taunts and threats, to turn him aside from his fidelity to his God. Still he would say, "I know that my Redeemer liveth." When his wife told him to curse God and die, see his answer: What, shall we receive good at the hand of God, and shall we not receive evil? Poor old Jonah had to be imprisoned three days and nights in the whale's belly before he was willing to go and curse Nineveh. David had a severe reminder of it in the case of Uriah's wife. See how ready he was to render justice to the man whose one ewe lamb had been taken away, not knowing that himself was the one in fault whom the prophet meant. Then see how bitterly he was made to lament his sin.—See Psalm li. Jeremiah's fleshly nature prompted him not to say anything more, through fear of the reproach and derision of his enemies. But what says he after this refusal? "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

It would consume too much time and space to mention all the host of witnesses spoken of in holy writ; nor is it at all necessary, as all bible readers are familiar with them. I will however mention two or three more instances. First, that of doubting Thomas, who would not believe that the Savior had risen unless he could thrust his hand into his wounds; but nevertheless, when the opportunity was offered him, believed without doing so. Then as a marked case there was Peter, who denied his Lord, and that with an oath, although he had professed his fidelity in such strong terms before. And again, see the weakness of the flesh that caused even our Savior to pray that this cup might pass from him. Paul himself was given a thorn in the flesh, lest he should be exalted above measure; and it is the experience of every saint from the beginning of time till the present. This warfare is unknown until experienced, because it never exists until the new birth takes place, or until the deliverance from the power of darkness and translation into the kingdom of God's dear Son. Do away with the doctrine that Paul here teaches, and it would be impossible to explain what John means when he says, "He that is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." We in our spiritual life or existence do not sin; for, being subjects of the new birth, which is of incorruptible seed, we live not our old life over, but a new life, which we never had before, and which is given us, which life is Christ himself. He says, "I am the way, the truth, and the life." Paul says, "When Christ, who is our life,

shall appear," &c. John says, "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one." And, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." Then, since Christ, who is God, is our life, we do not sin, for in him is no sin.

Now let us view the opposite side of the question. What is the condition of all Adam's race naturally? In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Jeremiah says, "The heart is deceitful above all things, and desperately wicked; who can know it?" See Paul's testimony in Romans iii. 10-18. This is a woeful picture, but nevertheless true. Paul says, Because the carnal mind is enmity [not at 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. This is the condition of all mankind, the saints themselves as well as the children of wrath, else there would be no warfare. Then how utterly impossible it is for the spirit and flesh to dwell together in unity, even though such eminent divines as George Campbell, Alexander Campbell, Henry Ward Beecher, T. DeWitt Talmage, &c., may contend to the contrary. But we who have tasted God's goodness to us have a more sure word of prophecy, namely, our experience, to which we will do well to take heed; for how bitterly have we all experienced this conflict between the flesh and the spirit. The world by its allurements, the flesh by its enmity and unbelief, and the devil by his never-ceasing devices, are continually bringing us into subjection to the law of sin and death. Then it is only in our fleshly nature as derived from Adam that we sin, and not in our spiritual existence. Then what can we do better than to heed Paul's admonition to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith?

Brother Beebe, in looking over this, it looks so much like the author of it, so weak and unprofitable, that I hesitate to send it; but I leave it to your better judgment whether to publish it or not. If it crowds out more profitable matter, or contains anything contrary to the word of truth, cast it aside, and all will be right with me.

In hope that we shall meet in a higher and better world, I remain your most unworthy brother, if a brother at all,

GILES REEDER.

TALLAHASSEE, Fla., Dec. 1, 1879.

DEAR BRETHREN BEEBE:—Having some money to send to you for the SIGNS, I will also send you a little account of my present southern tour for its columns.

Being warmly solicited by the brethren of Alabama to visit them, I arrived at Tuscaloosa, Ala., the first Saturday in September, and attended two yearly meetings in that county, ending the first and second Sundays. At the last one, held with the Nazareth Church, two followers of the Lamb were buried in baptism by dear Eld. T. J. Norris, the pastor. His two brothers, Elders W. S. and G. W. Norris, also belong to this church, and were present, together with Elders Abernathy and Wimberly. All these approved ministers and their many brethren abide in the love of the Spirit, notwithstanding the warlike efforts of some would-be leaders to sow discord amongst them. Moreover, I am happy to say in this connection, that in all the six associations and many Primitive Baptist Churches that I have now visited in Alabama, Georgia and Florida, embracing many of the most excellent ministers of the south, and several editors and able writers, the ecclesiastical decrees of Big Harpeth, Camden and Oakland Churches, calling for wholesale excommunication and division, have not affected them, only to bind them closer together in the love of the brotherhood. And it seems to me that if some men only knew in what light they are viewed by the large body of Primitive Baptists, and what an unenviable notoriety they are making for themselves, by their unblushing, wholesale and unmerited accusations of *Arianism*, *Two-Seedism* and *heresy*, they would be reminded of the Master's word, "First cast the beam out of thine own eye." On the other hand, how watchful and prayerful all should be to use "sound speech which cannot be condemned."

It was my happy privilege to visit the homes of Elders Baxley, Mitchell and Hurst, of east Alabama, and to be at their large and pleasant association, the Beulah, embracing the third Sunday in September, and held with the Hephzibah Church, where the Lord is reviving his work, and our dear young brother Hurst, the pastor, is greatly cheered. Here, at a meeting on Wednesday after, where our beloved brother Mitchell followed me and spoke briefly, a sister, and then her husband, both gave comforting evidences of the work of grace in their hearts, and were received. Our precious brother, Elder W. M. Mitchell, is favored in having four approved sons in the ministry, familiarly called his boys, namely, Elders Henderson, Baxley, Hurst and Whatley.

I attended also the Upatoie, Primitive Western, Harmony, Union and Ocklocknee Associations, in Georgia, all of which were good meetings and happy seasons to the many assembled saints. These are all large bodies of churches, and at all were many good ministers of Jesus Christ, and such vast numbers of our dear and lovely kindred in Christ, that the sight of them greatly cheered my heart. I was pleased to see many youthful faces in our ranks, Ruths and Timothy's, and the *priests* may

despair of ever officiating at the burial of the sect everywhere spoken against, for *here* omnipotent GRACE reigns, and the victory is ours. It seemed remarkable to me to meet dear brother Durand at the Upatoie Association, without our previous knowledge, living almost a thousand miles apart, and being nearly as far from our homes in the east and west. His preaching was good and comforting to the dear children of God. Dear Elder Mitchell was also at this and the Primitive Western Association, and his preaching was so peculiarly good and his company so excellent that I wish I could hear him every week, and I parted with him with tender regret.

The present month I have spent with the churches of middle Florida, in attending some yearly and many other meetings, and in all, yes, *all*, there has been sweet harmony, comfort and love, and we have all been built up and edified by our mutual faith in Christ Jesus our Lord. At the Mt. Zion Church dear Elder Groover baptized a brother and sister. And in many of the churches in Alabama, Georgia and Florida the silent but effectual work of the God of grace is going on in the hearts of penitent sinners, to whom "our gospel comes, not in word only, but also in power, and in the Holy Ghost, and in much assurance." How excellent and glorious is the work of the Lord in the salvation of his people, and in bringing them to Zion. "When the Lord shall build up Zion, he shall appear in his glory."

I have not taken time nor space to mention by name all the many dear ministers, brethren, sisters and friends who have so kindly received and ministered to me, both in spiritual and material comfort, as they are very many; but God is not unrighteous to forget their work and labor of love. Let me say, for the southern brethren and people, that they are generous, hospitable and warm-hearted, and I love them dearly. Still my heart yearns for the loved saints in my colder northern home, and I hope to return and see them, when I have finished my travels and work here.

In love to all the saints, your brother,
D. BARTLEY.

WAYNE, Steuben Co., N. Y., Nov. 26, 1879.

ELDER GILBERT BEEBE AND SON—BELOVED IN THE TRUTH:—On account of sickness I have but seldom met with our dear people for the last few months, but I find my mind is drawn out in love to them. Is this the love of man, or is it the love of God? If it is the love of God, then it is an evidence that I have passed from death unto life, because I love the brethren. And this is the tie that binds me to them in a bundle of life with our Lord. The love of God differs very materially from the love of man, which only embraces the things of the world. Man's love embraces his kindred and offspring, and he by them is loved in return, and finally it ends in death. But the love of God is eternal, and is only found in those who are born, not of

blood, nor of the will of the flesh, nor of the will of man, but of God. In our first or natural birth we were manifested as the sons of men; but in our second or spiritual birth we are manifested as the sons of God; for "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And the Spirit itself beareth witness with our spirit that we are the children of God. We having received the spirit of adoption in our second birth, by it we cry, Abba, Father. Beloved, now are we the sons of God, and he that dwelleth in love dwelleth in God, and God in him. Now it appears to me that our sonship is in the only begotten Son of God; and he that hath the Son hath life, and he that hath not the Son of God hath not life. Herein is the love of God made manifest to us; and we love him because he first loved us. It was in this love that God in Christ embraced the elect vessels of mercy before the world was made. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Behold what manner of love the Father hath bestowed upon us, that we [who believe in Christ] should be called the sons of God." "And if children, then heirs: heirs of God, and joint heirs with our Lord Jesus Christ; if so be that we suffer with him, that we may be also glorified together." "Greater love hath no man than this, that a man lay down his life for his friends." If Christ so loved us, we should love one another and walk in love, being careful lest any root of bitterness spring up, and thereby many be defiled. Having our love without dissimulation, abhorring that which is evil, and clinging to that which is good; loving not in word only, but in deed and in truth; having charity among ourselves, forbearing one another in love. And may the love of God abide with all who love our Lord Jesus Christ in sincerity and truth, both now and forever. Amen.

Yours in love of the truth,
WALTER REED.

A SINNER'S PLEA.

How long, O Lord, must I remain
In this dark vale, so full of sin?
O give me grace, while here I stay,
And drive these dismal clouds away.

Sick in my body, filled with pain;
Forgive me, Lord, when I complain;
Sinful I find myself to be;
Helpless, O God, I come to thee.

Jesus, who is my only plea—
O for his sake remember me;
May I in him redemption find,
And have free grace to soothe my mind.

I, being mortal, soon must die,
In weakness lay this body by,
To moulder into dust again—
Then shall I not be free from sin?

But is this all I may expect?
O no! for now I recollect
That Christ the Resurrection is,
And I shall live, if I am his.

For if his spirit dwells in me,
In him I have the victory
Over death, and though I'm dead,
Yet shall I live in Christ the Head.

The worms my body may consume,
While it is lying in the tomb;

Yet I shall surely live in him
Who did my soul from death redeem.

O may I wait, and not complain,
The appointed time, and then resign
My all to him who can give cheer,
And will at last for me appear.

W. REED.

WAYNE, N. Y., Dec. 9, 1879.

SHARPSBURG, Ky., Dec. 8, 1879.

DEAR BRETHREN BEEBE:—With the help of the all-wise God, I will try to pen a few lines for the readers of the SIGNS, our precious medium of correspondence.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 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." In what light shall we see him? Shall we be made spiritual, and be clothed in his righteousness? for none can see him in the flesh and live. My hope is that we shall be changed, and made spiritual, and clothed in his righteousness, and filled with his love, without which none can see the Lord; for he is a Spirit, and they that worship him must worship him in spirit and in truth. Dear brethren and sisters in Christ, when the Savior left his disciples he gave them a new commandment, that they should love one another. Is this left for us? and are we strictly keeping that commandment? If so, then happy are we, if we do whatsoever he has commanded us. Then let us examine ourselves, and see if we are abiding in his love by keeping his commandments and loving each other, and so fulfilling the law which the mighty God, who hath spoken all things into existence, from the rising of the sun unto the going down thereof, has given us. O should we not reverence and obey him who holds our destiny in his omnipotent hand, and keeps us as the apple of his eye, who numbers the hairs of our head, and who is our safety and support? Blessed be that Name which is above every name, the name of Jesus, at which every knee shall bow, and every tongue shall confess to the honor and glory of God. Let us be careful to keep his commands, for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. Whoso hath this world's goods, and seeth his brother in need, and shutteth up his bowels of compassion, not giving those things that are needful for the body, but saith, Be ye warmed and filled, how dwells the love of God in him? Brethren, these things ought not to be. As 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, not of corruptible seed, but of incorruptible, by the word of God, which liveth and

abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Then, dear brethren and sisters, if our brother ministers to us spiritual things, is it not our duty to minister to him temporal things? Let us love, not in word only, but in deed and in truth. Let us not pass on, as the priest and the Levite did, but may we do as the good neighbor, bind up the broken hearts and strengthen the weak hands, by pouring in oil and wine, and so fulfill the law of Christ.

Brother Beebe, you may publish this, if it will not crowd out better matter. I hear some of the writers say, "Perhaps this may be my last." It makes me feel sad, at the thought of one able writer withholding a communication, when it strengthens the weak and comforts the disconsolate. Then, brethren and sisters, send on your epistles of love, for we are always glad to hear from you. May the Lord bless and keep you, brother Beebe.

MARTHA BOYD.

MARIETTA, Cobb Co., Ga., Dec., 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—We, the Marietta Old School Baptist Association, seeing in the Minutes of the New Hope Association, of their last session, that they have dropped correspondence with us, (the Marietta) and have published us on the face of their Minutes as holding to and advocating the doctrine known as the "Parkerite, Two-Seed Doctrine," we must confess that we do not know what the Parkerite, Two-Seed heresy fully is; but if we understand it, Parker believed in two first great causes of all things: that God is the cause of the good, and the devil is the cause of the evil, and that they both had their generations in them, and that they are independent one of the other. Now, if this be correct, we as an association say to them, in all good feeling, that we never have preached such doctrine, neither do we believe it. We believe that of *him*, (God) and to *him*, and through *him*, are all *things*, to whom be glory forever and ever. Amen. Now we will say, in conclusion, that we are one with our brethren in the maintenance of the actual eternal vital union of Christ and his church, and the absolute predestination of God. We, the Elders of the Marietta Old School Baptist Association, whose names are hereunto annexed, request you, brethren Beebe, to publish this in our highly appreciated family paper, the SIGNS OF THE TIMES, and the "Primitive Pathway" and "Zion's Landmark" will please copy, that our brethren who desire us to come out clearly on the point of the Two-Seeds may be satisfied; and if this does not satisfy our dear brethren, we do hope they will come and see us, and hear us for themselves, and we will with great pleasure do all that is in our power, according to

God's word, to satisfy them. We believe that the Parker Two-Seed doctrine stares God's sovereignty in the face, and says to his predestination, Hitherto shalt thou come, but no farther.

W. W. CARROLL, Mod.
ISAAC N. MOON, Clerk.
B. M. CAMP.
J. P. McPHERSON.
E. W. COMPTON.
J. D. PRICHARD.
W. T. EUBANKS.
G. W. DENTON.
S. M. CARROLL.
JOHN BRIMER.

CONNERSVILLE, Ind., Dec. 16, 1879.

ELDER BEEBE AND SON:—I see in the SIGNS of the December 15th, 1879, inquiries from Elder Durand in regard to receiving excluded members. I feel like adding one or two more propositions, or questions, to his, in the same figure drawn by Elder Durand.

Suppose the Middletown church, after she had excluded said members, and before they had been received by Waverly church, had been requested by the excluded members to call a council to investigate all the causes of said exclusion, and the church refused to grant the request; did she do right in so refusing? Suppose that after the reception of said excluded members by the Waverly church, the Middletown church should, with the association to which she belongs, ask to open correspondence with the association to which Waverly church belongs; would not that have been the proper time and place to enter her complaint? Or does it look right, that after the acceptance of the correspondence by the association to which Waverly belongs, and said correspondence continuing for eight or ten years in peace and fellowship, for Middletown church to step in and ask the association to which she belongs to withdraw the correspondence granted at her request?

Please give your views, and oblige an old reader of the SIGNS, and as I hope, a brother in the church.

W. H. BECK.

(Editorial reply on page 10.)

APPOINTMENTS.

PROVIDENCE permitting, I expect to be at Welsh Tract on Monday a. m. after the second Sunday in January, (Jan. 12th.)

At Broad Creek on Tuesday p. m.
At Berlin on Wednesday night.
At Snow Hill on Thursday night.
At Indian town on Friday a. m.
As the friends may arrange Friday night.

At Salisbury on Saturday and the third Sunday.

At Spring Hill on Monday night after the third Sunday.

At Delmar on Tuesday night.
At Cow Marsh on Wednesday p. m.
At Bryn Zion on Thursday p. m.
At Wilmington on Friday night.
At London Tract on Saturday a. m.

F. A. CHICK.

ELDER A. B. Francis will, providence permitting, preach at Otego on the second Sunday in January, at 10½ o'clock a. m., on his way from the Yearly Meeting at Osborn Hollow; and on the third Sunday at the Schahrie Hill meeting house, at 10½ o'clock a. m.; and at the house of brother Herman Wolfe, in the city of Albany, on Monday evening, at 7 o'clock, following the third Sunday.

BALAS BUNDY.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1880.

INTRODUCTION TO VOLUME XLVIII.

A large portion of the present generation have come on the stage of action since we commenced our labors in the editorial department of the SIGNS OF THE TIMES, yet far beyond our expectation our life is still spared; and although we have now entered upon the eightieth year of our mortal pilgrimage, and the forty-eighth year of our editorial labors, we are still, through the amazing goodness of God, preserved on the land of the living, and still enjoying physical activity, and our mental powers are perhaps about as well preserved as could be reasonably expected at our advanced time of life. When we recall to mind the watchful care of our gracious and long-suffering God to usward from year to year as we descend the downward steps of time, we are sometimes deeply impressed with a sense of the debt of gratitude we owe to our merciful Benefactor, whose tender care and watchful providence have been so wonderfully extended to us all our days. But we have to confess with contrition and grief that our gratitude to the Giver of every good and perfect gift falls fearfully short of what we desire to render to God, which is his due and our duty. At a very early age we have been permitted to hope that God for Christ's sake has forgiven our sins, and washed and cleansed us in the fountain of the precious blood of his dear Son, clothed us with the garments of his salvation, covered us with the robe of the precious Savior's righteousness, and at times enabled us to greatly rejoice in him, and to be joyful in the God of our salvation. Ever since we received this hope we have felt the painful annoyance of a law in our members warring against the law of our mind, bringing us into captivity to the law of sin which is still most painfully felt in our members, and to such an extent that we cannot do the good that we would; for when we would do good, evil is present with us. And if we were not confident that the same conflict was felt and described by the apostles and primitive saints, of whose vital interest in Christ we cannot doubt, we would, it seems to us, sink in despair.

From an early period in our experience we have felt a strong inclination to walk by sight; but it has pleased God, we humbly trust, to lead us in a way we knew not, and in paths which we had not known, and in opposition to the inclination of the reasoning powers of our carnal mind, we have never been able to know what a day or an hour was to bring forth; but when the limited amount of our human wisdom and carnal reasoning has utterly failed, we have learned under severe discipline that it is not in man that walketh to direct his steps. And we are more and more thoroughly convinced, that notwithstanding all our rebellion and waywardness, the Lord our God

has led us forth by the right way, that we might go to a city of habitation. Even our great High Priest, in the days of his flesh, suffered being tempted, and is able to succor them that are tempted. "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." It is given to us, if we are vitally one with him, to not only believe on him, but also to suffer for his sake; and we should be willing, and even like the apostle, desirous, to know him, and the power of his resurrection, and the fellowship of his sufferings, and to be conformed to his death. "For if we suffer, we shall also reign with him." "For therefore we both labor and suffer reproach, because we trust in the living God." "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

In entering upon the labors of a new volume, our hope for support and success is in the Lord. Hitherto he has not only helped us, but he has graciously supplied all our support; for the kindness of beloved brethren and friends who have contributed to our columns, as well as to our pecuniary aid, has all been of him. He has given us many friends and sympathizing brethren, who have kindly borne with our infirmities; and instead of watching for and magnifying our faults, have prayed the Father of all our mercies to sustain and bear us through all our trials.

We have had to encounter the opposition of a few who have banded themselves against us, either from having mistaken our views, or from malicious designs, and who have recently arrayed themselves against us, and are laboring to enlarge and consolidate their forces to swallow us up quick; but we, having obtained help of God, as we humbly trust, are enabled to repel the fiery darts, and to be even profited by their opposition. Although some who once seemed to stand with us have been induced to withdraw their patronage from us, still the conflict has drawn the cords of love and fellowship of those who remain more closely, and we have been compelled to review more closely the points on which we have been assailed, and that to much profit to our own mind.

In the conflict which has been forced upon us we have planted ourselves simply and exclusively on the defensive; and as the God in whom we trust may give ability, we feel determined to bear reproach and persecution, if need be, with patience,

knowing as we do that the conflict, so far as we are personally concerned, will not be long. It is not in our heart to return reviling for reviling, but rather, as the spirit of prayer may be given us, to pray for those who despitefully use and persecute us.

At an early day, if God permits, we propose to notice the passages which purport to have been copied from the former volumes of the SIGNS OF THE TIMES, and show how unfairly our writings have been garbled, the sense of them perverted, and a determined disposition manifested to fasten on us sentiments which we have constantly disavowed.

Our object shall be to edify and comfort, admonish and exhort the saints who read our publication, and to contend earnestly, fearlessly and constantly for the faith which was once delivered to the saints; and "In meekness instruct those who 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. 25, 26. We have however no instruction to give other than that which is contained in the holy scriptures, and which must therefore be in harmonious agreement with the experience of all who are taught of God.

Notwithstanding the advanced price of printing paper, and the superior quality of book paper on which the SIGNS is printed, the large amount required in issuing the twelve pages of reading matter in each number, and the extra cost of postage which we are required to prepay, we shall make no change in our terms of subscription. We earnestly request our friends to forward their orders and remittances promptly, and to make an effort to extend our circulation by obtaining new subscribers. With some exertion we are confident that the friends of our publication can soon double the number of our paying subscribers, and thereby enable us to continue to supply hundreds of the poor of the flock who are not able to pay, and desire to read the paper.

STANDARD AUTHORS.

While the popular religionists of our day may boast of and rely upon the doctrines taught and theories held by ancient and modern writers, which they have adopted as their standard authors, the church of God are not to regard any uninspired men, however learned they may be, however popular, pious, or even correct, their teachings may be, as standards to the people of God. The writings and teachings of those who are approved as the ministers of the gospel, whom God has called and qualified to proclaim his everlasting gospel, are at the best only standard-bearers, who, to the extent of the ability which they have received of God, exhibit the standard of our faith and rule of our conduct as given in the inspired scriptures of eternal truth; and all they proclaim and testify to

us is to be carefully tested by the infallible scriptures. In this matter we are forbidden to call any man father, for one is our Father, even God. The inspired prophets and apostles may be properly regarded as standard writers to the primitive saints; for God himself spake to the Old Testament saints by the prophets, and under the gospel dispensation God hath and still doth speak to us by his Son, who having in his Mediatorial triumph received and given gifts unto men, by them he still continues to speak to us the word, which at the first of the gospel dispensation began to be spoken by the Lord (Christ), and was confirmed unto us by them (the apostles) who heard him. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.—Heb. ii. 3, 4. No minister of Christ at the present day, unless swayed by carnal ambition, would willingly be regarded as a standard writer or preacher; but would rather admonish the brethren to accept his views only so far as they are sustained by the testimony of God, as contained in his inspired word.

We would by no means encourage a morbid spirit of jealousy, suspicion or unreasonable criticism, for we are to cherish a confidence in those who labor among us in word and doctrine, and esteem them highly for their work's sake. Still we should regard them as men in the flesh, liable to err; and therefore the saints, who are to judge angels, are to carefully compare what they hear with their own experience, and both their experience and what they hear or read with the holy scriptures.

Ancient and modern writers have undoubtedly written many very excellent things on the subject of religion, and so far as their writings are sustained by the scriptures, they are useful for edification to the saints; but when they come to be regarded as standard writers, they are liable to be placed between us and the bible, and so become a snare and a trap to mislead those who so adopt them into pernicious errors.

The popular religious denominations, whose religion is regarded as a science to be taught in the schools of men, have their standard expositors of the scriptures, whose decisions are by them regarded as orthodox, and all who do not so regard them are denounced as heterodox. The uninspired commentators of the first three centuries of the christian era, which were approved by the papal council of Nice, were called Ante Nicene fathers; and such as have been approved by Catholics and Protestants subsequently, are distinguished as Post Nicene fathers; and by the popular voice of the learned and prudent of this world, all are denounced as schismatic, unsound and heretical who prefer the plain teachings of the word and spirit of God to what men have laid down as orthodox. The creeds of papal and protestant councils have been, whenever the secular powers could

be enlisted, enforced by pains and penalties, imprisonment, tortures and death. Nor is the spirit that now works in the children of disobedience at this late age any less intolerent; it only lacks the power to enforce its dogmas by such agencies, as prisons, flames and fagots.

A restless spirit is still painfully perceptible among the worldly religionists of the present time, even in our own beloved land of boasted light and liberty, to ignore the sacred rights of conscience in matters of religion, which is guaranteed to every class of our citizens in the constitution of our State and Federal Government. And we would to God that we could say in truth, that even those who claim to be Old School or Primitive Baptists were altogether free from a proscriptive and persecuting spirit. There was a time when our Lord said to some of his dear disciples, "Ye know not what manner of spirit ye are of." It certainly becomes the saints to try the spirits, whether they are of God, because many false prophets are gone out into the world. We are admonished to "Prove all things, and hold fast that which is good." All that has been written on the subject of religion should be tested by the word and spirit of God, and whatever will not bear that test should be rejected, and all that is sustained by the scriptures should be held fast; but nothing should be relied on as the infallible truth of God but the holy scriptures.

In all ages of the church men uninspired have written what they have believed to be the truth; but nothing that they have written should be allowed, however excellent, to occupy a place between us and the scriptures. The writing master gives his pupils a perfect lesson of penmanship to copy, and every line they write should be with an eye upon the original copy, which they should endeavor to imitate; but if instead of the copy written by the teacher, they take the lines written by themselves, they will not advance in the art. Even so, if in tracing the opinions written by good or bad men, we lose sight of what has been written by the inspired apostles of the Savior, we shall fail to be profited.

Some who are still living can remember the condition of the Baptist church fifty or sixty years ago, when, instead of a strict adherence to the bible, the harmony of the church was interrupted by the conflicting teachings of Doctor John Gill and Doctor Andrew Fuller. By one party Dr. Gill was accepted as a standard commentator, and by the other Dr. Fuller was an oracle, and the scriptures were cast into the shade, only so far as interpreted by one or the other of these commentators. There were undoubtedly some good things written by both of them, but accepting either of them as standard men led to the final division and ultimate separation and disfellowship of their adherents.

The true and faithful ministers of the gospel should not be regarded as standards, but so far as they preach

the gospel of Christ in its purity they are standard-bearers; and standard-bearers to the people of God only so far as they present in their ministry the inspired testimony of the scriptures as the infallible testimony of eternal truth. We would commend the noble example of the citizens of Berea, who received the word with readiness of mind, and searched the scriptures daily whether these things were so. We should bear in mind that the ministers of the gospel of the present times are men in the flesh, subject to the infirmities incidental to us all: that they are not, nor do they claim to be, like the apostles of our Savior, immediately inspired by the Holy Ghost, as they were; hence while we are bound to receive the testimony of the inspired apostles as the standard of truth, we are to bring what the ministers of our times assert to that standard for trial. What the apostles have bound on earth is the testimony of the Holy Ghost, who spake by and through them, and is therefore bound also in heaven.

There is danger in relying implicitly on what any uninspired writer or preacher may give as their understanding of the things of the Spirit. Only so far as we are taught of God do any of us know the truth as it is in Jesus; and to that extent our instruction will be sustained by our divinely authorized standard authors, the holy apostles.

We do not know that there has been any period in the history of the church since the apostles were here in the flesh, in which the church of Christ in all her members were perfectly free from error in some form, or to some extent, either in doctrine or practice. The reproofs given to nearly all the seven churches of Asia should teach us of the unreliability of any as standards for the saints, except those inspired men of God who have spoken and written as they were moved by the Holy Ghost. The exultation and air of triumph assumed by those who contend for unscriptural doctrines or practices, when they bring from history some examples of their cherished errors, showing them to have existed or been tolerated a hundred or a thousand years ago in the church, shows a strong propensity on their part to stop short of the holy scriptures as the only standard by which to test the truth of what they wish to sustain as pleasing to God or profitable to his people.

Our object in this article is to impress upon the minds of our readers the importance of regarding only the divinely inspired writers of the holy scriptures as our standard writers. However excellent may be the testimony of those who now proclaim the unsearchable riches of Jesus Christ unto us, we cannot follow them only so far as they follow Christ, or receive their doctrine only so far as it is set forth in the scriptures of truth, without rejecting the scriptures as our only rule of faith and practice. The scriptures are to us the sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn,

and the day-star arise in our heart. And we are most solemnly admonished that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1. "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."—2 Peter iii. 17, 18.

ACTS II. 40.

Sister Nancy Covault, of Ohio, desires us to explain the sense in which the apostle exhorted the people whom he addressed to "save themselves," &c.

The people to whom this exhortation was addressed were those to whom he had said the promise of God was made; that is, as we understand, the promise of God of which he was speaking was that promise referred to in the sixteenth and seventeenth verses of the same chapter: "But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy," &c. This promise evidently embraced these distressed sinners who were pricked in their heart, and cried, What shall we do? They were not told to save themselves from the curse or dominion of the law of God, which they had transgressed, or from the terrible penalties thereof, for nothing short of the precious blood of Christ can save any from sin and death; but as the spirit of God had been manifestly poured upon them, and by the power of the Spirit they were made conscious of their guilt and exposure to divine wrath, they were "with these and many other words exhorted to save themselves from the untoward generation" of the Jews, on whom the impending wrath of God was soon to fall, in the execution of those temporal judgments which should soon be realized in the great and terrible day of the Lord, which should desolate Jerusalem, and leave not one stone upon another that should not be thrown down. These penitent Jews, who were now pricked in their heart, were charged, and justly too, with having with wicked hands crucified and slain the Lord of life and glory, and being now brought to see and realize the enormity of their sins, saw no way to escape; but Peter preached to them the way of salvation by grace, through the blood and righteousness of him whom they had wickedly crucified, and whom God had raised up from the dead, who being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. They now saw and heard what they had never seen nor heard before, and were therefore exhorted to withdraw their connection and co-operation with the carnal and

infatuated Jews; to repent, that is, to recede or withdraw from their former course, and be baptized in the name of that same Jesus Christ whom they had rejected and crucified, and who is now risen, and exalted to be a Prince and a Savior, for to give repentance to Israel, and remission of their sins, and they should receive the gift of the Holy Ghost, according to the promise of God, which is unto them, and to their children, and to all that are afar off, even as many as the Lord our God shall call.

REPLY TO BROTHER W. H. BECK. ON PAGE 8.

The interrogatives which brother Beck has stated, taken in connection with the case supposed in our last issue by brother Durand, would involve the supposition in a still greater complication, and show more clearly the importance of great care in the transaction of business involving fellowship in our churches and associations.

While we arrogate no more wisdom or prudence to decide the course which should be pursued in such perplexing matters than what we readily concede to our brethren, we give as our impression in regard to the first query of brother Beck, that the Middletown church ought to be competent to judge whether it were proper or expedient to grant her disaffected members her consent to call a council; as a general thing, however, we think it would be advisable, as no church should arbitrarily persist in matters of discipline which she has reason to believe her sister churches in fellowship could not acquiesce in. But should the Middletown or any other church refuse a council, and proceed to exclude, then it is our judgment that neither Waverly nor any other church of the same profession of faith and order should receive the excluded party without the advice of a council of faithful brethren of the sister churches.

On the second question of brother Beck, we think it would be an apparent concession on the part of Middletown church, to ask for and accept of a correspondence and fellowship with an association of which the church which had received her disfellowshipped parties was a member; and that having done so, she has yielded the right to hold the association responsible for the trouble liable to result.

Still it is our conviction that where, through inadvertence or lack of due consideration, brethren, churches or associations have involved themselves in complications which result in dissatisfaction or questionable order to the grief of any, the meek, peace-loving spirit of the gospel should be invoked and cherished, so that no root of bitterness be allowed to grow. The law of Christ demands that the strong shall bear the infirmities of the weak, and that which is lame be not turned out of the way, but let it rather be healed.

We are happy to state there is no lack of fellowship between the churches of Middletown and Waver-

ly, nor the Warwick and Chemung Associations. The cases on which our views are asked for and given are supposed cases, and our replies are given accordingly.

THE APRON FESTIVAL!

Among the numerous modern inventions of the New Order of Baptists to entice the multitude to fall into their ranks, and replenish their coffers, our attention has recently been called to some curious and significant advertisements which from time to time have appeared in our village daily newspapers, inviting the public to attend various carnal diversions, plays, festivals and amusements, from that of the "Melodies of Mother Goose," to oyster, strawberry, ice cream, chicken pie, and numerous other festivals, including paper dress, apron, ice cream and strawberry festivals; and last of all, if not least, we have in the papers of December 11th, 1879, the following:

"The Apron Festival at the Mulberry Street Baptist Church, which opens to-night, will continue to-morrow evening. You can get a chicken pie supper, served up by pretty volunteer waiter girls, and everything for reasonable prices."

The appeal to the amorous and gluttonous passions of the community to banquet with them on chicken pie, and feast their lustful eyes by gazing upon the "pretty volunteer waiter girls," with the further inducement that those who patronize them may obtain "everything for reasonable prices," reminds us forcibly of "the error of Balaam," who counselled Balak to tempt Israel to sin by presenting the "pretty volunteer waiter girls" of Moab before the hosts of Israel, to tempt them to sin in order to provoke the wrath of God against Israel. It may be well for those who are "running greedily after the error of Balaam for reward," to read what God has said on this subject, especially in Numbers xxii., xxv. and xxxi., also Micah vi. 5, Jude 11, and Revelation ii. 14.

We are mortified to learn that virtuous and lovely females of our village can be induced to exhibit themselves as "pretty volunteer waiter girls," under the infatuation that their sacrifice of modesty and female propriety is an acceptable offering unto the Lord, because done in houses professedly consecrated to the worship of God, and for gaining a little money for what they may regard as religious purposes. The chastity of the young and beautiful ladies who have been thus misled we do not doubt; but could they know that the same inducements are flaunted at the entrance of some of the vilest saloons in our large cities, they would undoubtedly refuse to be gazed upon by the amorous and licentious, even for what are called *reasonable prices*.

Is this the way that leads to God?
Is this the path our fathers trod?
Were waiting girls of beauteous mold
Exposed to win the shining gold?
God's holy temple, we are told,
Became a mart, where things were sold;
But with a scourge did Jesus chase
The sordid tradesmen from that place.
To Molock once, in God's dread ire,
Children were pass'd through flaming fire.
But must their sacrilegious ways
Be re-enacted in our days?

CIRCULAR LETTERS.

To the brethren composing the Pilgrims' Rest Association, and all others who may read these lines.

DEAR BRETHREN:—Having been appointed by you to prepare a Circular Letter for our Minutes of 1879, my mind seems to lead me to write upon the subject of the Son of God. There is certainly no other subject that could possibly interest the children of God more, provided the writer could portray his lovely character in his proper light; but in the language of the poet I would exclaim,

"How shall I my Savior set forth?
How shall I his beauties declare?
O how shall I speak of his worth?
Or what his chief dignities are?"

"His angels can never express,
Nor saints that sit nearest his throne,
How rich are his treasures of grace;—
No, this is a mystery unknown."

"In him all the fullness of God
Forever transcendently shines,
Though once like a mortal he stood,
To finish his gracious designs."

We said our mind had been led to write upon the subject of the Son of God. So it has; and if we write upon anything pertaining to the salvation of poor, lost and ruined sinners, or "the grace of God, that bringeth salvation," or of the future and eternal happiness of the saints in glory, we shall be bound to speak principally of the Son of God, "the man Christ Jesus," "in whom are hid all the treasures of wisdom and knowledge;" for he is the "chief corner stone," "elect and precious," the "stone which the builders rejected," and the same character of whom it is written, "There is one God, and one Mediator between God and men, the man Christ Jesus." It is again written, "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." Again, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Again, in the first epistle of John it is said, "That which was from the beginning, 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.)" In Revelation he is called the faithful Witness, the first begotten of the dead, the Prince of the kings of the earth, the Alpha and Omega, the beginning and the ending, the first and the last, the beginning of the creation of God, &c. In Isaiah he is called "Wonderful, Counsellor, The mighty God, The

everlasting Father, The Prince of peace." In Genesis he is called the "Seed of the woman, that should bruise the serpent's head." Again, he is called the "Messenger of the covenant," Shiloh, Messiah, God with us, God manifest in the flesh, Jesus, Jesus Christ our Lord. He is said also to be the "Son of David according to the flesh, and declared to be the Son of God with power, by the resurrection from the dead." He is our Prophet, Priest and King, and by him all that believe are justified from all things which they could not be justified by the law of Moses. It is in his face that "the light of the knowledge of the glory of God" shines, and nowhere else. In him we live, move, and have our being; for he is before all things, and by him all things consist, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house; for every house is builded by some man; but he that built all things is God."

Dear brethren, consider this man, Christ Jesus, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all of one, [all of God,] for which cause he is not ashamed to call them brethren, saying, I will declare thy [God's] name unto my [Christ's] brethren." "For the children being partakers of flesh and blood, he also himself likewise [or in the same manner] took part of the same, that through death he might destroy him that had the power of death, that is, the devil." "For verily he took not on him the nature of angels, but he took on him the seed of Abraham," &c. "Wherefore it behooved him in all things to be made like unto his brethren," &c. "For when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." "For God so loved the world that he sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life." "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." The "word of the oath" may be found in the 110th Psalm, where it is said, "The Lord sware, and will not repent; thou art a Priest forever, after the order of Melchisedec."

We would wish you to consider this High Priest, brethren, "who was rich, but for our sakes became poor; that we through his poverty might be made rich;" "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 condemned sin in the flesh, "that we might be made the righteousness of God in him;" and "for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of the throne of God, from henceforth expecting, till his enemies be made his footstool." He died for our sins, and rose again for our justification. He was verily God and verily man, and in him dwelt all the fullness of the Godhead bodily. He is in the Father, and the Father is in him, and we must consider that he was always subject to the will of the Father; for he says himself, "For I came down from heaven, not to do mine own will, but the will of him that sent me." And on another occasion, "I must be about my Father's business." Again, "My meat is to do the will of him that sent me, and to finish his work." Again, "Father, if it be possible, let this cup pass; nevertheless, *not my will, but thine be done.*" "And this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." It was poor, lost sinners of Adam's race that were given to him by the Father. It was for them he bled and died. It is for them he now makes intercession, according to the will of God. We must consider this man, Christ Jesus, in the flesh, or in his humanity, as made of a woman, and under the law; but in his divinity we must consider him as the Word that was with God, and the Word that was God. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." "And there are three that bear witness in earth [not in the earth, nor on earth], the Spirit, the water, and the blood; and these three agree in one."

Dear brethren, the subject is inexhaustible; but we will have to close, for fear of being too lengthy. We have written this to try to direct your minds to Christ, as "the Rock from whence ye are hewn;" for fear Satan might by some means seduce you, and constrain you to trust in an arm of flesh. Then look unto Jesus, who is the author and finisher of our faith; to whom be glory in the church by Christ Jesus, world without end. Amen.

H. J. REDD.

ACKNOWLEDGEMENT.—We tender our grateful thanks to brother I. D. Clarkson, of California, for sending to us a copy of the pamphlet for which we advertised some weeks ago, which pamphlet we published in 1843, in refutation of the "Two-Seed Doctrine" as held by the late Elder Daniel Parker.—ED.

INQUIRIES AFTER TRUTH

WILL Elder John Stipp give his views through the SIGNS on Isaiah lx. 19, 20? "The sun shall be no more thy light by day," &c.

INQUIRER AFTER TRUTH.

MARRIAGES.

On Thursday evening, Nov. 20, 1879, at the residence of the bride's father, Mr. Abraham Scott, Black Rock, Baltimore Co., Md., by Elder F. A. Chick, Mr. John Longnecker and Miss Bettie Scott, all of Baltimore Co.

At the residence of the bride's father, Livingston County, Ky., May 15, 1879, by Elder J. B. Hardy, Mr. Henry Watson and Mrs. Malinda Bettis.

By the same, at the residence of the bride's father, October 1, 1879, Mr. Madison Sunderland and Miss Kittie G. McKinney, all of Crittenden Co., Ky.

By the same, at the house of the bride's father, October 15, 1879, Mr. F. D. Butler and Miss Emma T. Thomas, all of Crittenden Co., Ky.

By the same, at the house of the bride's father, October 16, 1879, Mr. George D. Dorris and Miss Martha Brown, all of Hopkins Co., Ky.

Nov. 9, 1879, at the residence of the bride's parents, near Kelley's Corners, Michigan, by Elder Thomas Swartout, Mr. Homer Chrego, of Columbia, and Miss Nellie Carry, of the same place.

By the same, Nov. 19, 1879, at the residence of the bride's parents, near Parma, Mr. Homer G. Ives, of Unidilo, and Miss Kate Godfrey, of Parma.

By the same, Nov. 30, 1879, at the house of the pastor, Mr. Wm. C. Osborn, of Woodstock, and Miss Dyantha Ford, of the same place.

OBITUARY NOTICES.

Mr. John Vandevoort, of Warwick, Orange Co., N. Y., died October 17th, 1879, aged 73 years, 9 months and 12 days.

The subject of this brief notice was an unwavering friend to the truth, as it is held and preached by the Old Baptists. His house was always open to them. We believe he is now at rest from all his toils, no more troubled with doubts and fears that his heart is not right in the sight of God. He had never made a public profession of religion, but from conversation had with him a year before his death, he gave satisfaction that he had passed from death unto life. His disease was paralysis, from the effects of which he suffered for a year or more, but was able to go about until finally stricken down, six days before he died. He has left two sons, three daughters and also grandchildren to mourn their loss. We miss him from our meetings, for if he went out at all, when not feeling well, it was there. The church has lost a sincere friend, the children an affectionate father, and the community a kind neighbor and good citizen. Our loss is his gain.

His funeral was largely attended, and I spoke upon the passage in Romans viii. 33, 34.

WM. POLLARD.

DIED—At her home on Talmage Hill, Tioga County, N. Y., April 2, 1879, of consumption, Mrs. Elizabeth Harding, wife of Benjamin Harding, in the 52d year of her age.

This dear friend experienced a hope in the mercy of Christ, I think, during the summer of 1878, and would have united with the church if her health had permitted. I visited her during her last sickness, and I never saw any one who seemed to enjoy more of the presence of the Savior. After speaking of the goodness of God in opening her understanding, and revealing to her that light and love which he gives to all his dear people, she said, "O how precious he is to my poor soul. I feel to bless his holy name for what he has done for poor unworthy me. O, I want to tell you more; I have not told you half, nor can I tell it; it is too much for mortal tongue to speak." She often expressed her willingness to leave this world of sin and sorrow, and seemed anxious for the time to

come. Being too weak to read the sacred word herself, she would frequently ask some one of her family to read some portion to her. The 102d Psalm seemed to give her great comfort.

She leaves a husband, two daughters and one son, with many other relatives and friends, to mourn their loss, but who feel assured that their loss is her eternal gain.

May the saving grace of God's dear Son reconcile and comfort them in this sad and afflicting bereavement, and finally bring them all safely to that blissful shore where sin and sorrow and sad partings are unknown.

There sweeps no desolating wind
Across that sweet, serene abode;
There friends long parted meet again,
Within the paradise of God.

The funeral was held at their house, and Elder Vail preached on the occasion, I am told, a very comforting discourse.

MARY A. WATKINS.

ELD. G. BEEBE & SON—DEAR BRETHREN:—I am called upon to chronicle the death of Mrs. Annie E. Owens, whose demise took place on the 26th day of July last, in the 36th year of her age.

Sister Owens was baptized in the fellowship of the Old School Baptist Church at Mt. Gilead, Ky., by the writer, in May, 1874, giving a clear experience of grace, and thereby bringing herself into the full fellowship of the church, in which she lived until her death. She lived an exemplary life, was patient in tribulation, and attended her meetings whenever opportunity offered. She had clear views of the truth, as recorded in the scriptures and revealed in christian experience, which she was very fond of talking on. She was a kind, patient and forbearing wife, a loving mother, a good neighbor, and was highly respected and greatly beloved by all those who knew her best. She leaves behind a large family of little children, and a large number of near relatives, neighbors and friends, together with the church of which she was a member, to mourn their loss; but we sorrow not as those who have no hope, for we believe that while we are here in this mortal state, striving against sin, the flesh and the devil, she is resting from her labors with God. What a blessed rest! O how good, merciful and kind is our God, thus to prepare a place of rest, perfect rest and happiness, for us, poor miserable sinners. How it comes with sweet consolation, because I have two dear little ones in that happy place where I hope ere long to have a happy admittance, to go no more out forever.

Fain my poor soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

May God bless the household of faith.

Yours as ever,

J. H. WALLINGFORD.

Mt. Gilead, Ky.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am requested to write for publication in the SIGNS OF THE TIMES the obituaries of brother and sister Still.

Brother Walter Still was born November 24, 1798, in the town of Charleston, Montgomery County, N. Y. His wife, Charity Still, was born June 3, 1803, in the town of Schaticoha, Rensselaer County, N. Y. They moved to Vermont in the year 1829, at Woodford, Bennington County. In the year 1831 they joined the Regular Predestinarian Baptist Church, and were baptized by Elder Tisdell. They removed from there to Ohio in the year 1844, and in the year 1854 removed to Van Buren County, Iowa, where they both lived until they were taken away by death. Walter Still died April 22, 1855, at Burningham, Van Buren County, Iowa, aged 56 years, 4 months and 8 days. Charity Still died March 7, 1879, at Burningham, Iowa, aged 75 years, 9 months and 4 days.

I was not acquainted with brother Still, but have been informed by some of the children that he lived and died in the triumphs of living faith, believing that salvation is by grace, and by grace alone.

Sister Charity Still deposited her letter with the Regular Predestinarian Baptists in Wapello County, Iowa, called Des Moines

Church, and after a few years she removed her membership to Round Prairie Church, in Jefferson County, Iowa, where she lived a worthy member until she was taken away. I have been acquainted with sister Still for several years, and when her health would admit of her going, she would always fill her seat at the stated times of meeting, and seemed to enjoy herself when the gospel was preached. She believed that salvation is of the Lord, and by grace alone. Her afflictions, troubles and trials were many, and the Lord was her great Comforter, and has delivered her out of them all. Truly a mother in Israel has been called home to reap her reward. Her children have lost a kind and indulgent mother. Though her children weep for her,

She now is gone to rest,
To sleep in Christ the Lord;
Her spirit now is with the bless'd,
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.

"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."

Sister Still's request was that I should preach at her funeral. Arrangements were made by the children to have it at the Round Prairie Church, where her membership was, on the third Sunday in October. I tried to comfort the bereaved children from these words, "He that believeth in me, though he were dead, yet shall he live."—John xi. 25. Her funeral was largely attended. May God grant that this affliction be sanctified to the good of us all, and to his own glory, is the prayer of the humble writer.

ISAAC McCARTY.

NEW LONDON, Henry Co., Iowa.

BROTHER Ernestus Cole departed this life at Black Rock, Baltimore Co., Md., on Tuesday, November 18, 1879, aged just 83 years and 3 months.

Our aged brother was convicted of sin about eight years ago, and afterwards experienced a hope in Christ, and six years ago last April it was my privilege to lead him down into a watery grave, together with two others. He has often told me since of his former life, which he said was absolutely without any thought upon divine things, until it pleased the Lord to show him his lost condition, and afterward reveal Christ in him. He has been an humble, consistent follower of Christ since that time. It was good to hear him talk at times of his entire nothingness, and of that hope which is in Christ alone. He was ill about five weeks, and suffered much. It seemed to be a general breaking down of the powers of life. I saw him on Saturday before his death, and he said his hope and trust in the Lord was then bright and steadfast. He was renewed within as the outward man perished. He leaves a widow, who has been a member of the church more than forty years, also two devoted children, brothers and sisters, among whom is our aged sister Shawl, who was one of the constituent members of Black Rock Church.

I spoke at the funeral from Psalm cxv. 1. "Not unto us, not unto us, O Lord," &c. I felt that the words were peculiarly expressive of the feelings of our dear brother ever since I knew him.

ALSO,

SISTER Jane Mitchel was called home on December 2d, 1879. She died at her residence in Washington City. Her disease was consumption, with which she had been failing for more than a year. She was baptized in the fellowship of the Bethlehem Church, Va., more than thirty years ago, by Elder R. C. Leachman, as I am informed. After removing to Washington she became a dearly loved member of the Shiloh Church.

Our dear sister possessed the ornament of a meek and quiet spirit in an eminent degree. I do not believe she had an enemy in the world. Her belief in the truth was very firm and uncompromising. It was my privilege to visit her twice but a short time before she died. It was good and pleasant to hear her speak of the precious hope she enjoyed. The last visit was only a week before the

end. Sister Waddy was with me, and neither of us will soon forget the calm and joyful expression of her face as we talked of heavenly things. She seemed for the past year to be living above the world, and said that the Lord had been very good to her in the midst of her physical suffering. She requested me to attend her funeral and write her obituary. Her maiden name was Haiship. She had been married twice; first to William Butler, and then to our friend Mr. Mitchel. She was in her 64th year. She leaves three children, brothers and sisters, besides her deeply afflicted companion, to mourn their loss.

I tried to speak at the funeral from the words in 1 Cor. xv. 10, "But by the grace of God I am what I am," &c.

As ever, I remain your brother,

F. A. CHICK.

PROSPECTUS.

The undersigned proposes, if not providentially prevented, on or about the first of January, 1880, to issue the first number of the YOUTH'S HOME JOURNAL, a medium sized sixteen page, neatly printed monthly periodical, devoted to the promotion of the best interests of the youth throughout the country. The carefully written, original and selected articles on Historical, Biographical, Scientific and Miscellaneous subjects that each number will contain, will, we hope, commend the HOME JOURNAL to every thoughtful parent and youthful reader, and to every one else who may be interested in a pure, wholesome and entertaining publication. No fabulous or trashy sensational stories, dangerous and hurtful in their tendency, such as are too frequently seen in children's papers, will be tolerated in the columns of the proposed paper. We pledge our numerous friends who have so kindly encouraged us in the undertaking, that the contents of our paper shall always, to the very best of our ability, be pure and replete with good and wholesome teachings, and that we will spare no pains to make it an agreeable and thrice welcome visitor to every Old School or Primitive Baptist household in the land, as also to all others who may feel disposed to accept its moral and instructive lessons.

We shall, as soon as the first number issues from the press, send out a large number of specimen copies, and to further this end we will be thankful to any of our friends who will favor us with the names and post-offices of such persons as would be likely to appreciate a sample copy.

No money will be required until the first number is issued. Our friends will however please send in their names as early as possible, with post-office, county and state plainly written, that no mistakes may occur.

TERMS.

The HOME JOURNAL will be sent, postage paid, one year, for one dollar; six months, fifty cents; three months, twenty-five cents. Subscription to be paid in advance, and paper stopped at the expiration of the time paid for. Remittances may be made by money order on the post office at Mattoon, Illinois, registered letter, or by draft on St. Louis or Chicago.

All communications, of whatever nature, must be addressed to the undersigned, Loxa, Coles County, Illinois.

J. G. SAWIN.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., JANUARY 15, 1880.

NO. 2.

POETRY.

THE OMNIPRESENCE OF GOD.

O Spirit, guide my pen,
Illuminate my mind,
Help me to spread Jehovah's name
Abroad to all mankind.
Enthroned above the skies,
He dwells in radiant light,
Beyond the reach of mortal eyes,
And clothed in glories bright.
But still his works declare
His awful name abroad;
Yes, every planet, every star,
Declare there is a God.
'Twas he that form'd the sun,
By day to give us light;
'Twas he that said, "Thou silver moon,
Illumine the shades of night."
Yea, every wind that blows,
And every cloud that flies,
And every spear of grass that grows,
Presents him to our eyes.
In all creation's frame,
No new event can rise;
His vast concerns all lie before
His scrutinizing eyes.
Then let all nations stand
In awe before his throne;
They rise or fall at his command—
Beside him there is none.

I. N. VANMETER.

PSALM XIX. 1, 2.

O'er all the earth's extended plain,
The hand of God is plainly seen;
Yes, every day and every hour,
In herb, and plant, and fruit, and flower.

The moon that hangs in empty space,
Revolving round the earth apace,
Acknowledges, in language plain,
That God in all her course is seen.

The sun, who on his throne appears
As monarch of the neighboring stars,
Acknowledges to every land
The work of an Almighty hand.

Behold yon distant orb that swings,
With his attendant moons and rings;
With majesty he seems to say,
"Almighty Power I obey."

Next Herschel in his orbit runs,
While honored with resplendent moons;
Who still obeys the signal word,
Obedient to his sovereign Lord.

Behold yon planet of the sky,
Almost escaped from mortal eye;
Through realms of space, with mighty force,
Far distant Neptune wheels his course.

Go ask of him; and he will tell,
A mighty hand made all things well;
And as we still new worlds descry,
In distant regions of the sky.

While tens of thousands meet our sight,
So polished, beautiful and bright,
They seem to say, while thus they shine,
"The hand that made us is divine."

How vast that power then that brought
Those worlds and systems all from naught!
Who spake, and from the mighty deep,
Existence awakened from her sleep!

Who spake, and darkness fled away,
And light appeared—He called it day;
Who spake, and lo, appeared the sun,
To rule the day—the night the moon.

Who spake, and when the word was given,
Unnumbered millions brightened heaven;
Who spake—in order all things stood—
And God pronounced all things good.

T. COLE.

CORRESPONDENCE.

THE PEACEMAKERS.

Blessed are the peacemakers: for they shall be called the children of God.

And who are the peacemakers? Remembering that this is but another name for the Lord's people, another characteristic by which those are manifested in the world who were blessed of God the Father in Christ before the world began, we ask with great and intense interest, Who are the peacemakers? How are they known? How may we know whether that appellation belongs to us? It seems very important that we should know this, because the Savior has been pleased to express by this name that trait, disposition or work by which his people are known, by which the relationship of children of God is manifested to others.

One may mediate between two nations or two men who are at war with each other, and bring about a reconciliation, so that their conflict shall cease. He is a peacemaker in a natural sense, but not in the sense of the text. One may speak to a person who is in great trouble and anxiety of mind in such a way as to quiet the trouble and anxiety, and restore peace. He is a peacemaker, but not such as is here spoken of. One may even be able to quiet the contention between two or more christians, and so restore peace where there had been great trouble, clamor and affliction in the church of God, and yet be a peacemaker only in a natural sense. A worldly peace reaches only to worldly things, goes no deeper than the carnal mind, and however strongly established, may be again entirely broken up and destroyed. And even in the visible church of God there may be a worldly peace, which does not touch the realms of spirituality.

It is not with this worldly peace that these peacemakers who shall be called the children of God are engaged in working. They are not making peace between the nations of the earth, nor for the carnal mind. They are not building of materials nor on a foundation that shall fail and be destroyed with the world. They are spiritual workers, working in a heavenly field, and the peace which they are making is the "peace of God that passeth all understanding," which rests securely upon the foundation of eternal justice. It is that peace which the work of righteousness secured for all the election of grace, and which they all are made to experience when as poor, hell-deserving sinners, calling upon God for

mercy, they receive by faith that justification for which Jesus died and rose again from the dead. For "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isaiah xxxii. 17. And "being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. v. 1.

Were ever two nations, or two individuals, or any two elements in the world, more at variance with each other than the poor sinner feels that he is with a holy God? What possible ground of peace, then, can he see between himself, as a vile, justly condemned sinner, and that God who is of purer eyes than to behold evil, and cannot look on iniquity? Can darkness and light agree? or bitter and sweet? or death and life? Can corruption be made pure, or sin and vile-ness holy? Can righteousness agree with iniquity, or innocence join hands with crime, or justice take guilt to her bosom? How then can there be peace between the sinner and God? These questions may not occur in such a form to the poor, heavy laden sinner, as he lies low in the dust before the throne of God; but it is their power that bears him down, that destroys all hope of salvation by his own works, and brings him to the end of the earth, where his heart is overwhelmed. Here his soul cries unto God for mercy, even against all hope of mercy. He cries because he cannot help it. He looks steadfastly to the Lord for help, yet not expecting help. He knows the Lord is able, for he can do all things, even to make a camel go through the eye of a needle; yet he cannot see how it is possible to make him clean and holy. Still he cries for mercy. And there comes a time, it may be in a dream, it may be when at work, it may be when listening to the preaching of the gospel, there comes a moment when he is enabled to take hold of the Lord's strength, and peace is established. He becomes in the deepest sense a peacemaker. As it is said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."—Isa. xxvii. 5.

But when that peace is experienced how surprised the poor soul is. Truly it passes all understanding. We cannot understand why we should have peace; yet there it is, nestling, like a dove, softly in the heart. It is the most wonderful thing that ever was contemplated by men or angels. It is Jesus himself who is our peace. He did the work we could not do, answered every demand of the law,

bore the just penalty of our crimes, which for us to have borne alone would have been eternal death, and so delivered us from the power of death. "The chastisement of our peace was upon him, and by his stripes we are healed." When he finished the work of salvation and rested from it, from that hour no work remained for any of his people to do to commend them to the favor of God. He secured rest, eternal rest, for them, and "his rest is glorious." How full the bible is of blessed declarations concerning the glory of this rest, the sweetness, comfort and stability of this peace. It is abundant, flowing like a river, ever full of refreshing water, to quench the thirst after righteousness. Here we drink and drink again, our thirsty souls still coming to seek the refreshing draught. All those hard questions which perplexed our souls, and seemed to show salvation impossible, are answered by our spiritual Solomon, of whose government and peace there shall be no end; and by his infinite wisdom all those impossible things are done. Darkness is made light, the bitter sweet, the ungodly is justified, the vile sinner made holy, and even corruption made pure, putting on incorruption, all "by the working of the mighty power of God, which he wrought in Christ when he raised him from the dead."

The enduring nature of this peace is set forth by all the doctrine of God our Savior through all the scriptures; and that is why the doctrine is so precious to those who are spiritually minded, when it is opened and applied by the Holy Spirit. It shows how in the establishment of this peace "judgment was laid to the line, and righteousness to the plummet," by our Lord Jesus Christ, so that "in his days the righteous flourish, and abundance of peace so long as the moon endureth."—Psa. lxxii. 7; Isa. xxviii. 17. No need to fear that any law will ever be brought to bear against it to overthrow it, for it rests upon all the righteousness of the law, and therefore must endure until the holy law of God shall fail.

How sweet, how full of comfort, how glorious is this peace. It stands third, preceded by love and joy, in the order in which the apostle names the fruits of the Spirit.—Gal. v. 22. It is the full consummation of the work of grace in the heart. We have felt love to God and his people, when we could not feel the assurance that salvation was ours. We have known joy in the midst of tribulation. But peace and trouble never dwell together. Peace is the result of assur-

ance: the effect of the dear Savior's voice saying to the winds and waves of tribulation, "Peace; be still." "Peace on earth" was one of the wonderful strains in the glorious song of the heavenly host when the Savior's birth was announced. "Peace be unto you" was his sweet and gracious greeting to his wondering disciples, when first he stood in their midst after his resurrection. And still he comes with the same power over all the elements of trouble, and with the same loving words bringing peace to his people; so that when true peace with God is felt in the heart of a poor, heavy laden sinner, it is a sure evidence that Jesus, the Prince of peace, is there. And how can we describe the effect of that peace? There is no language provided for that purpose. No other word but peace can fully tell the sweetness of peace. It is itself the full effect of salvation, the final ocean into which all the streams of experience run. It may be known from carnal security, for where it is, the love of the world is not; but the love of God and joy in the Holy Ghost are always present, essential elements in its divine sweetness; while tender thankfulness, humble contrition, and praise to God are streams that flow from it, and return again ever into its bosom.

It is not often, perhaps, nor for a long time together, that this peace is enjoyed by any of the Lord's children in this world. Many get but a glimpse of it now and then, a little taste of it here and there on their journey. For days, or months, or even years, sometimes, it may be hardly known. Then again we may feel an assurance that it is secured for us, and yet hardly have any present enjoyment of it. Generally we see and feel it only in part; but there are times, very brief they have been in my experience, when it rests upon us so fully, so sweetly, so powerfully, that we know no want, are lost to worldly things, lying satisfied in the everlasting arms. Such seasons must necessarily be of brief duration while we remain in the world. They seem to be given us as tokens, foretastes of heavenly bliss. But in whatever degree we experience this peace, we always see it as the peace of God, and as perfect, like himself. By sad experience, also, in being deprived of it for a season, or having its enjoyment greatly marred, we learn repeatedly that it is so contrary to the peace and friendship of the world, that it will not remain with them in the same heart. When the love of the world prevails, then this peace goes out of our sight. It cannot be enjoyed at the same time with the works of the flesh; therefore the indulgence of any evil propensity, any lust of the flesh, causes this peace to vanish in the same degree. We can all remember, when we have been in the enjoyment of such seasons of peace, how averse we have felt to any kind of disputing, or quarrelling, or clamor; how a harsh word has jarred upon our minds, how distasteful light and foolish talking and jesting have

been to us, to say nothing of grosser sins. This has made us know how sensitive this peace is to the winds and frosts of worldliness and sin.

In the church of God, which in its visible form is composed of those who have individually known this peace of God, the Lord has ordained that it shall be displayed in its power and beauty. In the company of worldly men we can expect to hear or receive nothing that will be in accord with what God has wrought in our souls; and the fruit of the Spirit cannot therefore be much called forth and enjoyed when in such company. But in the church we have the company of those with whom we are spiritually agreed, being of one heart and one mind. They have all been taught of God. They have one theme, which is of common interest. They have one Lord, one faith, one baptism, one salvation, one hope, one joy; and therefore spiritually they all speak the same things, all sing the same new song, in which there is no jar or discord, for all have been taught it perfectly. Now here is an atmosphere in which the fruit of the Spirit can flourish. Everything is prepared to call it into exercise, and bring it to its highest perfection, and cause it to be most sweetly enjoyed. This is Zion, which God has blessed with abundance of peace. To show the wonderful character of that peace, he has caused it to be represented as the officers of the church of God. "I will make their officers peace."—Isa. lx. 17. Nothing but the peace of God can truly rule in the hearts of God's people, or in the church of God.—Col. iii. 15. Any rule from another source or upon another foundation cannot be for the benefit of the church. If there is any discord or dissension among the brethren, (and such can only arise from the flesh,) it can only be quieted in a right manner by the peace that is in the heart of each. Any other kind of agreement is but like the closing of a wound, while it remains unhealed and festering beneath.

In the church the members are helpers of each other's joy and peace. How often have we found our spirits refreshed, our failing strength renewed, and the peace of God experimentally re-established in our souls, by the conversation of some spiritually minded brother or sister, by listening to a prayer whose expressions seemed to take up the longing desires of our own souls and bear them to the throne of grace, or by the preaching of the everlasting gospel of peace. Here we find the peacemakers. Jesus is the true Peacemaker, and through him all his disciples are peacemakers; for "the works that I do," said he, "shall he that believeth on me do also." His people do the works in an experimental sense. "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."—Isa. xxvi. 12. The works that we do in obedience to Christ are works that are first wrought in us. Therefore we are said to be "created in Christ Jesus unto good works, which God

hath before ordained that we should walk in them." The peace that we may be enabled to make in the mind of a troubled brother, is only the manifesting or calling forth again to his view a peace that has been first wrought and established in both his mind and ours.

We are apt to think of a peacemaker merely as one who reconciles two or more who are at war with each other. But this is but a secondary meaning of the term as applied to the Lord's people, a secondary work, that is not necessarily the object of the peacemaker's labor, but is a necessary result of that labor. When the peace of God is reigning in the heart of a poor sinner, he cannot feel hatred or envy toward another, nor resent the expression of hatred or anger or envy toward himself; therefore he cannot be a party to a quarrel. Two who are thus enjoying spiritual peace cannot fall out with each other while it lasts; and when two or more are at variance, as soon as this heavenly peace is again brought into the experience of each, the variance is at end. So peace rules as an officer in the courts of the Lord.

Now one who is in the enjoyment of this peace must be manifesting it in his words and walk; for the fruit shows the nature of the tree, the stream the quality of the fountain. What is in the heart will be seen in the life. We cannot but speak the things which we have both seen and heard. We must talk of what we love. And especially when there is one thing which is our chief delight, we cannot but desire to speak of its excellencies. Such, in the church, are preaching the gospel of peace, if that is their place in the body, and their preaching is of such a character as to stir up the pure mind by way of remembrance of what God has done for us, to refresh the soul with precious views of the Lord's faithfulness and mercy, and to cause peace to be felt again where we had great bitterness. Such, among the brethren, are filling their place, if able, in the church, and by their prayers and manifested interest helping both the minister and the brethren. For who could feel comfort in preaching to those who manifest no interest in the precious truth? How greatly a preacher feels helped often by one hungry looking or deeply earnest face before him. Such, in social converse, are speaking the things that make for peace, and things whereby one may edify another. And how we are drawn to such when we are in trouble and darkness of mind, when the dove of peace seems to have flown from our hearts, when doubts and fears prevail. And how often their spiritual conversation has seemed to make peace again in our hearts. And do we not know that when peace has thus again been experienced, and our bitter, murmuring, fighting propensities put again out of sight in the background, that any bitterness we may have felt towards a brother or sister is gone, and in its place is love and tender forbearance, and, if required, forgiveness and pity? And

if the case require us to approach such an one in reproof, rebuke, exhortation, or in any act of gospel dealing, we now have shoes upon our feet that are fit to walk towards them in, being shod with the preparation of the gospel of peace; shoes in which one makes no unseemly strides nor disturbing noise upon this holy ground, the church of God. Coming to a brother in these shoes, he is not liable to resent our approach, it is so soft, even though it be in sharp reproof, but will be likely to respond in his heart and walk to the love and peace in which we come to him. Thus that dear brother whose conversation was so refreshing to our souls was a peacemaker in the fullest sense of the word, though unconsciously to himself. In him is fulfilled the declaration of James, "The fruit of righteousness is sown in peace of them that make peace."

One might go about ostentatiously as a professed peacemaker between opposing brethren, and even prevail upon them to cease their open variance, and obtain a reputation for making peace, and yet not reach at all the true springs of peace in the heart of any, nor be a peacemaker spiritually. Some become prominent in the pulpit and through the press as zealous for peace upon the basis of truth, who show no quality of a true peacemaker. They would force a peace, by an overbearing manner towards any that question their doctrine, or present a truth that they are not ready to acknowledge; by sharp, harsh language, and even railing towards all who cannot see on all points with them. Others would make peace by dropping disputed points. But neither of these is the true peacemaker. It is he who speaks the truth in love and in meekness, as one must who feels its divine power in his heart. What comes from the heart will be very apt to reach the heart. Such an one at such a time cannot call an opposer hard names, even though he be in error, or even ignorant of the truth; nor will he speak in a harsh, censorious or overbearing spirit, but feeling his own ignorance and unworthiness, and humbled under a sense of God's distinguishing goodness to himself, he will feel tender towards others, desirous, if it be the Lord's will, that they might know the truth. Such an one will not waver, but is the only one who is truly firm and uncompromising in presenting the truth. But he has on such shoes, manifests such love and peace, that the spiritual hearer or reader has to remark the beauty of his feet upon the mountains of God's holiness, as he preaches the gospel of peace, and brings glad tidings of good things.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are not at liberty to call any portion of the scriptures, or any point of divine truth, unprofitable. It may not come with power to our souls when the servant of God presents it. Let us not complain of it on that account, but take what is given us, and go quietly on our way. It was very

likely sent to some other soul at the time, who has received it with profit. At some future time it may come back to us in our soul's extremity with a saving power. God makes us hungry for just what he intends to give us. One may feel at one time like complaining of a preacher because he seems to be entering into deep things, when he is only opening up to view some portion of the deep and eternal foundation upon which our peace is built. It is pleasant to have a servant hand us the pleasant fruit of the tree of life, which is so sweet to our taste; but that servant is none the less profitable who is sent to show us the firmness of that tree, that no storm can ever break it down or uproot it, and to show that no power can ever deprive us of that blessed fruit. It is pleasant to sit in a beautiful house with which we are perfectly satisfied, at a table upon which is spread all that our souls could desire, and have servants to hand us the dainties. But when the storms arise, and the fearful tempest beats against the walls, then we learn to truly value that servant who shows us now, or has shown us before, that the foundation of this building is laid so deep and strong, and its walls are so firmly built, that no storm can ever come against it with any power to shake or disturb it in the least. There are times when from the deepest and apparently the most mysterious points of divine truth there shines forth in our souls a glorious radiance, that gives us transporting views of eternal realities, and enables us to say in the full assurance of faith, "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."

In a most blessed sense the faithful minister of the gospel is a peacemaker. It is for the peace and comfort of the Lord's people he ministers the word. The effect of the truth is to make them free from legal bondage, from the entanglements of worldly philosophy and false doctrine, from the doubts, fears and unbelief of their carnal minds, and so cause peace in Christ to be experienced, even in the midst of worldly tribulation. A church that is favored with a sound and faithful ministry is generally in the enjoyment of peace individually and with each other. And each of the Lord's dear people is a peacemaker in such degree as this fruit of the Spirit is manifested in his life, for "no man liveth to himself alone."

"*They shall be called the children of God.*" By whom? Not by the world, certainly, for the world, says the apostle John, "knoweth us not." It is in the church, by the Lord's people, that such shall be recognized as the people of God. They are commended to our hearts and consciences as children of God by their peaceful walk and conversation spiritually. However many doubts we may have about our own election and calling,

there are those with whom we meet in the church of whom we cannot feel any doubt. We know them to be children of God. They manifest the spirit of their Father, the spirit like a dove. However fierce their natural disposition may be, and even though they now and then show that disposition, they still show that the peace of God rules in their hearts. They confess their faults, manifest contrition on account of their natural infirmities, and are truly meek; but they are strong in the Lord, and unflinching in defense of the gospel. We are drawn to them. We honor them in our hearts. The less they esteem themselves the more we esteem them. Through great sorrow and an experience of death in themselves, the life of Jesus is manifested in their mortal body.—2 Cor. iv. 10, 11. They still go on trying to honor the name of their dear Lord, telling what he has done for their souls, and trying to walk also as he walked. Their sense of constant failure but brings them more deeply into a sense of their dependence upon him, and into greater experience of the depths and heights of his wonderful love and goodness. Their infirmities and transgressions keep them in supplication. Thus they grow in grace, feeling daily their need, and through their infirmities feeling the power and greatness of it, as its sufficiency for them is manifested. They have occasion enough in their daily trials, afflictions and temptations, for the exercise of patience, forbearance, meekness, charity, long-suffering and forgiveness. Thus through all their struggling of soul, the peace of God is manifested in their life. Many a poor soul first receives sweet confirmation of his hope through them. Many a fainting brother receives the refreshing cup of cold water from them. Many a cloud is lifted from the mind, many a spiritual enemy put to flight, by their faithful walk and spiritual conversation. And so by many whom they meet along their pilgrimage are such, unknown to themselves, called the children of God. They are the blessed of the Father, and glorious peace shall rest upon their spirits here, and dwell with them forever in heaven.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 17, 1879.

KELLEY'S CORNERS, Mich., Dec. 9, 1879.

DEAR ELDER BEEBE AND SON:—Upon finishing my last letter for publication, I thought it would indeed be the last, at least for a very long time, though many thoughts which had been greatly impressed upon me to write were then present to my mind; yet I thought I could put them away, as I had written enough perhaps to tire at least some of the readers of the SIGNS, instead of edifying them, and we are admonished to let all things be done unto edifying. Sometimes I conclude I am not a very valiant soldier, and am ready to turn back in the day of battle; for when thoughts are presented to me that I think will meet with no opposition, I find myself altogether

more ready to write them than I am those which will conflict with the thoughts and minds of others. So as I have heretofore done, I have been ready to turn back, and say, Surely I am not sufficient for these things. And as heretofore, all things have been turned against me, until troubled, harrassed, tormented, I laid me down upon a sick bed. And now, thought I, this will be a sure sign unto me; if I am restored again to anything like a state of health, I shall know my work is not yet done, and I will certainly do whatever he saith unto me. It is always the case when I am taken sick, whether very sick or not, I begin to ponder in my mind what is the Lord's will concerning me. Will my sufferings increase to that degree that the weak, mortal body can endure no longer, and I find no relief until I find it in that world where all is rest and peace? How I have longed and listened for some voice, some token, whereby I might know how it should go with me. And although the flesh is weak and sore afraid, yet when my sufferings increase I often find within me such a great homesick longing for that home where "sickness and sorrow, pain and death are felt and feared no more." Yet it is terrible to the flesh to go down into sickness and death. O, I thought, what a terrible way it is, and instantly these words of the Savior came to my mind, and remained with me many a day, "I go my way to the Father, and ye see me no more." His was a certain and appointed way, and there was no other way. It was his way to the Father, and he had left all the glory he had with the Father. He had always been with the Father, and he well knew what that glory which he had with him before the world was. Yet he left it all, and condescended to be born, grew in the flesh as any other child, yet without sin. But now the time had come when he must go his way back to the Father, and what a way was that! Before him was the garden, the agony of which no tongue can tell. Then he was betrayed by one he called friend, and then arraigned before an earthly tribunal; he, the well beloved Son of God. Thence his way was to Calvary, and without a murmur he passed that dreadful way. This he endured for the joy that was set before him. And though I can but taste the cup of suffering which he drank, yet there are times when I seem to draw near that great eternal rest, when the joy that is to come is so near that I can almost grasp it. Then it is with a strange sadness that I turn back again to the things of time, still asking, What is there yet for me to do? And sometimes I have almost seemed to hear a voice asking, What was it you got well for? And the same things I shrank from again rise up before me, and I have been glad to take my pen, asking the Lord to take pity on me and help me; for I am indeed helpless, my understanding is so blind. How can I understand or speak of the things contained in that great mys-

terious volume of divine inspiration? Truly I cannot understand a word of it, only as it is applied to me, or comes in answer to the many questionings which fill my mind. And it has been the case, that some question that has long troubled me will be answered by a single word or passage. A question which has always perplexed me is concerning the children of God scattered through the different denominations of the earth. I used seriously to think, and I also gave expression to that thought, that I did not believe there was a single one among them who had ever been called by grace, or had ever heard the voice of the Shepherd calling them by name. If they had, why did they not follow him? For the Savior has said, "My sheep hear my voice, and they follow me; and a stranger they will not follow, for they know not the voice of strangers." So how, I would ask, can they be his sheep, and still follow a stranger? I would hear it argued that perhaps their locality was such that they knew nothing of the church of Christ, or had never heard the gospel, therefore they followed the strange voice. But this argument had no weight with me, because it did not agree with my experience. I could readily see how it was that they could mingle with them before being called by grace, for that did accord with my experience. I was not like some children, whose parents cause them to pass through the fire to a strange God. It was no punishment, but the very thing in which I delighted; yet before I had seen fourteen years I was turned away from it all. Neither could I tell the reason why, only I felt that it was wrong. I had never heard a gospel sermon, had never seen a gospel church; and if I never had, I cannot tell what course I might have taken. Although I felt as lonely as any one could, yet I had no desire for their ways, and I trust it was the voice of the Shepherd then leading me. So it was hard for me to understand how any led by the Spirit could go to Babylon instead of Jerusalem; "For the ransomed of the Lord shall return, and come to Zion." Again, I heard it argued that God's children must sometimes be in Babylon, else there would not have been a voice heard from heaven, saying, "Come out of her, my people." I could easily understand how they could be there before they heard the voice; but if they really ever heard that voice, how could they stay there, especially when they could hear the gospel if they had an ear to hear? Sometimes they come among us on special occasions. Some of them will respectfully listen to what they hear, and even profess to love it; yet by their conduct they love far better that which is just as contrary as night is from day. Others will manifest a hatred for what they hear, and are filled with wrath, and take no pains to conceal it; yet they all go together, and seem one common enemy. Often have I asked, if there are children of God among them, why do they hate us so? why are they so

bitter against us? why are they such enemies to the truth? If they are of the truth, why do they not hear his voice, according to his word? The verse which has fully answered me this question is this, "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Yet they are far from acknowledging any blindness on their part; it is the Old School Baptists who are ignorant in their eyes. The preacher may utter some misspoken word, and they are truly shocked; they cannot endure such ignorant people. Yet they can swallow an unaccountable load of false doctrine, if it is set to a little fine speech, and it is just what suits them. In this we see nothing but the pride of the fleshly heart, and I have as much of this perhaps as any other one; but the more I seek to have it gratified, the more it is sure to be mortified. And it is well that this is so; "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live." It is a pity they have never read, "The wisdom of this world is foolishness with God." Surely that which is foolishness with God can be of but little use to his children. Again, the singing of the Old Baptists is such a dreadful affair; they get "so nervous" they cannot endure it. Altogether, they seem to think the worship of God is a place to parade a few attainments; and if they do not find them, there is then nothing to please them, and so they turn away. Paul said he would pray with the spirit and with the understanding; he would sing with the spirit and with the understanding also. God is a Spirit, and seeketh such to worship him as do worship in spirit and in truth. Without the spirit of prayer and of praise these things would be but mockery in the sight of God, no matter how eloquently performed. It pleased the Lord to give me neither voice nor skill to mingle with the saints in the sweet songs of Zion, yet I trust it has pleased him to put in my mouth a new song, even praise to his name. We read of making melody in the heart to the Lord, of singing with grace in the heart. I trust I know something of this sort of singing, and when alone I sing aloud in my way, grateful to God that his ear is not so refined that he cannot listen to the praise of these my humble songs. We are told sometimes that even God's people become bewitched, like the Galatians were; but what they are bewitched with is more than I can tell. I never enter the place of their worship unless it be on the death of a neighbor or friend, and then I have seriously thought there was more reason to mourn for the cause of truth than for the dead that lay before me. As I have heard their address, and listened to their (to me)

trifling music, I have wondered what there can be to bewitch a child of grace. How has my soul withered as I sat among them, and I have asked, Is this thy worship, O my God? Thou art a witness unto me that my soul has not been lifted up unto their vanities. Though I feel no bitterness, no enmity against them, and would wish them no harm, yet I have turned away from their assembly with a heart as sorrowful as death, when I have thought of the multitudes upon earth who do follow their ways, and then of the few who love the truth. Like Elijah, I have been very jealous for my God; and when they have tried to bring before my mind what a superior, improved article their ministers are when compared with the plain servants of the Lord, I think there is indeed a contrast, just as much as there was between the prophet Elijah and the prophets of the queen of Israel. They were exclusively her prophets, and did eat meat at her table. No doubt they exerted themselves to the utmost to please their employer, for surely the prophets of the queen should not lack in accomplishments and gentility of appearance. And although I am not an expert at similitudes, yet I think I see something of a similitude here to things in our day. What child of God could expect or wish a prophet of the Lord to bear any resemblance to one of these? Often have I thought of the answer of God unto Elijah, when he complained of the idolatry of Israel, (for it was the chosen tribes who had done this wickedness); but the Lord said unto Elijah, "I have reserved yet seven thousand in Israel who have not bowed the knee unto the image of Baal, and have not kissed him." While some perhaps may only bow the knee, they favor him with an attendance, while others give him a hearty embrace, and have a sincere affection for him. When I read of queen Jezebel, I think she must have been a very influential woman, for there was no king who wrought the wickedness in the sight of God as did Ahab, whom his wife Jezebel stirred up. She must have been very religious, for she had so many prophets. I think if she had lived in our day, she would have been counted a "splendid lady," as she must have had a care for the outward appearance; for it is even recorded of her as the last act that she did, that she painted her face and looked down from her window. Yet Jehu commanded them to cast her down from hence, and I doubt not that the children of God whom she had persecuted rejoiced over her; for when Babylon shall fall as a great millstone into the sea, it was said, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." But before her downfall John heard a voice from heaven, saying, "Come out of her, my people." John did not utter the voice, but he heard it. So the saints of God cannot call them out; it must be the great voice that speaks from heaven. Neither can the saints

avenge themselves, "for God hath avenged you on her."

"But as touching the election, they are beloved for the fathers' sakes." Can it be that among them is a portion of God's elect? They are beloved, and he says, "My beloved is but one." There is but one church, one bride, and spiritually they are but one; yet they hate the doctrine of election, and do not want a God who will make choice among the children of men. Yet if they are his, it can only be because they were chosen in him before the foundation of the world. Surely they must be blind and ignorant of their Master's will, or they would be beaten with many stripes. When I think how much I am rebuked and chastened, what a strait and narrow way I have been called to walk, how I am cut off on every side, I have asked, Lord, am I one of thy children? are they thy children? Yet I am aware that I have nothing to do with judging another man's servants; and surely if I am at last permitted to enter the world of glory, it will be through the pardoning, atoning blood of Christ, and if ever they join that blissful place it will be by the same way, for there is but one way. Yet I would have no wish to exchange conditions with them in this life, for I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. I had rather be in deed and in truth a follower of him who I trust died for me, than to occupy a throne commanding this whole earth; for what is the praise or scorn of a world like this to one who has but tasted the joys of the world to come? But "They are enemies for your sakes." And are these the only enemies we have? We read that a man's worst enemies are of his own household; and how is it with the established household of faith, the church here on earth? Are there no whisperings, no backbitings, no strife, no envyings? Was there not an image of jealousy, or that provoketh to jealousy, which Ezekiel saw standing in the temple of God? Does it not wound the deepest to see those we count as brethren turn and avow themselves our enemies? Yet we can see upon them the marks of election, the tokens of God's grace. We feel they are our brethren, and that we could have fellowship for them, but they want us to understand that they have none for us; but at other times they will profess to have, and like Joab they say, Art thou in health, my brother? And while we look them in the face, we see not the drawn dagger in their hand, and so our rising hopes are slain. Why is it we are to have enemies? Because the Master had his, those which persecuted him even to death. It was one that took bread with him that lifted up his heel against him. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." He also said to his disciples, "Marvel not if the world hate you, for it hated me before it hated

you." He also gave us an example how our conduct should be towards our enemies, for when he was reviled, he reviled not again. When they put him to death, he prayed, "Father, forgive them, for they know not what they do." Following his example, we see the martyr Stephen, when they stoned him to death, praying, "Lay not this sin to their charge." "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect." This is what I earnestly desire to be.

KATE SWARTOUT.

REISTERSTOWN, Md., Dec. 25, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—A short time since, I received a request from brother J. C. Hatch, of Wells, Maine, that I should present some thoughts, through the SIGNS OF THE TIMES, upon the fifteenth chapter of First Samuel. Brother Hatch's questions are, "What is Saul, in the christian's experience, and Agag, the sheep and cattle, and Samuel cutting Agag in pieces? What does the intention of Saul to sacrifice the sheep and cattle represent, and the rending of the mantle? &c."

The scriptures are full of spiritual and practical truth. He who is their Author reads the *hearts* of men, and knows their *thoughts*. We can see only the *words* and *actions* of men. These may change, but the heart is ever the same. Its wickedness may be manifest in a variety of ways, but the same evil heart is displayed in all. As God knows the heart, he has given a description of man which is good for all time. Therefore the bible is as new and true a book now as when it was written. It fits men to-day as perfectly as then. The books that men have written, in a few generations at most, pass out of date; but this book of God suits man as well to-day as when Abel was slain. Therefore every portion of the word contains lessons for those who have ears to hear. This fifteenth chapter of First Samuel contains much that we do well to heed.

Israel holds a typical character throughout all their history. They are a type of the church. Their conflicts and victories, their disobedience and defeats, their foes without and dissensions and worldly-mindedness within, all have their counterpart or antitype in the experience of the church now. In the type before us, I want to trace a little of the spiritual antitype, if it be possible, for the edification of brother Hatch, and of all who may have the subject in their minds.

I will say, in the first place, that as Israel is a type of the church, so her enemies, both *in* the land of Canaan and without, are types of the foes

within and without, which every believer has to encounter in his pilgrimage warfare. I have always regarded the outward enemies of Israel, such as the inhabitants of Babylon, Egypt, &c., as types of the careless and ungodly world, while the tribes of heathen which fought against Israel in Canaan bring to view those spiritual foes which give the child of God no peace, and oblige him to be always armed for defense, viz., his indwelling corruptions and sinful tendencies.

Saul was king of Israel. The meaning of the name Saul is a fearful one, and betrays not only his personal disposition, which was afterward manifested so clearly, but also presents that prince of the power of the air, the spirit that now worketh in the "children of disobedience," and in the disobedient children also. The name signifies, *ditch*, or *hell*.

Again, it must not be forgotten that Saul was not a called servant of God, except to carry out the purpose of an incensed God to chastise Israel. Saul was the choice of the people, because he was a mighty man, head and shoulders above the rest. Saul had been given to Israel in anger, and he was a curse to them instead of a blessing. God gave them a king in his anger, because Israel wanted to be like the nations around them. They were not satisfied to be a *theocracy*, that is, to have God rule over them, and so they chose a king. In perverseness they demanded a king, and then, in blindness of heart, they chose one from the outward appearance alone.

From this, I think that Saul stands as a type of that fleshly spirit which is always bringing the people of God into trouble, and which is proud and pharisaical, and opposed at all times to the meek and humble spirit of the gospel. This spirit is a religious one, but it is of the world, and loves the world, and has more friendship for outbreaching sin and sinners than it has for the truth and the people of God. The closing verse of the fourteenth chapter tells us Saul's character in a word. He trusted more in strong and valiant men than in the Lord.

The command came from God, by the prophet Samuel, to smite and destroy Amalek utterly. God has a right to take away the lives he has given, in any way and time that it pleases him. Besides, Amalek was vile, and a bitter enemy to God and to his people. Saul's business was to obey. He gathered his army against his adversary; but he did not fight in the name of the Lord; he sought for honor to himself. In this we see the spirit of the flesh, which, even if it does the commands of God outwardly, yet does not mean to glorify God thereby, but only self. This *self* is the motive of all worldly religion. God's own people are not free from it. It is a solemn question which we all ought to ask, What is my motive in my acts of obedience? Is it to exalt self, or Thee? O God, purify my heart, that I may forsake self, and follow thee only, is the prayer of the believer often.

Saul was commanded to destroy both the people and their possessions, to blot the name of Amalek from the earth. So our warfare against the flesh and the world is compared to a crucifixion of the world to us, and of us to the world. We are not to spare any fleshly thing. If the right hand or eye offends, they are to be cast aside, painful though it may be. We wrestle against principalities and powers, and spiritual wickedness in high places, and against the rulers of the darkness of this world. Some of these things are very dear to the flesh, but they must not be spared. But instead of obeying the Lord's commandment, Saul and the people spared Agag, (the king) and the best of the flocks and herds, and would not utterly destroy them. Their motive evidently was to exhibit the trophies of their victory to the cities of Israel, for their own honor. God was not in their thoughts. It is not said merely that they *did* not destroy all, but that they *would* not. They knew the command, and sinned *willfully*, and a heavy chastisement followed. Saul found no place for repentance, and in no way could he avoid the penalty.

Samuel was grieved when he heard of the sin of the people. So every true child of God grieves when he sees God's people led by a fleshly, carnal spirit into disobedience to their Savior, and into following the dictates of worldly minds. Nevertheless he had a stern duty to perform: it was to rebuke Saul, and vindicate the violated command of God. So it behooves every child of God, and especially his called ministers, to boldly reprove all who err, by holding up the order which God has established, and contending against all untruth, even if God's own children are hurt or wounded by it.

But now we see Saul acting a deceitful part in several things. The flesh is always deceitful. Saul, no doubt, wished to avoid this true servant of God, yet he met him with words of praise to Samuel, and thanksgiving to God, as though he were glad to have such an opportunity to confess his love for him. He said to Samuel, "Blessed be thou of God." This was hypocritical. Second, he said, "I have performed the commandment of God." This, too, was a falsehood, for he knew that he had not done so. And, third, when charged with his offense, he laid it off on the people, saying, "*they* have brought them from the Amalekites." This, at best, was a poor excuse; for even if it had been true, he, as their king, should have seen that the command of God was obeyed. But this is all a fair illustration of what the flesh will always do.

Now when Samuel had told him that the kingdom should be taken from him, he again professed that he had kept God's commandment, and had destroyed the Amalekites, and had brought Agag, but the *people* had not done as they should: they *would* spare the flocks and herds, and he had consented, because he feared the people. In verse twenty-four he con-

fesses, "I have sinned," and then entreats Samuel to turn with him, that he may worship God. This all looks well, but we shall soon see what it is all worth.

In verse twenty-six Samuel says, "I will not return with thee, for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." Then Saul caught hold of his mantle, and it was rent. And upon this, Samuel said, "The Lord hath rent the kingdom from thee." The rending of the garment showed how rapidly and earnestly Samuel was departing from him, and that he would not be detained by him or show approval of him. Yea, it showed that he would suffer all things to be lost, sooner than approve what God had not approved. And then he turned and made use of the torn garment, to show that as one piece was rent from another, so the kingdom was rent from Saul and could never be his again; for Samuel said, "The Strength of Israel will not lie or repent." How awfully sublime is this language! It is equally true to-day. Here is warning for us, when we follow and live after the flesh; and here is comfort, too.

Now Saul confesses again, "I have sinned." But his real, secret motive appears in his next words: "Yet HONOR ME now, I pray thee, before the elders of my people and before Israel, and turn again with me, that I may worship the Lord thy God." His own honor before men was the chief thing. He thought not of humbling himself before God, and felt no need of forgiveness. But for Samuel to turn away from him would be to his dishonor before the people, who revered Samuel as a servant and prophet of God; therefore he besought him not to depart. Brethren, do we esteem outward church fellowship, and dread the consequences of its withdrawal, more than we fear God? Do we dread disgrace or sin the most? Do we love the praise of men more than the praise of God? Samuel turned again with him, but it was not to do him honor. He commanded Agag to be brought, and hewed him in pieces; thus setting the strongest seal to his condemnation of Saul's disobedience. It will not do for us to even *appear* to sanction evil: we must not be silent. Sin must be rebuked wherever it is seen. All manner of sin, every where and of every kind, must be condemned. And after thus destroying the king, it is said that Samuel came no more to Saul unto the day of his death. It is striking language, and shows conclusively how complete should be the withdrawal of those who love the Lord from every false way. To depart from iniquity is the command of God, as much as to do no sin.

Now, to sum up brother Hatch's questions, Saul represents the flesh with its powers and tendencies, which always leads us wrong. Agag represents all outward foes and temptations, which would fill the land with idolatry. I do not know that the sheep and cattle represent anything more than those worldly possessions

which seem so desirable to men. Agag represents the ruler of the darkness of this world. The intention of Saul to sacrifice is just what all whose religion is of the flesh seek to do, thinking thereby to become acceptable to God. Samuel cutting Agag in pieces showed his indignation against all evil, and his zeal for the word and truth of God. And this spirit should actuate all the servants of God to hew in pieces every false way, by wielding the sword—the sword of the Spirit, which is the word of God.

There is one most important lesson to be gained from this account; it is found in verse twenty-two: "To obey is better than sacrifice, and to hearken than the fat of rams." Saul had not obeyed the commandment of God to utterly destroy Amalek, and his excuse was that they had reserved the flocks and herds to sacrifice to God. He would deprecate reproof by saying that he designed to glorify God, and that this was the reason of his disobedience. But who had required such a sacrifice at his hands? God had not. It was the dictate of the flesh. Besides, when God required sacrifices at the hands of Israel, they were to bring the first and best of their own. He had nowhere commanded them to spoil the nations to furnish him sacrifices. Here then was a double sin. They designed not to offer of their own flocks and herds, and also had disobeyed the particular command of God to wholly destroy this wicked nation. Now God says that obedience is the first and most needful thing. This truth was repeated to Israel again and again, and enforced by repeated warnings and judgments, through all their history; yet we find them always prone to wander, and always striving to make up in the form of outward ceremonials what they lacked in real obedience to the law. The same spirit exists to-day. It shows itself in various ways. A man may break every command of God, may violate the plainest principles of common honesty every day in the week, and yet fancy that if he devotes a part of his ill-gotten gains to the church, or to charity, (public charity) and attends upon the ritual of his church on Sunday, he has struck a balance with God, and it is in his favor. In Matt. xv. 5, Jesus sternly rebuked the same thing. God had said that a man should honor his father and mother; but they had said that whosoever should say to his father or mother, "*It is a gift*," by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free." That is, they would excuse their neglect to honor and care for father and mother, by saying that their substance was devoted to the Lord and destined to be a gift in the temple. Such sacrifices were abominable to the Lord. Again, the Lord says he will have mercy and not sacrifice. Simple, plain obedience to the word of that God who is infinitely wise, and who is not therefore to be questioned by any of his creatures, is better than a thousand flocks or

rivers of oil offered in outward sacrifice.

It is not with us to judge the hearts of men; but this I will say, that much of the charitable bequests made by the dying, it is to be feared, are an abomination to God, upon this same principle. How often the cry of numberless widows and orphans, out of whom this wealth has been ground, by pinching wages, and perhaps by extortion, is to be heard in the ring of every dollar thus devoted to some large asylum. Man stifles this bitter cry, and lauds the generosity of this man to the skies; but God hears the wail of the poor, and the costly charity is a curse in his eyes. To obey is better than sacrifice. Let God's people remember that when God gives a command it must be obeyed, and it will not do to say, This is more expedient or more for God's glory than that. God knows best what is for his glory. What great presumption in us to seek to counsel or advise the Almighty as to what is best for us to do! True humility puts us just where God puts us, whether it be in the front rank or in the rear. O that the spirit of willing and humble obedience might fill us all, so that our own peace and the glory of God might be advanced.

I hope this will be of some satisfaction to brother Hatch, and to others. As ever, your brother in hope,
F. A. CHICK.

WAYNE, N. Y., Dec. 26, 1879.

DEAR FATHER BEEBE:—I send you with this note a letter written by a sister unknown to me in the flesh, but not in the spirit, for publication in the SIGNS OF THE TIMES, should you approve of it, that others who are fed with the same spiritual food, and drink of the same fountain from which the writer, sister Sallie Ferrwick, is supplied, may be comforted by reading her letter, as I have been. What a great privilege the dear Lord's people have, of corresponding with each other through the SIGNS OF THE TIMES, and may they all do their share in supporting the paper, that the blessing may be continued.

From your little sister

C. E. REED.

NEAR FAIRFAX STATION, Va., Dec. 19, 1879.

DEARLY BELOVED SISTER:—You will, no doubt, be somewhat surprised to receive a letter from one so far away, and an entire stranger in the flesh, but I hope not in the spirit. I was at Elder Smoot's home a short time ago, and he was telling me of you, and said we were situated somewhat alike. He gave me your address, and requested me to write you a letter, thinking each of us might be comforted by a correspondence. I feel it a duty, as well as a privilege, to comply with the request, and if I could command language to express my thoughts and feelings, I could write you a beautiful letter; but I feel so ignorant of spiritual things, that you will find it like the writer, very imperfect. I will now try to tell you what I hope have been the Lord's dealings with me, a poor, unworthy sinner.

When quite young, I often had serious thoughts about dying and going to that dreadful place of torment, but as I grew up those thoughts left me in a measure. I was very proud and self-willed, and very fond of gay and lively company, and of dancing. I loved sin, and drank it in as the ox drinketh water. But my proud spirit was humbled, and again I began to think of death and everlasting punishment. I thought I must do good in order to go to heaven when I died, and accordingly I joined the Catholic Church, and remained with them about two years. While I was a Catholic I performed my duty as such faithfully. In the mean time I married, and my husband had in his employ a young man of the New School order, and in argument with him my attention was called to the scriptures, to try to find proof that my religion was right; but instead of finding that, I found condemnation to it, and to myself, too. Then it was, I humbly trust, that I was truly awakened to my condition as a lost sinner in the sight of a holy God; but I still thought I could do something to save myself, with God's help. At that time I had never heard any other but the "do and live" system. There was a protracted meeting commenced after a short time among the New School Baptists, near by, and as I always believed in immersion I thought surely they were right, and I was caught in their drag. I attended the meetings by day and by night, and went to the anxious seat, and was told to believe that God would save me, if I would trust him, and give him my heart, and much more such things. But I could do none of it; I could only cry, "God, be merciful to me, a sinner." I seemed to get worse, instead of better. I remained thus for some weeks, trying to pray and read the bible, but did not feel any better. One day, being alone, I thought I would open the bible, and kneel, and ask God to relieve me of my great trouble. I knelt, but do not think I read a word, when these words came to me with comfort, "I am thine, and thou art mine." My burden was gone, and I could only raise my streaming eyes to heaven and thank the Lord for something, I hardly knew what. This was early in the evening, and on the next morning it seemed like a dream, and I thought it a mere delusion of a disordered mind. In conversing with the young man before mentioned, I told him of it, and he seemed to rejoice greatly, and told me that I was converted; but I could not believe it. I thought I would have to see some great sight, or hear some voice, before I could be satisfied that all was right; (I have never yet seen or heard either) but I could not feel just as I had felt. I desired to be with God's people, and felt that I loved the brethren, but could not think that I was fit to be with them. They told me if I would go on in the discharge of my duty, light and comfort would be given me. Finally I consented, and was put under the water, and received into the fellowship of their

church. Still I was troubled; no comfort came, but a hungering and longing for some brighter evidence; but it was not given me. I longed to feel like the others seemed to feel, but I felt condemned, and I thought all the trouble was for some lack on my part, though I did all I could in supporting the pastor and aiding all their benevolent institutions. I did all I could except talking to the mourners and urging people to come to the mourners' bench. I never had anything to tell them, for I felt more like mourning myself than anything else. Soon after I joined them, one of the members (brother Eli T. Kidwell) left us and went over to the Old Baptists, and the day he was excluded I felt more love for him than for any he left behind. I thought he was a good christian, if there was one on earth; but I thought it a dreadful thing for him to go to that hateful, hard-hearted, selfish people. I had heard awfully hard things about them, and I hated the very name of Old School Baptists. But I then felt a desire to hear them preach, just to hear what they did say. In God's own time I was permitted to hear Elder Smoot, and I was really disappointed. I had been told that they said that a-l-l spelled *part*. And what appeared strange to me then, that very word *all* was explained, and down in my heart I felt it was the truth I had heard. But I, like the old Quaker, would not believe it; yet I longed to hear more of it, and went and heard him whenever I had an opportunity, which was seldom. The more I heard and saw of them, the more I liked them, and was constrained to think they were the people of God. Still I kept on going to the New School meetings, thinking I would stay there and believe what I pleased, without any one knowing it; but I did so only so long as it served the purpose of God. In living thus, I resisted the convictions of the spirit and of my heart, and was plunged into such a dark state of fear and conflict that I could not rest day nor night. I sometimes tried to read the bible, but it seemed to afford me no comfort or relief. My thoughts were ever running to the Old Baptists. O what a pure, holy people they seemed to me. But one point of their doctrine troubled me, and that was, how God could be just in saving only a portion of the human family. Since that time I have been led to think it was not the doctrine that troubled me, as much as the doubt of my being numbered in the election of grace; for I tried hard to believe that all had a chance, thinking it would be better for me. Just in this way I went on for a long time, until last July, when my trouble became so great that I felt as though I could not bear it alone, and felt impressed to write a letter to Elder Smoot and tell him my trouble. Then I thought he might think me foolish, (being entire strangers) and instead of writing to him I thought I would go to see Eli Kidwell. I went, but he was not at home. I came back with a heavy heart, and felt more strongly impressed to write

to Elder Smoot. Finally I did so, but feared he would take no notice of it. I was not aiming to tell him my experience, and did not think I had done so. I only intended to tell him of the trouble I was in. On the 11th day of August I received an answer from him, but before it came I seemed to settle down into a calm state, and felt to be still; that no matter what might come, all would be well. While in this frame of mind his letter came, and I went off alone to read it, trembling and fearing, not knowing what it contained. I read it over and thought I did not understand it. I read it again, and the joy and sweet comfort that sprang up in my heart I never can tell. All trouble was gone, and my heart was full of praise and thanksgiving. It seemed to be a message from the eternal throne of God. He told me he had fellowship for my experience. I did not know before that I had any. He also said he believed that I was a subject of grace, and a fit subject for church membership. Now you must know that all this was so comforting and encouraging to me that I felt lifted above all earthly things. Indeed the world seemed under my feet. I seemed to tread on air, I felt so light. After a few days I was permitted to attend the Virginia Corresponding Meeting, and my soul was fed with fat things. There I was introduced to brother Smoot, but did not have any opportunity for conversation with him. I felt very loth to leave there. I felt a great desire to have a name and place among them, but felt that I was not fit to be among them, after I had hated and derided them so. Yet I knew I could never feel satisfied away from them. On the second Sunday in September I was again permitted to hear brother Smoot preach. It was their communion day, and during the time that the elements were being passed around I felt that I would give the world if I were only one of them; and I felt that if I ever had an opportunity I would offer myself to the church; but when the opportunity came, I had a sharp engagement with the enemy as to my fitness for taking such a step, and finally, after a week's conflict, these words were given to me with much comfort, "Blessed are they that do his commandments, that they may have right to the tree of life." "For my yoke is easy and my burden is light." I had felt that I was acting in too much haste; but now I felt that I had nothing to wait for, and on the second Saturday in last October I was enabled to go before the church; and although I told them so little, I was received, and baptized in the fellowship of the Occoquan Church. That was a happy day to me. The sun seemed to shine that morning with more brilliancy and beauty than I ever saw it before, and O how I loved that dear little flock. Of all places on earth, that spot is the dearest to me where I found a home and a place of rest for my weary, wandering feet. It is about nine miles from my home to the meetinghouse, and an ugly stream

to cross, but I have been permitted to meet those I love there on our last two meeting days. Last Sunday it rained, and I went home with brother Smoot and his mother. She is a dear kind old sister, and has an estimable family. I feel thankful that I was permitted to form their acquaintance. I have been identified with the Old Baptists about two months, and have enjoyed more peace and comfort in that time than I did in all the eleven years I was with the New School. I have been led in green pastures and beside the still waters. I have been high up on the mount, and also into the valley. But thanks to his blessed and holy name, I have felt my Savior to be very near at all times, and my chief desire is to be led by his spirit, to live the life of the righteous, and to die the death of the same. But when I look within and see so much sin, and feel the depravity of my own heart, I feel to be less than the very least, and undeserving of the least of God's mercies.

I have been requested to write my experience, such as it is, and send it to the SIGNS OF THE TIMES, and if you think proper you may send this to Elder Beebe for publication, if it will not crowd out better matter. O how often my poor soul has been comforted in reading the many able and rich communications, and my sight has often been blinded with tears as I read of some poor soul struggling in the arms of "Giant Despair," and how my heart swells in praise and thankfulness to God when the moment of deliverance comes to them. But I must close, for fear of wearying your patience. I must say, before I close, that I stand alone in my immediate family, and many are the trials I have to contend with. My nearest and dearest friends in the flesh are bitterly opposed to the Old Baptists, but grace has brought me safe thus far, and I humbly trust that grace will lead me to that blissful abode prepared for all the called and chosen and faithful. O, my dear sister, may we be enabled to look away from this world and all its troubles and afflictions, to our Father's house, where we shall rest and bask in the sunlight of God's eternal love forever. Write me at your earliest convenience.

I remain your unworthy sister in hope of a better life,

SALLIE FERRWICK.

UTICA, N. Y., Dec. 10, 1879.

DEAR BRETHREN BEEBE:—Another year has nearly rolled around, which reminds me that the time has arrived for me to send my subscription for our welcome messenger, the SIGNS OF THE TIMES, for which I inclose two dollars and fifty cents.

Dear brethren in the Lord, I find that in this wilderness it is not all a smooth path for the children to travel in; and I believe that all the Lord's children have to experience in measure what the apostle Paul said to Timothy, which is left on record for us also, that "All that will live godly in Christ Jesus shall suffer persecution." And I find that my worst foes are they of my own household;

for when I would do good, evil is present with me; and when my desire seems to be drawing the most after my dear Lord, then the enemy often tries to make his strongest attacks on my poor soul, which often lays me low, and makes me cry for strength to the dear Lord, to lift my poor soul up, and enable me to say, "Rejoice not against me, O mine enemy, for when I fall I shall arise." There is one great consolation for the children, even when Satan is permitted to worry them, that he cannot touch the life of God's children; for it is hid with Christ in God; and when he who is our life shall appear, then shall we also appear with him in glory. Not one shall be left behind, for that earnest prayer which the dear Lord offered up when on earth was heard. He said, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." I know it is for all his children; and though unworthy, I have a hope that I shall be there also.

I feel a desire to drop you a few lines especially, dear Elder, for I have not forgotten the sweet meeting that I had with you at Olive. I know my soul loves such meetings; but how the dear brethren and sisters can treat such an unworthy worm as I am with such kindness, seems a mystery; for if they could see me as I am often made to see myself, I think they would conclude that I am not fit to dwell among them. But I know it is by the grace of God that I am what I am. I know this world is not my home. Bless the Lord, O my soul, for taking away that desire I once had for the vanities of the world, and for giving me a desire for those precious things which do not grow on nature's soil.

Dear Elder, I was reading the other day your remarks on the Circular Letter of Concord Association, and I felt it rather hard that one who has stood so long as you have upon the walls of Zion, should have such darts hurled at you; but I find there is a needs be for all these things; and when I was busy at work, these words came very forcibly to my mind, "And made him a polished shaft." Yes, and the harder he is rubbed, the brighter he will shine. It was so declared of the Head, and so it must be of the body, for they are one. The dear Lord declared, while here upon earth, "Ye are the light of the world." And it is the Lord that gives that light; and to make his children shine, there is a needs be that they should pass through the fire. And, bless his dear name, he does not suffer them to go through the fire alone, for I believe his dear presence always goes with his children. Though we poor mortals cannot always behold him, he always beholds us, and sometimes in the midst of the fire he does manifest himself to his dear children. And,

"In darkest shades, if he appear,
Our dawning is begun."

And prisons would palaces prove, if Jesus is with us there. And we are at times brought to feel and to say,

with Paul, "I can do all things through Christ which strengtheneth me." The dear Lord, while he sojournd here below, was persecuted; and if they called the Master of the house Beelzebub, no wonder if they call the children hard names. It is part of the legacy that is left for his poor children. "In the world ye shall have tribulation;" but in Christ there is peace which the world knows nothing of; and when he gives, the world cannot take away. The dear Lord declared by the prophet that he would bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried. He does not say that he will bring all Adam's posterity through the fire, but his children; and they shall call on the name of the Lord, and he will hear them, and will speak peace to the poor, downcast souls, and enable them to say, The Lord is my God. But there are times when he hides his face, and my soul is troubled, and when my sins seem to separate me from my God; for they will rise up like mountains before me, which often makes me cry and groan, being burdened with this body of sin, so that I cannot always feel that full assurance that he is mine; but in the darkest hour he doth enable me to say, as I trust and hope, The Lord is my God. I know by experience that faith, hope and trust are all gifts of God. It does sometimes make me shudder when the devil is permitted to bring such a long, black list before my eyes, which I cannot deny; for when by the light of the Spirit I look within, I cannot find any thing there but what is contaminated with sin; it seems like a cage of unclean birds. The dear Lord has said, for the comfort of his dear children, "Look;" And when he says, "Look," he always gives eyes to look with; for he knows what poor, blind creatures we are. He bids us look to him, and then we are enabled to trust in him, and to say, The Lord is my God, and a present help in time of need. And when every other refuge has been swept away, where can a poor, helpless sinner go, but to the sinner's friend? knowing that nothing short of an almighty Savior can save such sinful worms.

J. W. ALEXANDER.

SLATE HILL, Orange Co., N. Y., Nov. 10, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I will write some of my experience, for you to publish, if you think it worth reading.

I was born near West Town, in this county and state, April 17th, 1822. My parents were Noah Kirby and Katy Vanness. I was their eldest child. Although they did not teach me religion, yet from my childhood I had serious impressions. I cannot remember a time when I did not love to attend religious meetings, and to read the bible. I frequently asked my father to explain to me what I read in that sacred book. He said it was the book of truth, and that good men had written it. I read it through twice before I was sixteen years of age. But as I grew older

these serious thoughts and feelings nearly passed from my mind. In the year 1842 I was married and began housekeeping, and on the following April my dear mother was taken from our family circle by death. After her burial it seemed to me that death had come very near to me, and the thought arose, What if it had been me? This was on my mind continually. My sins now became a heavy burden, and I could only say,

"Show mercy, Lord: O Lord, forgive;
Let a repenting rebel live."

I attended various kinds of religious meetings; at some of them great zeal was manifested, and some seemed to be very happy, while others appeared to be a poor and afflicted people. One day when I was in great trouble, and praying to be led in the right way, I opened the bible, and read the first chapter of Jeremiah to the fifth verse. In an instant the doctrine of predestination was made very plain to me; but the question arose, Was I, like the prophet, known unto God before I was born? I had faith given me to believe that Jesus had died for as great sinners even as I felt myself to be. I was now convinced as to who was God's people, and I soon felt a desire to tell them what I hoped the Lord had done for me; but so many doubts and fears arose that I did not dare to do so for two years. These words, with many others, were sweetly whispered to my mind, "This is the way; walk ye in it." When I saw sister Gabriel Conkling I told her of my feelings, and she mentioned it to her husband, (Elder G. Conkling); and he, after conversing with me, advised me to come to the church meeting, which I did on the first Saturday in October, 1845, and was received for baptism. In a few days I feared that I had been too hasty in going before the church. I hoped that it would rain, so as to prevent my being baptized, if indeed I was deceived, or that something would transpire to prevent it. But the day appointed for the baptism proved to be a fine day, and Elder Conkling led me down into the water and baptized me; and I can truly say that I have enjoyed the privileges of the church, for it has been my meat and my drink to hear the saints talk of the things of the kingdom, and I sometimes feel to say,

"O could I speak the matchless worth,
O could I sound the praises forth,
That in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes that are divine."

But more of the time I feel like using the following plaintive notes,

"Dear Lord, and must I ever live
At this poor, dying rate?
My love so faint, so cold to thee,
And thine to me so great."

And now, dear brethren and sisters,

"Let us, as christians, hand in hand,
Walk, while together here;
And truth upon our banner stand
In letters bright and clear."

I hope that when our senior editor lays down his pen, his mantle may fall on our younger brethren who are with him in the office of the SIGNS OF THE TIMES.

M. CAREY.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 35.

How many of us at this day grope in darkness; how many are sick and lingering among us; how many of our churches seem to be closed to the hungry ones that are without. If we, like Laban, would prepare the house, by each one of us forgiving every one his brother their trespasses, then we can say to the hungry and thirsty one, Come in, thou blessed of the Lord; wherefore standest thou without? Dear brethren, let each one of us try ourselves closely, to see and to feel that we have from the heart forgiven our brother. Let us not wait for him to come to us to confess his trespasses. A Pharisee will forgive, if we go in an humble way to him; but our Lord says our righteousness must exceed the righteousness of the scribes and Pharisees, for they would delight to publish it abroad that they had humbled their neighbor. But it is quite a different case with the humble child of God. If his brother comes to confess to him, it humbles him. He feels to be at the feet of his brother, and to say, When I was at home in the flesh, I was absent from the Lord. I then thought you, my brother, had wronged me; but when I was brought to the feet of my precious Savior, I began to see the beam in mine own eye. I see and feel that I should have forgiven you ere this, for my Lord says, Learn of me. He prayed to his Father to forgive his enemies, and shall I not from the heart forgive my brother? Brethren, if indeed we are the children of God, we feel at times to forgive our worst enemies, and that we would love to embrace all the dear children of God in the arms of our affection. Let us try not to find fault with our brother until we get at the feet of Jesus; it is then easy for us to pray for a brother or even an enemy thus, "O Lord, bring us to thy feet, and give us one heart and one soul; give us thy truth, that we may be one in thee." Dear brethren, if we feel to bear each others burdens, it proves we love one another, and that we love God, and it proves that we are walking in the light. If we love the brethren, we are born of God, for love is of God. Then the peace of God rests with us. The tie of love is strong as death. Then the dart of an enemy would fall harmless at our feet, for salvation is for walls and for bulwarks around his people. We can then walk about Zion, and tell her towers. But O, dear brethren, when the archers within these walls begin to shoot at their brethren, who have watched faithfully, and have given the alarm at every approach of the enemy, it is truly a sore wound. But who that has been a faithful watchman upon the walls of Zion for two score years, has not been shot at by these archers? I need not try to describe these sore wounds; they are truly grievous to be borne. These archers seem now to be shooting at some of our oldest and long-trying

soldiers; but it may be they are shooting at Michael, the great Prince, though they profess to love him. It is certain they aim to draw away disciples after them.

We want to say to our dear old fathers, and to all who have been so falsified and abused for the truth's sake, that our churches here are united with you in the great truths of God. We feel for you, we love you, and we love the truth that you love. We love the God of love that you have so long loved, and we believe your God to be our God. May we truly love him, and follow in his footsteps.

W. A. HALBROOK.

RIPLEY, Miss., Dec. 12, 1879.

COLUMBUS JUNCTION, Iowa, Dec. 23, 1879.

DEAR BRETHREN BEEBE:—I inclose a letter received a short time since from a young lady, which I think will be read with interest by the readers of the SIGNS OF THE TIMES. I hope to have the privilege of baptizing her and two or three others at the Green's Grove Church soon. It was my good privilege to baptize one sister there at the November meeting. It looks a little like the Lord was about to gather in quite a number into that church.

I remain yours to serve,

JAMES M. TRUE.

MARION, Iowa, Dec. 8, 1879.

ELDER TRUE:—It is with a trembling heart that I try to comply with your request to write my feelings in the way which I hope the Lord has been pleased to lead me, an unworthy creature. I have felt a great desire since you left here last month to do so, but I have felt so unworthy that I have never tried until now.

It was last April, about the middle of the month, if I am not mistaken, that I saw myself a poor, helpless and ruined sinner. It seemed as though I wanted to get in some place where no one could see me, for I could not help crying. It seemed there was no one like me. I began to read the SIGNS OF THE TIMES, and there I saw my feelings written by others better than I could tell them myself. Sometimes, when reading the bible or the SIGNS, I would try to hide, for I did not want anybody to see me. For weeks, at times, everything before me would seem dark and gloomy. Sometimes I thought I would tell mother my feelings, but when about to commence I could not. Near the first of June my cousins, living about twelve miles from here, wrote for me to come and stay a week with them. I begged mother to let me go, thinking my troubles would wear off. I went home with them on Sunday, the eighth of June, and while there I enjoyed myself pretty well, and thought my troubles were all gone; but after I had been home two or three days they returned worse than ever. So time passed along. Sometimes I would see people looking happy, but I would go around with my head drooping down. One morning in October I awoke with a severe headache and sore throat, and mother said to me that I had better not go

to school that day. I told her that I would go, and perhaps I would feel better in a little while; but it only made me feel worse, and when I came home in the evening I went to bed. I did not want any one to say anything to me, for it seemed that my time had come, and I must go. I could not sleep, but could only say, Lord, have mercy on me, a poor sinner. In November, when I saw my aunt going forward, I could hardly stand still. I thought it was the prettiest sight I most ever saw, she being the first person I had ever heard tell their experience. And the next day, when you were leading her into the water, it seemed a prettier sight than before. O how I wished I was as good as I thought she was.

I will stop, asking you to please excuse this scribbling writer. Mother sends her christian love to you all, and hopes you will bring your daughter up with you to the next meeting. Please answer this, if you think it worth answering; if not, cast it aside.

Your most unworthy friend,

PHEBE A. GOTT.

HANNIBAL, Mo., Dec. 19, 1879.

DEAR BROTHER BEEBE:—Again I have the privilege and pleasure of sending the annual remittance for the SIGNS, and am gratified to be able to add three names to the list for the next volume; glad on your account, and on the part of those who may have the pleasure and profit of reading the forty-eighth volume, which I hope, and doubt not, will be equal in interest and instruction to the last. I am the more gratified at this increase, because of the continual persecution you endure for the truth's sake. May the Lord continue to grant you of his sufficient grace to bear with patience all that may be your lot to pass through while in this mortal tabernacle, whether from mistaken brethren or open enemies, and that you may, as heretofore, be enabled to "contend earnestly for the faith," and not "give place by subjection, no, not for an hour," to those who would pervert the truth, "that the truth of the gospel may continue with you." (us.)—Gal. ii. 5. The apostle uses these words, he says, "because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." "To whom [he says] we gave place by subjection," as above quoted. And it is just as important to-day to the household of faith as it was in that day. And the apostle goes on in this chapter, "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me. Now it is true he was speaking of the rite of circumcision; but it is the same in all false doctrine, as well as ceremonial rites. And in our day there are some, even among the Primitive Baptists, who would pervert the gospel. May the Lord grant that his dear people may set their faces "like a flint" against every false way, and may they all be "wise as serpents, and harmless as doves," and not ren-

der "evil for evil, nor railing for railing, but contrariwise, blessing." And may he continue his blessing to you, my dear aged brother and companion in tribulation, the remainder of your mortal pilgrimage, and when your work is accomplished on earth, receive you unto himself in glory, for the Redeemer's sake.

I have written these few lines for your consideration and disposal, if, perhaps, it might be of some little satisfaction to you to know that I am, if possible, the more ardently attached to you for your very able defense of the truth against all calumniators, especially your late articles. Would that I had the ability to write that which would be of encouragement to the saints.

W. F. KERCHEVAL.

NORTHPORT, Ala., Dec. 12, 1879.

DEAR BRETHREN BEEBE:—Your editorials are truly edifying and instructive to me, although I cannot understand you in everything. It seems to me from reading your editorials that what I consider the "eternal life" that is given to the saints in the new birth, you call the child of God itself. I see no necessity for contending that this "eternal life," which was with the Father, and was manifested to us, and is given to the saints in the new birth, never sinned nor fell in Adam, and consequently needs no redemption. I do not know of any one that believes such a doctrine; and as we find no such language in the bible, and as no one preaches or believes such a doctrine, why speak of it? I think this is the reason that so many fail to understand you. It is true that this eternal life, that is given to the saints or redeemed people of God in the new birth, this eternal life which was with the Father, and was manifested unto us, the Word that was with God and was God, the same that was in the beginning with God, and the same Word that was made flesh, and dwelt among us, and to the recipients of this eternal life is Christ in them the hope of glory, never sinned, never fell in Adam, and consequently needs no redemption. But the now redeemed "vessels of mercy" did fall, did sin in Adam, and consequently are in great need of redemption and deliverance from sin and death. "For as in Adam all die, even so in Christ shall all be made alive." The road that leads to life is a strait and narrow way, and those that lead should be careful, lest the lambs be led astray, and "that which is lame be turned out of the way."

These remarks are made in love and the best of feeling, with the hope that you may be induced to continue through the SIGNS your able delineations of these glorious and important truths. Wishing the SIGNS success, and a hearty reception at the firesides of all who love our Lord Jesus Christ in truth and sincerity, I bid you adieu for the present.

Yours in christian love and affection,

H. J. REDD.

(Editorial reply on page 22.)

WAYNE, Steuben Co., N. Y., Nov. 27, 1879.

DEAR FATHER BEEBE:—Having a few thoughts in my mind that I cannot drive away, and having no one to express them to, I send them to you, for you to dispose of as you may think best. Having but a few minutes to spend, I will not spend them in telling you of my weakness. The Lord knows that I am weak, but he has promised to be with those that are weak, and in his strength do they trust. To-day is appointed by our rulers as a day of thanksgiving; and while I have been busy with my work, my mind has been led to think much about thanksgiving. To think of man's appointing a day when we shall be thankful to the Lord, seems foolishness to me; for there have been times in my experience when I seemed to have much to be thankful for, and have tried to feel so, but could not. And there have been times when everything of earth has seemed to be against me, and I felt to thank the Lord that it was so. As it is not in man that walketh to direct his steps, so neither can he control his thoughts. But when the Lord is pleased to shed abroad his love in our hearts, then we can feel thankful, no matter what our circumstances are. We may be suffering with pain, or be deprived of the comforts of life, but with his love shed abroad in our hearts, we do not need much of this earth to make us rich; but when he leaves us to ourselves, how soon we feel our poverty, although our house may be a palace. To-day, while I am writing, I think the Lord gives me a thankful feeling that he has made me to differ from my friends and neighbors who teach for doctrines the commandments of men. Yes, he has given me a taste of that food which is nothing short of the heavenly manna, and nothing else can satisfy my hungry soul. I have no desire to fill myself with the husks, which are fit for nothing but for swine to eat. But I must close for want of time.

From one of the smallest of the flock,

C. E. REED.

MOUNT AIRY, Pa., Dec. 21, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It is time to renew our subscription for the SIGNS OF THE TIMES, which comes to us regularly, richly laden with gospel truth, and we feel that we could not do without it, even if it cost double the subscription price. We are a little destitute church, called Tuskarora, situated in the midst of the professed multitude, who are making a great noise about what they have done and are doing in their churches and Sabbath schools toward aiding the Lord in his work, while our Lord has so emphatically declared that he had done it all when he cried, "It is finished," and gave up the ghost. Surely there was nothing left for poor puny man to do in the great work of salvation. But, dear brethren, destitute as we are of gospel preaching, we desire to stand alone, and not be reckoned with those who can do so much for themselves and others.

The SIGNS OF THE TIMES is truly a welcome messenger to us, containing nearly all the gospel preaching we have, especially in the winter season. We are few in number, and scattered, and several of us are over eighty years of age. We greatly desire that you may long be spared to continue the publication of the SIGNS.

Yours truly,

C. ARNOLD.

OSAGE MISSION, Kan., Dec. 20, 1879.

ELDER G. BEEBE & SON—DEARLY BELOVED IN THE LORD:—I am glad, for the Lord, I hope, has remembered me in my sorrow and losses. My first was, our feeble little church was dissolved, and I was left almost alone; yet not alone, for the Lord watched over me; but I did not know it. Shortly after the dissolution of our little church, nearly all my earthly goods were swept away. I thought God had never chosen me as one of his children, for I could find many promises comforting to his children, but all seemed darkness and sorrow for me. I knew God's promises would be fulfilled, but I thought my case was like Esau's, and that God would not hear my lonely cry. I had preserved most of the SIGNS, from the year 1867 until now, which I read, and my hope was often revived, for I found by reading the experience of true Christians who wrote for the SIGNS that they all had sorrows and trials and persecutions. They were persecuted because they were faithful to Christ; but as for me, it seemed different; for I had been, religiously, cold, but eager for the things of this life, hoping to leave much for my wife and children, should I be called away first. Alas! how little faith I had; for the Lord will provide; but I was not ready to trust him. I am in my seventieth year, and am quite feeble, and for many months I have felt crushed, as it were, to the earth, with sorrow, not knowing where to go. But while reading the experience and trials of an old brother who often quoted this scripture, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; and if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons," it seemed as if light and hope sprang up, like a flash of lightning, and I was made to exclaim, mentally, O, has the Lord remembered me all the time of my sorrow, and I knew it not? My joy was very great for a time. But I am so often beset with doubts and temptations, that I am made to cry to my God to deliver me from the hands of the wicked one. Dear brethren, I do not know that God's children have like trials, and it may all be delusion with me; but I try to pray to the Lord to deliver me from such doubts and temptations, and I desire your prayers, dear brother Beebe, and those of all the saints of God.

I should not have written so much, but the last time I sent a remittance I felt so cast down, as I did not expect that I should be able to pay for the paper any more; but the Lord

has blessed me far above my expectations, and above my deserts, for which I ever desire to feel thankful and bless his holy name.

If you see anything of the experience of a true Christian in all this, and you think it will comfort any way worn traveler, you may publish it. My hand trembles so badly that I cannot write with a pen, but I hope you can make it out.

L. H. BRADBURY.

OXFORD, Ohio, Dec. 16, 1879.

BROTHER BEEBE:—Please find inclosed P. O. Money Order, to pay my subscription to the forty-eighth volume of the SIGNS OF THE TIMES. I believe I am among your oldest subscribers, beginning with the second volume, having been a constant reader of the SIGNS about forty-six years, and do not feel like giving it up. But according to the course of nature, you and I will have to ere many more years pass over. A very few months will bring us to four score years, and less than two months will bring me to that age. I can safely say that for the forty-six years the SIGNS has faithfully advocated the doctrine, and the only doctrine, that I believe.

Your brother, as ever,

R. A. MARTEN.

ACTON, Texas, Oct. 25, 1879.

ELDER BEEBE AND SON—DEAR BRETHREN:—After so long a time, I send you two dollars to pay for the SIGNS OF THE TIMES. The Baptists in this part of the state are well pleased with the writings published in the SIGNS, except a few who are under the influence of the *Watchman*, and those in the south who have taken so great pains to misrepresent you and Elders Dudley and J. F. Johnson. We know these charges are false, and can sympathize with you, for we know you love the truth. May the good Lord sustain you and all the brethren, in the wish of your unworthy brother in hope,

W. D. ROGERS.

BIG CLEVELY, Ky., Sept. 26, 1879.

BROTHER G. BEEBE:—Inclosed find two dollars to pay for the SIGNS OF THE TIMES. I have taken the SIGNS since it was first published, and still I want it.

Love to you and yours,

J. L. FULLILOVE.

APPOINTMENTS.

ELDER S. H. Durand will preach for the church at Utica, N. Y., on the last Sunday in January, 1880.

J. M. BOES.

I EXPECT, if the Lord will, to be with the Ebenezer Church, No. 154 West 36th Street, New York, on the first and second Sundays in February, and on the first Sunday in each month during the year. The church meeting is at two o'clock on Saturday before the first Sunday.

SILAS H. DURAND.

ORDINATIONS.

THE Primitive Baptist Church of Christ at Harris' Springs, Newton Co., Ga., at its meeting in November, called for the ordination to the work of the gospel ministry our brother, WILLIAM ADAMS, one of its members, a licentiate; and having called for a council to assist in that work, viz: Elders I. Hamby, Wm. D. Almand, W. M. Almand, J. M. Gunter and John G. Eubanks, and they having this day met for that purpose, it was decided that Elder Eubanks should preach the ordination sermon, followed by Elder W. M. Almand.

Those two elders preached appropriate sermons.

After an intermission, the council formed by electing Elder I. Hamby Moderator, and Dea. Wm. S. Montgomery Clerk.

Visiting brethren from our sister churches were invited to seats, viz:

Rock Springs—Dea. G. W. Webb.

Bald Rock—Dea. A. Whitaker, — Shepley.

Flat Shoals—J. B. Keen.

Hollis Springs—Wm. J. Morgan, S. H. Starr Jun.

Beaula—Dea. J. L. Mobly.

Mt. Paran—Dea. Wm. P. Cox, J. Robinson, J. Peters.

Jack's Creek—Dea. G. W. Malcomb, J. M. Adams.

Shoal Creek—Licentiate D. F. P. Montgomery, Dea. Wm. S. Lunsford, G. H. Dodson, L. T. Biggers, J. D. Morgan, T. J. Jackson, J. M. Bradly, J. M. Davis, G. D. Carter, J. W. Lance.

Bethel—F. M. Sawyer.

Mt. Zion—Dea. Joel Marks.

The council proceeded in the following order, brother R. Myers speaking for the church:

Elder Hamby examined the candidate on his call to the ministry, which satisfied the council.

Elder Gunter examined him on the faith. The candidate was found clear and sound.

All being satisfied that our brother was called to the work of the ministry, Eld. W. M. Almand make prayer, with the imposition of the hands of the presbytery.

After which Eld. Wm. D. Almand gave the charge.

The council then, with all the brethren and sisters present, gave our brother the hand in token of fellowship and in approval of his gift, recognizing him as a minister of the gospel of Christ, qualified and authorized to perform all its functions.

The action had was solemn and imposing, all heartily indorsing it.

Minutes read, and approved by the council.

Benediction by Elder Hamby.

Adjourned in peace and order.

I. HAMBY, Mod.

WM. S. MONTGOMERY, Clerk.

Dec. 19, 1879.

It was the expressed desire of the council and those present that these proceedings be published in the SIGNS OF THE TIMES, "Zion's Landmark" and "Primitive Pathway." Brethren, comply with the request.

Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1880.

REPLY TO BROTHER REDD.

(ON PAGE 20.)

It is not in refutation of any who have contended that the eternal life which was with the Father, and was given us in Christ, had sinned, or was in need of the cleansing blood of the Lamb to redeem it, that we have contended; but because that we have been charged with saying that there is nothing done in redemption, regeneration or the new birth for the Adamic man, and in the hope of correcting that misapprehension of our views, that we have contended that it was in that life which was given us in the earthy Adam, and not in that eternal life which was preserved in the second Adam, who is the Lord from heaven, that we have all sinned, and that death has passed on us all. And that those who were chosen of the family of mankind, and predestinated to the adoption of children, were involved in guilt and under condemnation, and required to be redeemed, called and justified through the redemption that is in Christ Jesus. We have also believed and contended that the life which was given us in the earthy Adam, and on which death passed as soon as sin entered into the world, is developed in us by ordinary or natural generation when we are born of the flesh, making us manifest as the children of the earthy Adam, in whose image, depravity and mortality we are born.

But that spiritual, incorruptible and eternal life, which Paul says "is the gift of God through Jesus Christ our Lord," (Rom. vi. 23,) is developed in the *man* of Adam's race who is born again; and he in whom this life is thus manifested, although he continues in his fleshly relation to the earthy Adam in possession of Adam's earthy, carnal, mortal and corruptible nature until the dissolution of his mortal body, or until his mortality shall put on immortality, and his corruptible shall put on incorruption, still he is by the spirit and eternal life which is given him in his new birth sealed with the Holy Spirit of promise as an heir of immortal glory, and has the assurance that in due time God will change his vile body, and fashion it like the glorious body of our Lord Jesus Christ. This earthly, fleshly nature, which is born of the flesh, and is still in a mortal and corruptible state, and which has been thus sealed as a vessel of mercy, predestinated to the adoption of a son, even after the reception of the spirit of adoption, as the first fruits of the Spirit, waits for the adoption, to wit, the redemption of the body, which cannot be fully realized until the redemption or resurrection of the purchased possession. This Adamic life remaining in those who are born of God is, as we understand, personified as a man, and is, inasmuch as it is the first life or nature manifested in the order of time, called the *old man*; it is also called the *outer man*, the *natural man*, &c., still retaining affec-

tions and lusts which the Christian is commanded to deny, resist, and crucify.

As the fleshly life which was given us in Adam is manifested and personified as an old man, an outward man, &c., so that spiritual, immortal, incorruptible life which was given to the saints in Christ Jesus before the world began is communicated to and manifested in us by a spiritual birth, and is also in the same manner personified as a *man*, as the inner man, and as the new (in distinction from the old) man, which after God (not after Adam) is created in righteousness and true holiness. This creation after God in righteousness and true holiness does not, we think, refer to our natural creation in the earthy Adam, in the sense and application of the word, but as when it is used by divine inspiration, thus, "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.

Our highly esteemed brother Redd is correct in understanding us to personify that life which is born of God. Being born of God, it is in vital relation to him as a child, of whom God is its parent, who "Of his own will begat us with the word of truth."—James i. 18. Jesus said to his disciples, "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—John vi. 63. And Peter says, "Being born again, not of corruptible seed." Not of the flesh, which profiteth nothing. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. Yet, being born again, "of incorruptible (seed), by the word of God," which Jesus speaks in the quickening and new birth of his incorruptible seed; which word of Jesus is the word of God, unaided by the flesh in the production of that birth which is by the word of God, that liveth and abideth forever.—1 Peter i. 23. Because, the words that Jesus speaks unto his disciples, "are spirit and they are life." A birth, therefore, thus effected independently of the flesh, we think must be purely spiritual, bringing forth that which is in its nature purely spiritual and vital; hence, if we be correct, that which is born of the word of God is not a reproduction of flesh and blood, but it is a spiritual child of God, an heir of glory, and a joint heir with Jesus Christ. This birth, effected by the living, immortal word of God in the chosen and redeemed vessels of mercy, makes manifest in them that spirit and life by which they are sealed unto the day of redemption, or of the change of their vile bodies, when by its power and virtue they shall be raised up from the dead in the image and likeness of their blessed Redeemer and bear his image, as we now bear the image of the earthy Adam. God being the Father of that which is begotten of him, pre-

sents to our mind the inevitable conclusion that that which is born of him is his child.

We receive the remarks of brother Redd in the same spirit in which they are presented in his letter, and hold ourself ready and willing to give all satisfaction to all who write to us in the same brotherly and God-fearing spirit. We trust that he will perceive by our reply that we have not charged any with holding that our eternal life in Christ Jesus, which is begotten and born in us, was corruptible or sinful, or that it was in need of cleansing; but having ourself been charged with holding sentiments involving that doctrine, and of denying that anything was done in redemption or salvation for the Adamic man, we have labored to make ourself better understood by our brethren who have seemed to misapprehend our language. We feel very sensibly our insufficiency and shortcomings; and now that old age and infirmity remind us that we shall soon leave this stage of conflict, we feel a very great desire that our sentiments should be clearly understood, and to leave our dying testimony to the truth free from ambiguity or perplexing complication.

A SPECIAL REQUEST.

To avoid all unpleasant complications, we earnestly request all the friends of our publication to avoid allusions to local difficulties in their churches, or among brethren in their respective localities. The King of saints has given ample instructions to the churches in regard to offenses which must needs come among them; but in no instance, that we are aware of, has he authorized the publication of the faults of the brethren abroad. The publication of disorders tends rather to hinder than to facilitate a proper adjustment of them by the churches or brethren where they exist. The SIGNS OF THE TIMES is not competent to adjust, as a court of appeals, such disorders as should be disposed of in the way pointed out in the New Testament; and any one who publishes abroad the faults of his brethren, makes himself a transgressor of the laws of Christ. Should one who has been properly excluded from the fellowship of the church by the discipline of the house of God, still persist in imposing on churches and brethren where he is not known, it may be necessary, to save the churches from being imposed on, to apprise them; but even then it should be done with great caution.

A pastor in Texas, whose name is not given, is incidentally alluded to in a letter to a brother in Illinois, (probably not expecting that the letter will be published,) but the brother receiving the letter, being greatly comforted by the good things contained in it, forwards it to us for the benefit of our readers generally; and without the least thought of hurting any one, the brother addressed sends it to us for publication, and it appears in our paper. The pastor, feeling himself implicated, submits to us an explanation, which if published in

justice to him, would probably elicit a rejoinder, and involve us in a perplexing discussion, to the grief of all the lovers of peace and good order who read it.

The pastor alluded to has very kindly submitted to our judgment the propriety of publishing or withholding his explanation and defense; and we hope that neither he nor the writer of the letter will be hurt with us for the course which we have felt to be our duty in the premises.

CORRECTIONS.

HARE'S CORNER, Del., Dec. 16, 1879.

BROTHER BEEBE:—Some two or three typographical errors in my last letter I would like to correct. In speaking of the prosperity of some branches of Zion, in my first letter, I remarked that an acknowledgement is sometimes extorted from *heathen* and from enemies, &c. I am made to say, by the error in type, *brethren*, instead of *heathen*. Allusion was, of course, had to Psa. cxxvi. 2.

In the letter to brother Stipp, I said, I had long supposed that the question of the personal salvation of a number of those representative men was numbered with the secret things which God will not reveal. I am made to say, *member*, instead of *number*. And the line of poetry I intended to have marked, either as a quotation, or else had it set in smaller type. I did not mean to borrow without due credit.

I have very seldom asked for corrections, depending upon the good sense of the reader to make them out.

Yours in love,

E. RITTHOUSE.

MARRIAGES.

At the residence of the bride's mother, in Clarke County, Va., on Christmas eve, Mr. Otis Carmichael, formerly of this village, and grandson of Eld. G. Beebe, and Miss Annie La Rue, the accomplished daughter of the late John La Rue Esq., of the former place. That happiness may attend the bridegroom and the bride, is the ardent desire of the numerous friends of the newly wedded parties.

Dec. 4, 1879, at the residence of the bride's father, by Eld. L. B. Hanover, Mr. Richard Larkin and Miss Mary A. Ogilvie, both of Licking County, Ohio.

By the same, at his residence, Dec. 9, 1879, Mr. Nathaniel Dague and Miss Dora Waters, both of Franklin County, Ohio.

By the same, at his residence, Dec. 16, 1879, Mr. Morgan Trumbo and Mrs. Sarah J. Trumbo, both of Franklin County, Ohio.

By the same, at his residence, Dec. 18, 1879, Mr. John L. Bennett, of Monroe County, and Miss Nannie Hill, of Licking County, Ohio.

By Eld. James M. True, at the residence of H. N. Gott, in Linn County, Iowa, Dec. 21, 1879, Mr. Davis Reynolds and Miss Martha Ann Maddox, all of Linn County, Iowa.

Oct. 29, 1879, at the residence of Enoch Freeny, by Eld. J. L. Staton, Mr. Wm. A. Morris and Miss Cordelia Morris, both of Wicomico Co., Md.

Dec. 10, 1879, by the same, at the residence of Mr. James Lloyd, Mr. Levin Low, of Sussex County, Delaware, and Miss Maggie Lloyd, of Wicomico Co., Md.

Dec. 11, 1879, by the same, at Indiantown Meeting House, Mr. Elijah M. Holloway and Miss Julia Johnson, both of Wicomico County, Md.

Dec. 16, 1879, by the same, at the residence of George Lowe, Spring Hill, Wicomico Co., Md., Mr. S. Whitely Woolford, of Dorchester Co., Md., and Miss Lydia Lowe, of Wicomico County, Md.

OBITUARY NOTICES.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It is with a sad heart that I send you the following:

DIED—At her residence in Newton County, Georgia, November 27, 1879, sister **E. A. Montgomery**, wife of Dea. Wm. S. Montgomery, aged fifty-six years and eight months.

Our sister has been a great sufferer for many long years, never well; but having a fine constitution, she continued to bear up under disease, until last spring, when she sensibly declined. Her strength and appetite failed, and we all became alarmed for her; still she kept up, attending our meetings as usual. She had long been a most devoted and decided member of the Primitive Baptist Church, having obtained a good hope in her youth. But at no time in life was her faith and confidence so strong and clear, nor was she so confident in God her Savior, saying that salvation by grace alone was opened up to her in a more glorious light than ever before. She became unusually cheerful, wearing a pleasant smile, forgetful of her pain.

On Friday night, September 26th, she was stricken down with paralysis, and never after was able to walk alone. On Sunday following she insisted on being carried to the meeting house where she was baptized, and her wish was gratified. Though feeble, she remained through the services. In a few days, most violent sufferings began, and although two physicians did all they could to relieve her, still no relief came. During all her sufferings, I never witnessed such entire resignation to the will of God. Believing from the first that she would never recover, she was calm and serene, and awaited with patience her Father's will. Often while in great pain she would look up, raise her emaciated arms, and exclaim, with smiling face and beaming eye, "I see Jesus: let me go to him and be at rest. Come and go with me." Once the doctor said, "I think we can relieve you," to which she replied, "Doctor, why do you wish to relieve? I am just as willing to die as I can be; I am not afraid to die. Should I recover from this, it would only be to suffer again, as in the past. I shall have no ease while in this body." She expressed sorrow at leaving her husband, who has no child to lean on in age. I was with her much of the time in her sickness, and saw her breathe her last in peace and quiet, a heavenly smile lighting up her features in death. Words fail me in telling the worth of one so beloved by us all. As she was a member with me in the same church, often have I seen her countenance radiant with joy, as I spoke of the riches of Christ. While she received the kindest attentions from a large circle of brethren and sisters, kind neighbors and friends, I wish to mention that sister Susie Dodson and Miss Mollie House remained with her from the first to the last, doing all they could have done had she been their mother. May the Lord reward them richly. O that the Lord would sustain our aged and afflicted brother in his lonely condition, under this his great bereavement, enabling him to put his whole trust in God alone.

At our sister's request I spoke at her funeral from 1 Thess. iv. 13, 14, to the sorrowing and disconsolate ones.

Few have died in our midst causing a deeper gloom, or who so nobly and worthily filled their stations in life. Her qualities of head and heart were sterling, free from guile, and was open, free and confiding.

Please, brethren, publish the above, and oblige her pastor,

JOHN G. EUBANKS.

SOCIAL CIRCLE, Ga., Dec. 8, 1879.

The "Pathway" and "Landmark" will please copy.

You see, dear brethren, from what Elder Eubanks sends you, what a great loss I have sustained, the most crushing one I ever felt. Were it not for my hope in God, I trust my lessed Savior, it seems to me that I should sink in despair. My precious darling wife, whom I was married more than forty years ago, was all to me. There seems now no ray of earthly comfort or joy for me; all is one dark, unbroken solitude. Old and feeble, and constant sufferer myself, if it is not mur-

muring at my lot, I felt that it would have been so kind of my Father to let me lie beside her in death. She was the first love of my young heart, the most beautiful and lovely object I ever saw, but never more beautiful than when laid in the tomb. I hope I have not sinned, by repining at my great loss. O that I may not. But never in life have I felt so much the need of patience and submission to the divine will. Life has lost its charms for me; my light is gone out; I sit in darkness and gloom. My former pleasant home is a wilderness to me now. My little adopted son of seven years, and my beloved widowed sister, who is keeping house for me, would make me happy if they could. I feel in my own heart, beloved brethren, that you and many of the brotherhood are mingling your tears with mine. I experience some strength in this. The God of my youth and mature manhood, I feel, will not desert me, now that I am growing old. Pray for me, brethren, that I may honor my station and profession in life; and having no companion upon which to lean in trouble, may I lean upon the arm Almighty. In humility of heart I would accept the lot my kind Father has chosen for me, and know no will but his.

In sorrow of heart, much cast down, I am, brethren, yours in bonds of love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Dec. 9, 1879.

BRETHREN BEEBE:—By request of the bereaved family of my departed brother, J. R. Vanmeter, it becomes my solemn duty to prepare a brief notice of his decease, for a place in the SIGNS, of which he had long been a patron. The information respecting my brother's death, and the funeral services, is not as full as I desire it should be.

Jacob R. Vanmeter, son of Abraham and Sarah Vanmeter, was born in Grayson County, Ky., April 14, 1820, and departed this life near Brookfield, Mo., Sept. 17, 1879, in the sixtieth year of his age. In December, 1838, he was united in marriage with Miss Rhoda C. Hackly; in February, 1841, he moved to Arkansas, where he joined the Regular Baptist Church in 1844, and was baptized by Elder McElmurry; returned to Kentucky in 1846; removed to La Salle County, Illinois, in 1849; thence to Linn County, Mo., in 1857, where he united with the Liberty Church, and continued in her fellowship till he was removed to the church triumphant. So far as I am informed, my brother retained the love, confidence and fellowship of his brethren till he was taken from them, and he and his estimable christian wife, sister Rhoda, kept their house ever open to entertain their brethren. He and I kept up a monthly correspondence for over twenty years, by letter, and I often visited him, and always found him ready to express a deep sense of unworthiness, and want of confidence in his own goodness or strength, but a constant reliance on the sovereign, rich and free grace of Jesus Christ. I was with him in July last, while he was lying very low, and suffering greatly from disease of the liver and lungs, and conversed with him much, and found him resigned to his bitter cup of affliction, and unshaken in his confidence in the promises of God. Just before his death he lay and wrote on a card with a pencil, and said to me, "I am suffering more than tongue can tell, but I continue to be perfectly resigned to the will of the Lord." I learn that he triumphed over death, through Jesus Christ, who giveth us the victory. My brother labored hard and unceasingly for the support of a large family, and though he met with some losses and reverses, yet he left to his family a good home. Seven sons survive him, two of them physicians, and one daughter, and as true, faithful and affectionate christian wife as, I think, I ever knew. A woman who has been a complete but willing servant to her family and her brethren, ever since she became a wife and a child of God, and she became both in early life.

I learn that a meeting was held, at the request of the deceased, at his church, on the fourth Sunday in November, and the solemn audience was addressed by the pastor, Elder Wilson Thompson, from Job xiv. 14, followed by Elder R. M. Thomas, of Wakenda, Missouri, from Rev. xiv. 13. I regretted that I could

not be present, and I thank these brethren for attending.

Now let me say to you, sister Rhoda, that my sincere prayer to the widow's God is, that he may give you abundant grace in this dark hour of trial, and that you may lean upon his almighty arm, and that he may be a father to your children.

I. N. VANMETER.

MACOMB, Ill., Dec. 9, 1879.

DIED—On the morning of Nov. 1, 1879, in the city of Utica, N. Y., after a brief illness, our dear sister, **Mary A. Farnham**, relict of James N. Osborn, aged fifty-seven years, having survived her second husband something less than a year.

Our departed sister was a member of the Ebenezer Baptist Church in Utica, which membership ran through a period of thirty years, wanting only four days. She was one of whom it might be said, she loved her God and Savior with all her heart. She never made any compromise of those precious principles she had espoused. The grand doctrine of free and sovereign grace was all her salvation and all her desire. It was always a great privilege, which she very sensibly realized, to meet with those whom she knew loved the great truths of the everlasting gospel. She was a person of most untiring perseverance, a trait of character that manifested itself so remarkably in the great efforts she made to assemble with the children of God. In the earlier part of her life she was left in widowed circumstances, with a young family to provide for. This she did with great credit to herself, and to the full satisfaction of her best friends. At this time many opulent members of other churches often solicited her to leave the one to which she belonged, and to unite with some other, where patronage would be much increased to her, and less energy on her part be called for. To all such she had but the one answer, "No, I will not, for I know the Lord will provide for me and mine, and I have more comfort in my religious associations where I am, than all other denominations in the city could give me." Thus she was kept faithful and proved the assurance of faith that the Lord will provide all things necessary for the comfort and salvation of his people.

She leaves two daughters deeply afflicted by her removal, who have requested me to write this notice and forward it to you, which I do very tremblingly, but truthfully. The church, too, feel that they have lost much, but have a full conviction that our loss is her eternal gain. May the Lord comfort every sorrowing heart, to the glory of his own praise, is my earnest desire.

JANE M. BURBIDGE.

ITHACA, N. Y.

And art thou gone, dear sister,
From all the toils of time,
To where unclouded glory
Eternally doth shine?

O happy change for thee,
To feel thyself at home,
Safe landed where no sorrow,
No sin nor strife can come.

But where the Savior reigns,
Who ransomed thee from death,
And by his spirit gave
Thy soul immortal breath.

There to enjoy forever
The purchase of his blood,
And all embosomed in
The depths of sovereign love.

But O! our loss we feel,
To know we ne'er shall see
The face which welcomed us,
Wherever it might be.

And not the face alone,
But heart and soul were there,
To grasp the theme, Salvation,
In humble, fervent prayer.

E'en thus it was; no wonder, then,
Our hearts feel stricken down;
But yet would greet the dear one gone,
For she hath reached the crown.

To where, without a cloud,
She sees him face to face,
And sings, in strains unknown before,
His rich, redeeming grace.

May we, who yet remain,
Our appointed time to fill,
Look up to him who bade
The troubled waves "be still."

J. M. B.

ITHACA, N. Y., Nov. 4, 1879.

MY DEAR BROTHER BEEBE:—Please publish the obituary notice of my youngest brother, **Charles S. Johnson**, who was born March 31, 1812, and died about the last of August, 1879; so that out of eight children of my father's family, I am the only one left. There were three older and four younger than myself. My family was no way noted for longevity, but were considered generally of short life. I am now considerably older than any I had an account of. For what purpose my life has been prolonged beyond that of my relatives, is known only to the Lord.

My brother joined an Old School Baptist Church in West Virginia some thirty odd years before his death, and remained firm in that faith during his life, but had no church privileges with his brethren for a number of the latter years of his life. He died in Los Angeles County, California, where there were none of his order, but in the triumphs of faith. May the Lord bless his family and the writer of this with complete resignation to his divine will.

ALSO.

DIED—On Wednesday, the third day of December, 1879, at the residence of her son, brother Albert Money, sister **Mary Money**, aged ninety-two years and thirteen days. Sister Money had been an unwavering Old School Baptist for more than half a century, and might truly be looked upon as a pattern of firmness, faithfulness and piety. Firm and steadfast in the doctrine of God her Savior, faithful in the performance of her duties and the enjoyment of her privileges in the church, and as to her piety, she had few equals, and, perhaps, no superiors. Her death, I suppose, was caused principally by decrepitude, but the monster had no terror for her. She would, during her last illness, frequently quote appropriate passages of scripture, and the stanza,

"O when shall I see Jesus,

And reign with him above?" &c.,

even when she had become unconscious of other matters.

A large concourse of relatives and neighbors were collected at her funeral, and a discourse was delivered to a very solemn assembly, from 1 Cor. xv. 49. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Affectionately your brother,

J. F. JOHNSON.

CLAY VILLAGE, Ky., Dec. 11, 1879.

ELD. G. BEEBE & SON—DEAR BRETHREN:—After considerable delay, I send you for publication in the SIGNS the obituary of our dear brother, **William Ustick**, the only son of our dear departed mother. We little expected him to follow her so soon, but it has nevertheless pleased the Lord to summons him from this vain world, to a world of happiness, we trust. He died at his residence in Elmira, N. Y., September 7th, 1879, aged 51 years, of dropsical consumption. He was born at New Vernon, Orange Co., N. Y. His disease seemed incurable from the first. All that human means or skill could do was done, but all to no purpose. The Lord called him, and he must obey. He had his senses perfectly until the last, and was resigned to death, which is indeed very consoling to us who are called to mourn his departure. He gave us every reason to believe that he had received a new heart. In a conversation that we had together shortly before he died, he told me that he believed in the Old School Baptist faith, and we can but hope that he is now numbered with the blood-bought throng, singing praises to him that sitteth upon the great white throne.

Of him the Elmira "Daily Advertiser" says:

"William Ustick was a man whose friendship was worth having. Genial, kind, and a good citizen, he will be sadly missed from the circle broken by his departure."

He leaves a wife, five children and three dear sisters to mourn their loss.

I remain your brother in hope,

G. B. DECKER.

ELD. G. BEEBE & SON—DEAR BRETHREN :—Another old soldier is gone. By request, I send you the obituary of **James Majors**, who died at his residence in Anderson County, Texas, on the 25th day of October, 1879. He was born in the state of Tennessee, on the 4th day of October, 1797, making him eighty-two years and twenty-one days old when he died. He was married to Jane Upton, Dec. 23, 1819. He removed from Tennessee to Georgia, (I have not the date) and from Georgia to Anderson County, Texas, about the year 1843, where he remained until his death. As a citizen, he was respected by all who knew him. He was elected to the office of Assessor and Collector of taxes several times. As a christian, he came as near living up to the rule laid down as is possible for man to do while in the flesh. He joined the Old Baptist Church when quite young, (perhaps in his eighteenth year) and has been trying to preach Jesus Christ, the way, the truth and the life, for the last fifty-five years, never faltering, but giving God all the glory. During his long stay in the church, he never had an accusation brought against him. He was always prompt to fill his appointments to the last, and would often go when he was so feeble that his physician and friends advised him to stay at home. But his hope was firmly fixed, and his dependence placed in Jesus, and not in the puny arm of flesh. He was conscious to the last, but was so weak that he could not talk for several hours before he breathed his last. As his disease seemed to be old age and general debility, his life passed away like as a candle burns out when its light grows dim and flickering. His funeral was attended by many brethren and friends, and the writer made a few remarks at the grave to a large and attentive audience.

He has left some children and many grandchildren, neighbors and friends to mourn their loss. O may they imitate his walk and follow his example in life. In his death the Old Baptists have lost a faithful watchman from the walls of Zion, a sweet comforter of the lambs of the fold, and a safe and good counsellor in times of trouble and distress. He was Moderator of the Union Association for several years. But he is gone, and we mourn, but not as they who have no hope, for we believe our loss is his gain. For to depart and be with Christ is for better. His place here will be hard to fill, but God is able to do all things. So let us look to him in prayer, and be still, and know that he is God.

BEN. PARKER.

PALESTINE, Texas, Dec. 17, 1879.

By request I send for publication in the SIGNS OF THE TIMES the obituary notice of sister **Isabell Annett Sanders**, daughter of brother E. M. and sister Wilebour Duley, who departed this life August 31, 1879, in Livingston County, Ky.

Sister Sanders was born December 9, 1848, in the county where she died. She professed religion in the year 1866, and joined the Zion Church of Regular Baptists. She was baptized in the month of November, by Elder John H. Gammon, and was a faithful and orderly member. Her house was a home for the Baptists. She was married November 12, 1869, to A. G. Sanders, whom she left behind, with three little children and a number of relatives and friends to mourn, though not as those who have no hope, for we believe that our loss is her eternal gain. She was worthy of the highly respected man whom she left behind.

Her funeral was attended by the writer, who preached a discourse from John xix. 30. "It is finished."

Yours in hope of eternal life,
J. B. HARDY.

DIED—In this village, at his late residence, one door from our publishing office, Jan. 8, **Dr. Frederic H. Bradner**, in the thirty-first year of his age.

The deceased was a young physician, highly esteemed for his many excellencies of character and amiable social qualities. He was deservedly popular and prosperous in his profession, had many warm friends in the community, and very few if any enemies.

He leaves a young and lately wedded widow, father, mother, brother and sisters, bowed down with grief and sorrow by reason of their sudden bereavement, who have the sincere sympathy of the entire community. Although the deceased had been somewhat indisposed for some time, his symptoms were not considered alarming until within a week of his decease.

"Where is the man that draws his breath,
Safe from disease, secure from death?"
[Ed.]

DIED—In this village, December 9th, 1879, of pneumonia, after an illness of only two or three days, **Minnie Rosa Bella**, only daughter of Mrs. Elizabeth Rumsey, aged thirteen years, eight months and four days. The funeral was attended by her relatives and friends, and a large number of her school-mates, at the Meeting House of the Primitive Baptist Church, and a discourse was preached by the pastor from Isaiah xl. 6-8, after which her remains were taken to the cemetery at Howells and there consigned to an early grave. The deceased was a lovely child, of an amiable disposition, and her early and sudden death is severely felt and lamented by her surviving parent and only brother, who mourn, but not as they who have no hope.—Ed.

DIED—November 18, 1879, of consumption and grief, **Miss Sarah M. Nixon**, aged twenty-four years, ten months and twenty-five days. She had for some years entertained a hope in the Redeemer, but did not follow her Lord in baptism.

At her dying request, I tried to speak at her funeral from 1 John iii. 1, 2. The parents are now childless, an elder daughter dying about one year ago, three days after being baptized. Though feeling desolate, they are comforted by the evidences their children have left behind them.

Yours in hope,

THOMAS COLE.

DIED—At her home in Warwick, Orange Co., N. Y., on Friday, January 2d, **Mrs. Caroline Bradner**, wife of Deacon E. M. Bradner, in the seventy-first year of her age.

A suitable obituary notice will appear in our next number.—Ed.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., FEBRUARY 1, 1880.

NO. 3.

POETRY.

RESIGNATION.

I would be quiet, Lord,
Nor fear, nor fret;
Not one small need of mine
Wilt thou forget.
I am not wise to know
What most I need;
I dare not cry too loud,
Lest thou shouldst heed.
Lest thou at length shouldst say,
"Child, have thy will;
As thou hast chosen, do;
The cup I fill."
What most I crave, perchance
Thou wilt withhold;
As we, from hands unmeet,
Keep pearls or gold.
Yet choose thou for me—thou
Who knowest best;
This one short prayer of mine
Holds all the rest.

JOHN X. 14.

With tender heart and gentle hand,
And eyes that never sleep,
Our Shepherd leads to Canaan's land
His weak and helpless sheep.
He knows his sheep, and tells their names,
And will not lose his own;
The bleating sheep and tender lambs
Are marked every one.
And Jesus' sheep their Shepherd know,
And follow him of choice;
They will not after strangers go,
Nor heed an hireling's voice.

THE VOYAGE OF LIFE.

We are standing here on the shores of time,
By the streams of life roughly driven;
But our sails are set for a fairer clime,
And we listen and wait for the silvery chime
Of a song that is sweeter than earthly rhyme,
And is heard in our home in heaven.
We are strangers here, by the world unknown,
But the Lord of life and glory,
His love and compassionate pity has shown,
And the robe of his righteousness over us
thrown;
He has called us, and sealed us, each one as
his own,
And we love to repeat the glad story.
We are witnesses here of what Jesus has
done,
Though sin and iniquity rages;
The dead are rais'd up, the lame swiftly run,
And the blind ones behold him, their Shield
and their Sun;
And the sweet song of forgiveness among us
begun,
Will resound through ages eternal.
We are waiting here till he calls us home,
In the morning, the noon and the evening;
And it matters not if the sun be down,
Or if life is as fresh as a rose half blown;
When he comes, he will tenderly gather each
one,
And bear them away to heaven.
And there, in the midst of the blood-washed
throng,
We will praise him and love him forever;
And if soon or late, it will not be long,
Till the weary and aged, the weak and the
strong,
Will hear the notes of that sweet new song,
Across the dark turbulent river.

SALLIE M. BOWEN.

BLOOMINGTON, Ill., Dec. 30, 1879.

CORRESPONDENCE.

KINGDOM OF CHRIST.

"Yet have I set my King upon my holy hill
of Zion."—Psalm ii. 6.

"Fear not, little flock, for it is your Father's
good pleasure to give you the kingdom."
—Luke xii. 32.

In compliance with a request made
me not long since, I will make some
remarks concerning the kingdom of
Christ, and the taking away of the
first covenant and the establishing of
the second; but in so doing I shall
only give my understanding of the
great and important subjects, not
with the view of desiring any of the
children of God to accept the views
I may advance, unless what I write
is sustained by divine testimony.

The Jews, as a nation, were God's
chosen people; and he gave them a
law, or placed them under a cove-
nant, giving them precise directions
with regard to what was binding up-
on them, not only in regard to what
beasts and birds should be offered,
but specific directions regarding all
their transactions: therefore the
government given them was a The-
ocracy, or directly from God; and
there was a plainness and simplicity
in the ritual God gave them, which,
when they obeyed it, caused peace
and order to reign in their midst; but
when they heeded not God's com-
mandments, they experienced much
confusion, and at times were sorely
dismayed. So simple and plain was
the form of government that there
were "rulers of tens;" for "Moses
chose able men out of all Israel, and
made them heads over the people,
rulers of thousands, rulers of hun-
dreds, rulers of fifties, and rulers of
tens. And they judged the people at
all seasons: the hard cases they
brought unto Moses, but every small
matter they judged themselves."

Now national Israel and the service
God enjoined upon them were typical
of matters of vast importance, per-
taining to Christ and the church.
The vast amount of blood shed upon
Jewish altars, in accordance with the
command of God, pointed down
through the vista of time to the peri-
od when Christ, the atoning sacrifice,
should be offered, and perfect forever
all them who are sanctified; for said
the apostle, referring to Abraham,
who "was strong in faith, giving glo-
ry to God," that "it was not written
for his sake alone, that it was im-
puted to him, but for us also to whom
it shall be imputed, if we believe on
him that raised up Jesus our Lord
from the dead, who was delivered for
our offenses, and was raised again
for our justification." The very term
or name, Jew, signifies confession,

thanksgiving and praise; but such a
meaning did not apply to them as a
nation, for instead of being thank-
ful to God and praising him for his
divine protection, they became a
stubborn people; that is, stubborn
and inflexibly obstinate; yet there
was a spiritual vein, thus to speak,
running through or amongst that
people during the long period which
God protected them and retained to
themselves. The apostle tells us
what constitutes a Jew in the *absol-
ute* sense of the term. For says he,
"He is not a Jew which is one out-
wardly; 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 letter, and not in the letter; whose
praise is not of men, but of God."
As it would occupy too much
space to dwell upon many of the
types, I will merely refer to one, as
setting forth in my understanding of
it, a great and important truth. "An
altar thou shalt make unto me, and
thou shalt sacrifice thereon thy
burnt offerings, and thy peace offerings,
thy sheep and thine oxen. In
all places where I record my name, I
will come unto thee, and I will bless
thee." It certainly appears to me
that this "altar of earth" directly
set forth that in the flesh of Christ a
complete and final satisfaction would
be rendered to the demands of God's
law. After Israel had passed over
Jordan, Joshua said, "And if it seem
evil unto you to serve the Lord, choose
you this day whom ye will serve;
whether the gods which your fathers
served, that were on the other side of
the flood, or the gods of the Amor-
ites, in whose land ye dwell; but as
for me and my house, we will serve
the Lord." Do not Joshua and his
house clearly show that Christ and
his house, the church, will serve the
Lord? "And Moses verily was faith-
ful in all his house, as a servant, for a
testimony of those things which were
to be spoken after; but Christ as a
Son over his own house, whose house
are we, [not shall be] if we hold fast
the confidence and the rejoicing of
the hope firm unto the end." As it
(the legal dispensation) was a typical
one, and as "almost all things are by
the law purged with blood; and with-
out shedding of blood is no remis-
sion. It was therefore necessary that
the patterns of things in the heavens
should be purified with these; but
the heavenly things themselves with
better sacrifices than these."

Immanuel did not come in the flesh
to make a more lenient law and place
man in a salvable state, and render
our God placable and sin pardonable;

but, as the apostle declared, "Now
once, in the end of the world, [that
legal dispensation] hath he appeared,
to put away sin by the sacrifice of
himself." He also came to finish the
work which his Father gave him to
do; "to finish transgression, and to
make an end of sins, and to make
reconciliation for iniquity, and bring
in everlasting righteousness." Be-
fore the Redeemer's betrayal, trial
and crucifixion, he said to the Jews,
"Behold, your house is left unto you
desolate. For I say unto you, Ye
shall not see me henceforth till ye
shall say, Blessed is he that cometh
in the name of the Lord." Did the
Jews believe that their house was
left unto them desolate? Certainly
not. Neither do carnal teachers and
their votaries to-day believe that the
Jewish ritual has been taken away,
for the good of God's dear people and
the declarative glory of his name.
When the awful moment had fully
come, Jesus, when he had cried again
with a loud voice, yielded up the
ghost. And behold, the veil of the
temple

top to the bottom was rent; and the
quake, and the rocks rent; and the
graves were opened, and many bodies
of the saints which slept arose and
came out of the graves after his res-
urrection, and went into the holy city,
and appeared unto many." The res-
urrection of Christ from the dead
was unmistakeable evidence that the
hand-writing of ordinances was blot-
ted out, which "was against us,
which was contrary to us, and took it
out of the way, nailing it to his
cross." Was there any other time
that he took it out of the way? I
know of no other time; and in my
understanding it was impossible for
the church to be openly manifested in
her organization until the removing
of the great burden by the death and
resurrection of Christ; but the ves-
sels of mercy know nothing of the
glory of that work until taught by
the spirit of God; and when brought
into the liberty of the gospel, they
rejoice that they are no longer under
the burden of meats and drinks, car-
nal ordinances and divers washings.
In the resurrection of Christ from
the dead, the church was forever
freed from the demands of the law of
carnal ordinances; and it was said of
Christ, "I will declare the decree:
the Lord hath said unto me, Thou art
my Son, this day have I begotten
thee." "Arise, O Lord, into thy rest,
thou and the ark of thy strength."
"When once the Master of the house
is risen up, and hath shut to the [le-
gal] door, and ye begin to stand with-
out, and to knock at the door, saying,

Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are," &c. That the law of carnal ordinances binding upon God's people was completely and forever removed by the death of Christ, is plainly taught in the following declarations: "In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall, and the burden that was upon it shall be cut off; for the Lord hath spoken it."

After the resurrection of Christ from the dead, before his ascension, he said to Mary, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." When the "eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, ALL POWER is given unto me in heaven and in earth." Can there be any greater power than all power? But while a servant under the law, a seeming weakness appeared to attend the Savior. Could there be any limitation of his power when he said to the eleven, "Go ye?" Did he not then take his great power? Had he not then delivered the church? And if so, had he not removed the first dispensation? Had he not taken all that pertained to it out of the way? Was he not desolate?

The destruction of the Jews, as a nation, was positive evidence that the old dispensation had been removed; for when a man is literally dead, the form remains for some length of time, but he decays and returns to dust, not to take away his life, but because it is already taken away. Said the Redeemer, "For whosoever the carcass is, there will the eagles be gathered together." Why should the Jewish nation be compared to a carcass? Because God's purpose concerning them as a people, in their polity, was fulfilled, and his protection withdrawn, and the house left desolate, or a carcass, which must decay; and the Roman army under Titus, compared to eagles, or birds of prey, came according to the purpose of God to demolish and destroy; also, the eagle on the Roman banner was clearly emblematical that they had come, or gathered around the carcass, to do the will of God, in destroying the temple and dispersing the little remnant of the Jews saved from death. And it was remarkable that the siege of Jerusalem was not so long as Titus expected it would be; but the Lord said, "And except those days should be shortened, there should no flesh [of the Jews] be saved; but for the elect's sake those days shall be shortened;" which awfully solemn assertion of Christ so sweetly harmonizes with the prophecy made so long before, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like

unto Gomorrah." That in the destruction of Jerusalem the Lord himself assumed the command of the Roman armies and directed their "movements," is freely and joyfully admitted; also, he directed the "movements" of Pharaoh and his host, drowning them in the Red Sea. He directed the "movements" of Cyrus and his army; yea, he directed the "movements" of Napoleon Bonaparte and his army, as well as the allied powers in the battle of Waterloo; and our God has directed and will continue to direct the "movements" of all armies, until his purpose concerning the nations of earth is fulfilled.

Could king David hasten the time for himself "to smite the host of the Philistines?" No; but "let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines." Neither could the disciples hasten the time for the wonderful manifestation of the power of the Holy Ghost. "Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but TARRY ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany; and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." Was not there then "the sound of a going," not in the tops of the mulberry-trees, but in the house in which God had appointed that such an amazing display of his power should be openly manifested? Most certainly there was; for "there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. * * * And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day.

[About nine o'clock a. m.] But this [right now, at this very time,] is that which was spoken by the prophet Joel." Then the reference is made to the prophecy of Joel, which, when declared by the prophet, was in the future, so far as the manifestation was concerned, but not in the future with our God. While the one class in that assembly mocked, there were other characters, "when they heard (this) they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? [Not what shall we do to be saved, for they were already saved.] Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, [not to remit] and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. * * * Then they that gladly received his word were baptized; and the same day there was added (unto them) about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." If the church of Christ was not visibly manifested upon the day of Pentecost, I am at a loss to know when it was; and if then openly organized, certainly the kingdom of Christ was set up; for in the book of Daniel it is positively declared that "in the days of these kings [the dynasties of the Cæsars] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." All familiar with history know that during the reign of the Cæsars, or Roman emperors, our Savior was born, lived, died, and rose again; also that the church was organized during their reign. And was not the church the kingdom of God which Daniel spake of? Was there an *interregnum* after the ascension of Christ, and no reigning king? If so, the New Testament contains no account of it. Our dear Redeemer, while in the flesh, said to Peter, "And I will give unto thee the keys of the kingdom of heaven, [not heaven, but the kingdom, the church in her militant state] and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." If on the day of Pentecost Peter was endued with power "from on high," did he not have the keys, or, in other words, understand the laws of Zion? Was he not authorized and empowered by his Lord and Master to give the instructions, precepts and commandments which the children of God were placed under in the kingdom of Christ? If not then, where shall we find the record made of the time he did receive the keys, or was thus empowered? Are not the decisions of the apostles of Christ final in all matters pertaining to the discipline of the church? The writing of the

twenty-one epistles did not empower the apostles to proclaim the precepts, examples and injunctions binding upon God's children, as members of the visibly organized church, but because they were already empowered thus to do. Said the Savior, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God." On another occasion the Redeemer said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

Since the day of Pentecost there have been many changes in the governments of earth, besides the destruction of the Jewish nation; and the children of God have, at times, suffered bloody persecution; but do any or all of those events change the fact that the church was organized on the day of Pentecost, and that Christ had all power in heaven and earth, and reigned King in Zion then? Can there be any greater power than all power? If the church was not organized on the day of Pentecost, when was it? And where shall we find the scripture giving us the directions in the matter? If the apostles were not then endued with power from on high, when were they? If they did not then receive the kingdom, when did they? If it can be shown from scripture testimony (not men's notions about things which transpired before and since the setting up of the kingdom) that there was some other period than the day of Pentecost that the church was organized and the disciples received the power to give the laws unto the children of God, it certainly would be of much interest to me, as an individual, to have such portions of scripture pointed out; but until they are, I am satisfied with the belief that the day of Pentecost was the time.

As it regards what was shown unto the beloved disciple "in the isle that is called Patmos," we should remember that John "was in the spirit on the Lord's day," and be very careful not to materialize the wonders revealed unto him, too much; for in so doing we shall give wrong interpretations, and bewilder the minds of God's children, instead of imparting instruction. In the twenty-first chapter of Revelation, wonderful things were shown to John concerning "the holy city, New Jerusalem, coming down from God out of heaven;" for the record therein made is, "And he carried me away in the spirit to a great and high mountain, and showed me that great city, [not in purpose, but complete in every particular] the holy Jerusalem, descending out of heaven from God," &c. Could it descend from God, and descend OUT OF heaven, if it was not completed?

Certainly not; and the manifestation here on earth is the evidence of that. "And the wall of the city had twelve foundations, and in them the names [not their flesh and blood, for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."] of the twelve apostles of the Lamb." There was a clear vision of the church presented unto John "in the spirit;" and it does not in the least change the glorious truth concerning the fullness of the church, or "the fullness of him that filleth all in all," because she is manifested here on the earth. Said the prophet Isaiah, "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Was there not a complete fullness? Did not the train fill the temple? Certainly it did; and did not that train show that with our God there is a complete fullness of the church?

Now it certainly is true, that, in all matters of discipline, a gospel church must abide by the decisions of the apostles, if she obeys God's commands; and although, they, as men, have been dead for centuries, their decisions remain in full force, and are just as binding upon the church now, as when they were upon the earth; and to-day there is no ground for an appeal to any higher tribunal. Concerning the organizing of the church, and the setting up of the kingdom of heaven, and Christ's taking his great power (all power in both worlds) what difference does it make, whether it was a month, a year, or many years, after the day of Pentecost, that Saul of Tarsus was brought to a knowledge of the truth? for it does not say the apostles were the foundation, but that there were twelve foundations and in them the names of the twelve apostles of the Lamb.

What portion of the Old Testament prophecies yet remains to be fulfilled, I am not able to tell; neither do I pretend to know what part of the wonders, shown John in "the isle that is called Patmos," has been accomplished; and I am equally satisfied that no man now living on the earth knows; but one thing is certain, God's purpose will be executed. I have been contending for over thirty years, as God has enabled me, that the church was organized on the day of Pentecost: also, that the church is Christ's kingdom, and that he received (or took) his great power, when all power was given him. I would say to the dear brother making the request of me, that I have briefly given him my views, concerning the kingdom of heaven, or the kingdom of Christ; and I desire you, my dear brother, to read the remarks carefully, and compare them with the testimony of scripture; and I will forward my remarks to brethren Beebe & Son to publish in the SIGNS OF THE TIMES, in compliance with your request.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Dec. 31, 1879.

LEXINGTON, Ky., Nov. 29, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—I wrote an article on the doctrine of adoption, which appeared in one of the earlier numbers of the SIGNS OF THE TIMES of the present year. I now propose with your permission to offer some additional thoughts on that important subject. Important as I consider it to be in the christian system, I have never seen it incorporated with any formula of faith, either printed or written.

I am aware that the doctrines of election and predestination are most generally confounded by professors of religion in our day. I however conclude that they are radically different in their import, election being a sovereign act of the Creator as already consummated; predestination looks to the future for its consummation. The bible presents us with two families, the earthly and the heavenly, each family having its respective head or progenitor. The offspring of each is necessarily one with its progenitive head in nature. Those two heads are the earthly Adam and the Lord from heaven, as described by the 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 the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The law of God was given to the earthly Adam, which is obligatory upon him and all his seed; hence it is said, "The law was not made for a righteous man, but for the lawless and disobedient." Again, "Sin is the transgression of the law." Again, it is said, "All have sinned, and come short of the glory of God." "All flesh hath corrupted his way before the Lord." Hence we see that the whole earthly family are guilty before God, having violated his law. The apostle tells us, "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now with regard to the heavenly family, it is said, "According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love." Again, "According to his [God's] own purpose and grace, which was given us in Christ Jesus before the world began." Again, "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth or the world, even from everlasting to everlasting, thou God." The offspring of our spiritual Pro-

genitor "are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The psalmist tells us, "A seed shall serve him, it shall be accounted to the Lord for a generation; they shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it." Isaiah calls them the "holy seed;" again, he calls them "the seed of the blessed." Hence it appears the law never was given to Christ as the spiritual Head, nor to his spiritual seed; consequently they never went into transgression, and needed no redemption. It is moreover said of them, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we have the direct antagonism between the children of the flesh and the children of the Spirit, out of which grows the christian warfare. The apostle tells us, "The old man [or child of the flesh] is corrupt according to the deceitful lusts; but the new man after God is created in righteousness and true holiness." Again, "But though our outward man perish, the inward man is renewed day by day."

There are those who contend that the election of God was in the earthly Adam. I cannot concur with this idea, because there is no authority in the bible for it. The election of grace I have already shown to be anterior "to the creation of the heaven and the earth and the sea, and all that are therein," and necessarily was antecedent to the creation of Adam and his earthly family. Moreover, it is said of Christ, the Head of his spiritual seed, "who is holy, harmless, undefiled, separate from sinners, and higher than the heavens." Again, "Who did no sin, neither was guile found in his mouth." Of the spiritual seed it is said, "Who-soever 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 with regard to adoption, which looks to the future for its consummation, it is said, "having predestinated [foreordained or preappointed] us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, wherein he hath made us accepted in the Beloved." Thus it is seen that a portion of the earthly Adam's family are predestinated to the adoption of children, in which the distinction is plainly drawn between the heirs of one's body and strangers that might be adopted. The heir of the body looks alone to the will of the testator for title to enjoy the inheritance, his name being written in the book of life of the Lamb slain from the foundation of the world. The adopted has to resort to the records of the court to establish his claim to participate in the inheritance. The apostle tells us, "Forasmuch 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. For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "Unto Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Again, "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Hence it appears that the children were children before they partook of flesh and blood, even as Christ was the Christ of God before he partook of flesh and blood; therefore it is seen that the part of which he took was the predestinated to the adoption of children by Jesus Christ.

To deny the existence of the two families would be to ignore the mediation of Christ, for it is said, "A mediator is not a mediator of one, but God is one." It would also ignore the doctrine of adoption. There is perfect oneness between the progenitor of each family and the offspring of that family, hence the term mediator would be unmeaning. But when we remember that the earthly family are bound by law to their Creator, and that all have sinned, and come short of the glory of God, we see a propriety in the Mediatorial work of Christ. Hence the apostle said, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all [the adopted], to be testified in due time." An apostle says, "Even so we, when we were children [of the flesh], were in bondage under the elements of the world; but when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Owing allegiance to the law, we could not receive the adoption of sons until its claims were fully met. The apostle says, "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Christ hath redeemed us from the curse of the law, being made a curse for us. It is written, "Cursed is every one that hangeth on a tree." Christ says, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life 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." "And this is the record, that God hath given to us eternal life, and this life is in his Son." This eternal life, or the new man after God, created in righteousness and true holiness, becomes a tenant in the house or body with the old man, who is corrupt, according to the deceitful lusts. The antagonism between those two men

soon made manifest, the war commencing between the flesh and spirit, and will be continued till the old man falls a prey to death. We conclude that the resurrection of the dead is the crowning glory, so to speak, of the Mediatorial work of the Lord Jesus Christ. The apostle says, "As in Adam all die [that are in Adam], even so in Christ shall all [that are in Christ] be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." It is said of Christ, "Who shall change our vile body, that it may be fashioned like unto his own glorious body." "And so shall we be like him, for we shall see him as he is." "For the 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." The adopted in the new birth only received the spirit of adoption; they now receive that for which they have been waiting, to wit, the redemption of the body. Hence an apostle said, "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."

Now of the things herein written this is the sum: The election of grace was in Christ before the foundation of the world; the holy seed is the substance thereof; the Lord has been their dwelling place in all generations, before the mountains were brought forth; their sonship is in the only begotten Son of God; they are born again, not of corruptible seed, but of incorruptible; they cannot sin, because they are born of God, and therefore have no need of redemption; their names are written in the book of life of the Lamb slain from the foundation of the world; their title to the inheritance of the saints in light is found in the will of the testator; they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and

undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God unto salvation, ready to be revealed in the last time. Predestination is accomplished in the adoption of a definite number of the family of the earthly Adam, who were by nature the children of wrath, even as others; hence it is said, "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, he entered in once into the most holy place, having obtained eternal redemption for us."

"And who but the Redeemer, say, was able to endure

The weight of guilt which on him lay, and make salvation sure?

Yet this redeeming Angel came so vile a worm to bless!

He took with gladness all my shame, and gave his righteousness."

I delight to do thy will, O my God; thy law is within my heart. The spirit of adoption is received in the new birth, and the eyes of the understanding are opened. They discover wondrous things out of God's law.

"The soul that sinneth it shall die."

"Cursed is every one that continueth not in all things which are written in the law to do them." The sinner is made to cry,

"Darkness and shame and grief oppressed my gloomy mind,

I looked around for relief, but no relief could find;

At length to God I cried, he heard my plaintive sigh,

And instantly he sent salvation from on high.

"My drooping head he raised, my bleeding wounds he healed,

Pardoned my sins, and with a smile the gracious pardon sealed.

O may I ne'er forget the mercy of my God, Nor ever want a tongue to spread his loudest praise abroad."

How transporting the thought, that "when he shall appear, we shall be like him, for we shall see him as he is."

With warm affection, your brother in hope of the better resurrection,

THOS. P. DUDLEY.

HARE'S CORNER, Del., Jan. 1, 1880.

DEAR BROTHER BEEBE:—As you enter upon the forty-eighth year of your editorial labors, and the eightieth of your earthly pilgrimage, several rather serious reflections urge themselves upon me. I feel like making this time and place a standpoint, from which to take a kind of retrospective view, and remember and look over some of the incidents of the way, and also to look forward and contemplate the prospect ahead.

Since the separation, or first organization of the Old School Baptists as a distinct people, the SIGNS OF THE TIMES has been so identified with them as to really constitute in a great measure their history. As to the conduct of the SIGNS, it will probably be conceded that no other man that has lived among us could have conducted such a periodical during this period so ably, so satisfactorily and so successfully as Elder Beebe has done. It will be recollected that at the time of which I

speaking those who took the stand as Old School Baptists were comparatively "few men." The number of churches, of associations and of ordained ministers were, as compared with the New School, or with other denominations, a small and feeble people. They had little, if anything, to commend them to the attention of impostors. There was good reason to believe that all those who took part in what looked like so unpromising a movement, did so in good faith and sincerity of purpose. Aspirants to popularity, position, sumptuous living or worldly applause, could find better prospects elsewhere.

Contrary to all reasonable expectations, quite a number, particularly of ministers, have since fallen away. Some few went back, confessed their sins, and were cordially received into their former quarters. They had perhaps been the victims of disappointed ambition, or else had not sufficiently counted the cost. But more have gone off as the leaders of small factions and parties, each with a few adherents, and each claiming to be the true and genuine Old School Baptists. Disaffected and disorganized parties, split off under one pretense or another from the Old School Baptists, led the way to the starting of papers of various pretensions, but in opposition to the SIGNS, and in the interest of these opposing parties. If these movements could have been confined to those who made them, and acted voluntarily therein, there would have been little about it to regret. If instead of peace, and the enjoyment of that sweet fellowship which is in the spirit, they encountered wrath, bitterness, strife and wrangling, they had chosen it for themselves, and were eating the fruit of their doings. But the evil did not stop here. Innocent and peace-loving brethren and sisters were made the unwilling victims of their disorder. Whole communities of churches and associations were swept along with alienating and non-fellowshipping resolutions, under the lead and management of a few ambitious men who occupied a controlling position, and against which there seemed to be no remedy. There are numerous cases of great distress because of the confusion in which brethren and sisters have found themselves involved, cases which call for pity and sympathy, rather than censure. A fearful responsibility rests upon those who make use of their position and influence to sow discord among brethren.

I do not of course allude here to those papers which have served the common cause, and are published in the interest of peace and edification. It was to be expected that in the event of the SIGNS being successful, other papers similar in character and devoted to the same objects would in the course of time spring up, according as our vast country might be supposed to have room for them. In a review like this, the most important inquiry, and that which most immediately concerns us all, is whether the SIGNS has been in all respects

what it should have been, or whether the paper or some of its correspondents have been responsible to any extent for any of the schisms or disorders that have occurred among the brethren. Without saying yea or nay to this, it may be proper to offer some reflections in relation to the matter. The first great duty of the SIGNS was to declare and maintain the fundamental and immovable principles of gospel truth. Thus the fixed boundaries, the stakes and cords of the spiritual tabernacle were to be presented to view, and the ground occupied and to be occupied, and within which limits were to be confined all who could be recognized as sound Baptist or gospel churches, exhibited and maintained. In the fulfillment of this sacred and vastly important trust, great unanimity of sentiment and harmony of action prevailed. It might now be regarded as quite remarkable that all over our widespread country what was sound doctrine and gospel order, and also what constituted a departure from the faith, were understood, accepted and maintained with general acquiescence and uniformity. Now, and from henceforth, as a medium of correspondence among recognized brethren, and as a messenger laden with precious gospel truth, will the tendency of the SIGNS be continually to bring them together, and bind them in one fellowship and communion? If not, why not? I have long held that the pure word of gospel truth would identify all true believers, and bring them together; and that, as far as they were concerned, whether the word of the Lord was preached or published, its tendency would and must be to rally them to its standard, and that it was not possible for that word to alienate or scatter them. If this is not so, I have long been laboring under the impulse of a mistaken faith.

After the foundation had been laid, and the fundamental principles somewhat settled, it was natural enough for those giant minds that had been called out, and had in a great measure finished the conflict in which they had been engaged, to leave these first principles of the doctrine of Christ and go on unto perfection. They no doubt would consider themselves admonished by the apostle so to do. The house must be *all glorious within*, as well as without. Jerusalem must be searched as with candles, and many innovations and disorders must be purged out. These, some of them at least, will be found to be of long standing and quite deeply rooted in the minds and affections of the people. This measuring of the temple and of the altar and of the worshippers is all right. The building must bear measure both without and within. No trouble ought to arise, or alienation spring up, because of judgment being thus applied to the line. And it is to be presumed that there would not, but for human infirmity. If all this was kept in the hands of that *ye which are spiritual*, of whom the apostle speaks, the result would generally, if not always, be salutary,

and peace and prosperity would be attained. If it was the mission of the SIGNS, in its peculiar sphere, to minister to purifying of the internal order of the sanctuary, and to present to view the sacred solemnities of divine worship, we would expect that the word of God as set forth therein would run and be glorified. Moreover, if in addition to this it was its mission to penetrate to all places where sheep and lambs were scattered in dark and cloudy days, as a light to guide their feet in the way of peace, bearing to places of sorrow and mourning the witness of the Spirit, and ministering peace on earth and good will to men, would not all the children of God scattered abroad realize the blessing, and coming to walk in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied? That all this happy consummation has not been attained, must be admitted. I will not dare to say that any failure is to be attributed to the word, or to the faithful administration of it. If we find a cause in human infirmity (as hinted above), we shall not find it all on the side of the SIGNS. The readers are men of like passions with the writers and publishers. The first thing that comes up to my mind is, that those long accustomed to war with enemies failed to lay off their war-harness when entering the sanctuary; instead, they should always have had on their priestly vestments. In ministering to the sick, comforting mourners, or feeding lambs, there needs nothing but tenderness, self-sacrificing devotion and love. In these is the very spirit of the word. Neither the spirit nor the language of conflict and strife are in place in the tabernacle. In the discussion of fine points of doctrine, or of the particular bearing of certain passages of scripture, our object of course is, or should be, the instruction and profit of the reader. We are not called to display our own wisdom, or our prowess as debaters. Our reputation should depend upon the fact that what we advance is cordially received by the brethren, and that general satisfaction and edification result. We all have more or less ambition; and if we advance a sentiment that is new, or so presented as to appear new among the brethren, and we find them puzzled and perplexed with it, the end that ought to be had in view has in this case failed. But will the brother drop it, or will he insist all the more upon it? If our only object is to enlighten, we need not strive for the mastery. If I refer to the testimony, that ought to serve, if I stop there. But if I go on and construe that testimony, and continually have the last word, I shall certainly fail of the object to benefit my brother; I shall alienate him. In discussions of this kind, I find brethren tenacious of their phraseology. Even their very words they are ready to fight for. You are expected to not only admit the sentiment, but to admit the correctness of all the terms made use of to express it. If at any time a medium of correspondence

like the SIGNS is thus used by ambitious men, pressing sentiments and phrases upon the reader that are regarded at least as of doubtful authority, division and discord will be as it has been the result. There is such a thing as when an idea or sentiment has been advanced, and has become a subject of discussion or disputation, that it becomes magnified in the mind of the writer, so as to be maintained and contended for as of the first importance. Another thing I will notice, and then draw to a close. That is, the language proper to be used in brotherly correspondence. There are a number of words in the vocabulary that brethren in their correspondence have no use for; such terms as enemies, slanderers, vilifiers, and malicious, viperish, traducers, and all others of this class. I have no enemies among the brethren, nor indeed anywhere else. I never find occasion in correspondence, nor in trying in my feeble way to preach, to use such terms. My brethren are jealous for the truth, and for the doctrine of God our Savior. If I fail to satisfy them, I should not blame them for hesitating to receive what I say. Preachers and writers of gospel truth can afford to be patient. No need that they should be fretted, or lose their temper; the right will triumph. If we have not attained to that perfect love and union that is desirable, there is no doubt a cause. Far better to ferret it out among ourselves, than to blame or censure those who are involved in the alienation. The gospel minister may rejoice in his word, in that it will bring forth fruit in fulfillment of its divine mission. The church may rejoice in the light and glory that the Lord has shed upon her. If any would eclipse her light, or stain the pride of her glory, she is out of their reach.

The SIGNS may aspire to a higher mission than it has yet fulfilled; but no religious periodical has ever before attained the eminent and exalted position of the SIGNS. Its editor, now in the eightieth year of his earthly pilgrimage, can look back to see, but to make all due allowance for human infirmity. He can afford to overlook and forgive every unkind thing that has ever been said of him. In humble yet unshaken faith he can commit his future to him that judgeth righteously. Let us indulge the hope that the incoming year will be one of happiness and peace beyond those which have preceded it. That the columns of the SIGNS will be greatly enriched with gospel treasure. That alienations and strivings about words will cease. That wounds will be healed, offenses forgiven, and broken fellowship restored. That Zion may be redeemed with judgment, and her converts with righteousness. And that her captives weeping by the rivers of Babylon may come home with joy and singing. A happy year then to all the household of faith, for happy is that people whose God is the Lord.

Yours to serve in the cause,
E. RITTENHOUSE.

POWDER SPRINGS, Ga., Dec. 25, 1879.

Whether this is the very day on which Christ Jesus the eternal Son of God was born of his mother Mary in Bethlehem or not, I cannot tell. But his being born, or partaking of flesh and blood, did not make him the Son of God, for he was the Son of God before. "Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same."—Heb. ii. 14. According to our calculation of time, it is to-day one thousand, eight hundred and seventy-nine years since the glory of God shone round about the humble shepherds, who were engaged during the night in watching and guarding their flocks of sheep, and the angel of God declared, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." That such an event did take place at that time, I have no doubt; and that the shepherds were very much astonished to have such a glorious manifestation to them, is unquestionable. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." When these shepherds had seen and heard all this, and had even seen the babe wrapped in swaddling clothes, lying in the manger, it was enough to fill their souls with joy, so much so that they could not hold their peace, but made known abroad the saying which was told them concerning this child. This is the same child that was under consideration when the prophet hundreds of years before said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. ix. 6. From then until now much has been written and said concerning this child; but none can know him as their Savior only by direct revelation from God the eternal Father. For he asked his disciples, "Whom do men say that I the Son of man am? [Now listen, and you will hear what men said about him.] And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." Now here are several opinions with regard to who Jesus was then, and the scripture says that which has been is now; and notwithstanding all the training in Sabbath schools, and all that has been written and said concerning this child, the people are just as ignorant of him in his true character as they were then. But he said unto his disciples, "But whom say ye that I am? And Simon Peter answered, and said, Thou art the Christ, the Son of the living God." Now, how did Peter know that Jesus was the Christ? God is one, and his way is one; and "all thy children shall be taught of the Lord." Did Peter learn that Je-

sus was the Christ from father and mother, or by being brought up in the Sabbath or theological school? Let Jesus tell us: "And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then Peter knew that Jesus was the Christ by a direct revelation from God the eternal Father; and inasmuch as God is one, and his way is one, that is the way that you, brother Beebe, know Jesus in his saving capacity. That is the way Abel knew Jesus, and the way that all have known him down to the last one that has been regenerated and born again, of incorruptible seed, by the word of God, which liveth and abideth forever. Then we can know nothing of this child Jesus as a Savior, and as our Savior, only by revelation from God. Though much has been said concerning this child since his birth, yet the half has not been told, for his birth is miraculous beyond our conception. A Savior born, and that Savior Christ the Lord. His birth is not the beginning of his existence, but the manifestation of his prior existence unto his people. He is born and revealed unto them as their Savior, and made known as Christ the Lord, being before all things, and by whom all things consist. A Savior of sinners, embracing in himself a full and complete redemption from the curse of the law, and all the spiritual blessings of eternal salvation, eternal life, eternal inheritance, eternal redemption, and eternal glory. This child Jesus then is a Savior in the fullest and most complete sense of the word. All the glory, wisdom and power of the Godhead was in him, and he said, All that the Father hath are mine. And again, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." Then he is not known as a Savior by the light of reason or science, but by revelation. All who know him as a Savior must be taught of God, and they are first taught that they are sinners before a just and holy God, and here repentance commences with them. It is that repentance which Jesus is exalted by the right hand of God to give to Israel.—Acts v. 31. Hence we see that repentance is a gospel grace, and is given to all the heirs of promise in time, and they are made to feel the need of just such a Savior as Jesus is. They are laboring and heavy laden, they have had their fill of sin, and if they knew there was no hell or devil, they would not commit another sin as long as they live, for their grief and burden now is because they cannot cease from sin. To all such Jesus says, "Come unto me, and I will give you rest." They are drawn to him by the strong cords of the Father's love, Jesus is revealed unto them as their Savior, and they at once cease from their own works, and enter into a most glorious given rest. To these same characters Jesus says, "Take my yoke upon you," "and ye shall find rest unto your souls." This is a found rest in the

discharge of duty; and when they go to the church, and are baptized in the name of Jesus, they enter into the ever green pastures of the glorious gospel of peace, and rest securely under the shadow of the Almighty. Storms may arise, and the waves and billows beat upon them; but still the Captain of their salvation is with them, and will never desert them. They may have many hard battles to fight, but none can separate them from the love of God which is in Christ Jesus, and they will assuredly come off conquerors through him that loved them and gave himself for them. Dear brethren and sisters, let this be for our comfort and encouragement, to bear a little longer with the evils of this unfriendly world, for victory is certain, and thanks be unto God who giveth us the victory, through our Lord Jesus Christ.

I remain yours in tribulation, but in hope of the better resurrection,
ISAAC N. MOON.

EAST COBLESKILL, N. Y., Dec. 29, 1879.

DEAR ELDER BEEBE AND SON:—Inclosed you will find a letter written to me by a dear sister in North Carolina. It has been very comforting to me, and I think it will be to all the household of God. You will do me a favor by giving it a place in the SIGNS. Your sister in hope,
LAURA C. SHAFER.

WILLIAMSTON, N. C., Dec. 9, 1879.

MRS. LAURA C. SHAFER—DEAR SISTER:—No doubt you will be greatly surprised on bursting the seal of this letter, and finding it from one unknown to you in the flesh, but I humbly trust not in the spirit. I really feel a desire to write you, hoping you will throw the mantle of charity over my weakness and imperfection. I am not gifted at all, either in writing or speaking, and often lament that I cannot find words to express what I sometimes feel. Much of the time I feel so cool, indifferent, and live and act so little like a christian, that I really feel that if God's people could view me as I do myself, they could have no fellowship for me. I have such a depraved, deceitful heart, and wretched, wandering mind, as prone to sin as the sparks are to fly upward, so easily tempted and led astray, and so often find myself grasping after the things of this world, which all perish with the using thereof. For some time past my mind has been so beclouded, filled with doubts and fears and unbelief, not one ray of light to illuminate the dark path in which I tread, that I would retire in secret, and implore the God of heaven to look in mercy upon me, and that if I had ever felt a Savior's pardoning love I might have some clearer evidence and brighter manifestation of my acceptance in the Beloved. My prayer seemed as sounding brass and tinkling cymbals. I felt that I did not ask in faith, else I should have received the things desired. Last week I sent around to my mother's for the last number of the SIGNS. I began at the first, as usual, and read sister Overton's experience, and she seemed

so strong, so full of faith in a dying, risen and ascended Savior, that it rather had a tendency to make me doubt the more. Why, dear sister, I would give the whole world for such faith; still I know it is the gift of God. When I came to yours, I had read but a few lines when my eyes were melted to tears. O how comforting to think there was some one else like me. I could but exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name." A calm seemed to pervade my whole soul for a while, (for whenever I do experience such feelings it is of short duration). I could never have expressed my feelings better. I don't think I ever read an experience more similar to my own, if indeed I have one. I am really afraid at times that Christ has never been manifested to me as my Savior. I have never had the assurance that I desired. If ever I was delivered from the burden of guilt and condemnation under the law, I cannot designate any particular time or place, and dared not claim a hope in Jesus for a long while. I felt there was a change: the things I once had hated I now loved, God's dear people, for whom I entertained the greatest respect, (though not for one moment a desire to be one of them,) I was brought to love, and the blessed doctrine of salvation by grace, which once seemed so dark and mysterious to me, I now saw a beauty in that I had never seen before. But still, with all this, there are times when I am so cast down and disquieted within me that I know not what to do. O for living faith in Christ, to be calm and resigned to his will, ready and willing to depart and be with him. Dear sister, it troubles me to think that I fear death. I am so fearful that I may be deceived. I am thoroughly convinced there is nothing good that I can do, no work or merit of my own to please, and naught but the power of an all-wise God can cause the Sun of Righteousness to rise and shine with healing in his wings. O may I be transformed from the beggary elements of this sin-defiled and ungodly world, and be more conformed to his blessed and most glorious image. The greatest desire of my soul is to be a christian, and to so live in this world that others may take knowledge of me that I am a follower of the meek and lowly Lamb of God.

Thus, dear sister, in a wandering way I have written some of my exercises. Whether prompted by the Lord or some other motive to write, I cannot tell, but humbly trust it is for the love I have for you. Do you think these are the feelings of a true born child of God? My dear sister, do not think when your pathway seems rough and thorny, and the temptations of Satan and seductions of the world beset you on every hand, that you are all alone. There is another poor, mean, unworthy creature in this wide world, who feels her weakness, sinfulness and imperfection, unworthy the least mercy and blessing bestowed upon her. I know

I never have nor can feel thankful enough to God for his goodness to me. May the God of heaven uphold, support and sustain you in every time of need, is my prayer. Remember me at the throne of grace. I would be glad to hear from you, if you feel disposed to write; if not, I hope I have not done wrong in sending this. I feel, after I have written, some hesitancy in sending it, but will venture. I have written very hurriedly, and hope you will excuse it.

Yours in humble hope,

CORDELIA SLADE.

OCOQUAN, Va., Dec. 25, 1879.

DEAR BROTHER BEEBE:—The closing hours of the swiftly passing year impart to me a desire to record an expression of thanksgiving and praise unto him through whose kind and tender care my life has been preserved. It is well when we can feel a spirit of thanksgiving unto him from whose kind hand the blessings of providence and grace are received. He is ever present with his people to guide, guard and keep them in his own right way. In fulfillment of the eternal decrees the years are gliding swiftly by, each of them accomplishing his purpose in its flight.

"Each opening leaf, and every stroke,
Fulfills some deep design."

In solemn awe and reverence we bow before his awful throne, and plainly trace his hand-writing upon the pages of the book of time. During the year now drawing to a close many precious brethren and lovers of gospel truth have been called to their eternal home. They have passed through all of the dark shadows of the present life, and over the river of death, to rest upon the eternal shore. Our souls have been filled with sorrow in looking upon them for the last time, but our faith has looked beyond to their eternal and blissful home. What a theme of themes, a song of songs is that which presents the power of God in the salvation of poor, lost and perishing sinners.

"Not softest strains can charm mine ears
Like his beloved name;
Nor aught beneath the skies inspire
My heart with equal flame."

In common with many of your brethren, I have been deeply pained at the uncalled for attacks that have been made upon you and others during the past year for firmness in defense of the truth. The battle is not yours, but the Lord's, and truth is mighty and must prevail. The faithful servant of God has no compromise to make in such a war as this, but in a firm and unwavering manner to contend earnestly for the "faith which was once delivered unto the saints." We cannot yield, no, not for a moment, when an attack is made upon the truth of our God. The Lord will assuredly sustain you in all of your labor in his name, and the rich crown of everlasting life awaits your final entrance into the saints' eternal rest. What the opening year is to unfold is known only unto him who presides over the destiny of nations, and governs all eternal and temporal things. Many of those who are now in active life will

no doubt before its close be numbered with the congregation of the dead. Be this as it may, and whatever may be the scenes, sorrows, joys or trials reserved for us in the opening year, we rejoice in the knowledge that Jehovah reigns.

"Like floods the angry nations rise,
And aim their rage against the skies;
Vain floods, that aim their rage so high!
At thy rebuke the billows die."

Iniquity abounds, political and religious degradation prevails everywhere over our land, but in the church of Christ we find peace and rest. She is as a field in the wood, the green grass of the desert, the bright shining of the clear light of heaven amidst the gross darkness and religious idolatry that spreads over our land. "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined." It is certainly pleasant to behold the order and unanimity prevailing among the churches of our correspondence in different parts of the country. The watchmen lift up their voice together, the churches dwell together in the holy joys of gospel fellowship, and follow after the things that make for peace. How happy and divinely blessed are brethren in such a case! How strong and durable is the bond of fellowship that unites them. How pure and holy are the joys that flow from heart to heart. In these things we taste the "powers of the world to come." Let us as we may receive strength from above endeavor to show forth in our daily walk and conversation that we have been with Jesus. In many respects it is a matter of but little consequence in regard to how much or little of worldly wealth or mortal dignity we may possess, but our standing in the church of Christ is a matter of the greatest importance. Are we punctual in our duties there? or have we grown cold and careless? Do the passing years, filled as they are with the rich blessings of heaven, witness our lack of zeal in the Master's cause, from whose indulgent hand these blessings are bestowed upon us? I hope not, but that the days of our temporal pilgrimage as they pass write in our heart a song of praise unto the omnipotent God. He dwells in light, but the dark veil of mortality hides the perfect view of his glory from our sight. The streams of time are hurrying fast into the broad ocean of eternity, bearing to their final destiny the appointed generations of the children of men. The kind hand of God will soon roll back the curtain of life, and the unveiled glories of God and the Lamb will forever engage the enraptured attention of the redeemed. The boundless glory of the world to come. The final rest of the way-worn traveler, but beloved object of God's everlasting choice. How full of rich comfort is the truth of God. Here we see the crowning work of redemption in the resurrection from the dead, and life in the world to come. Life and immortality are brought to light through the gospel. There is

opened to our view the brilliant beauty of the eternal heavens, bespangled forever by the radiant light of the Sun of Righteousness, while the gathered host of eternity dwell forever in its presence, and the eternal arches ring with shouts of sovereign grace.

As ever, yours to serve in gospel bonds,

WM. M. SMOOT.

LOCKTOWN, Hunterdon Co., N. J., Dec. 8, 1879.

DEAR BROTHER BEEBE & SON:— There have been several articles published in the current volume of the SIGNS, on the subject of Jacob and Esau, and, as I have felt deeply interested in the subject, I have penciled a few thoughts, which I will now transcribe, and submit to you for publication if you see proper to do so. I do not propose to undertake to controvert any sentiment which has been advanced, but simply to "show mine opinion."

As to what Esau was personally, I do not see that we are particularly interested. I will not say that he was not a subject of grace, nor can I say that he was. Certainly we have no account in the scriptures that either he or his posterity ever worshipped the true and living God, or that God ever took notice of him or them, but to show the contrast his love and grace had made between him and his brother Jacob.

That these two are brought to view in the scriptures as representative characters, as types, and it is as such we have to do with them, is very clear, or at least seems clear to my mind. Jacob representing the election of grace, and Esau the opposite. They were opposite in character, their posterity were arrayed against each other, which we also see fulfilled in the anti-types.

In the presentation of these two men, the glorious principle of electing love and distinguishing grace, the very light and glory of the gospel, is clearly taught; and I do not see how we can even refer to them and not present the doctrine of election. Even while as yet unborn, not yet being manifest, it was said to Rebecca, their mother, when she inquired of the Lord because of the struggling of the children within her, "two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger." Paul in Romans, says, "the children being not yet born, neither having done any good or evil; that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated."

And this, that it might not be of him that willeth, nor of him that runneth, but of God that sheweth mercy. The two children were essentially unlike, (but we do not understand this as being designed to show a difference in the flesh between the objects of God's love and of his hatred; that difference is not fleshly,

but spiritual). Esau was "red all over like a hairy garment," and also was a "cunning hunter, a man of the field." Thus was he clothed by nature, and by the cunning and skill of his own hand, able also to procure his own food, and needed not but to look to himself. Knew nothing, neither felt he any need of the good and perfect gifts, which are from above and come down from the "Father of lights."

He needed no special blessing or provision. Does he not well represent those who are satisfied with whatever of good this world contains, and offers to them, if they will only use the means to procure them? May he not also represent that class of religionists, who only want to bear the name to take away their reproach, and who 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?"

Jacob was a plain man, dwelling in tents; he was not provided by nature with a covering for his body against the elements, nor is anything said as to his skill with weapons, by which to procure the means of subsistence; thus representing the condition of the Lord's people, who have ever been by nature, entirely destitute of the means whereby to procure their spiritual sustenance, which is also further illustrated by the Israelites while journeying in the wilderness, they could not "till, nor sow, nor reap, yet never wanted bread," the Lord furnished their tables abundantly.

Esau was the elder, the first in manifestation, consequently it was his right, by reason of this to inherit his father's property, but God had chosen Jacob and had said, "the elder shall serve the younger." As I understand this, not that Esau, or his posterity should be bond-men to Jacob and his posterity, to be hewers of wood and drawers of water to them, but in the purpose of God they were subservient, and of secondary consideration. "The Lord's portion is his people, Jacob is the lot of their inheritance," is always of the first importance, while everything else is subordinated to God's purpose to save Jacob. Hence, all that transpired between Esau and Jacob individually was to perfect the type, to show the perfect pattern of things in the heavens, or gospel kingdom. For this, Esau despised his birthright, and sold it to his brother for a mess of pottage, for this, Jacob, following the instructions of his mother, deceived his father and obtained the blessing, which Isaac had intended for Esau, and thus exemplified his name, Jacob, which means a *supplanter* or one who *supplants*.

And when Esau returned, bringing to his father the venison he had taken, and prepared, "Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed." This was agreeable to the bargain Esau had made in sell-

ing his birthright, and now he could find no place of repentance "though he sought it carefully and with tears." His tears moved his father to bless him, and by faith too, he blessed him as well as Jacob, "concerning things to come," but how different were these blessings; that of Jacob was, "therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

That of Esau, "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

Jacob's God-given, Esau's procured by his own strength. And when Jacob, in obedience to his father's command journeyed to Padan-aram, to seek a wife of the daughters of Laban his mother's brother, at Bethel the Lord God of his fathers appeared to him and blessed him; saying, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of." But no where do we find that God ever spoke to Esau in any such manner, nor that Esau ever openly acknowledged God as did Jacob, at this time and ever after. It is quite certain, that at the time Isaac blessed his two sons, neither of them had any knowledge of the true God except by tradition; but at Bethel, God revealed himself to Jacob, and Jacob worshiped God, acknowledging his goodness, and thus alone every true worshiper worships him. Thus is Jacob a true type of that Israel described by the apostle in Philippians, "We are the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Whose "Circumcision is not of the flesh outwardly, but of the heart inwardly, whose praise is not of men but of God."

There is no doubt that these represent the two covenants; Esau, that of works; Jacob, that of grace; and we will also grant that Esau, (being as truly the son of Isaac, as was Jacob, and it was said, "in Isaac shall thy seed be called,") typifies the natural seed, or Israel after the flesh, the old covenant people, whose was the land of Canaan by birthright, as by the promise of God, it was given to them before Abraham had a son; hence, they were born into the inheri-

tance, and that birthright they have become dispossessed of, and the younger brother, the spiritual seed, the true Israel, have entered into its possession; not of the literal Canaan, but of the anti-type, the church. It was, *literally*, the land that God had promised Abraham for a possession for his seed, in which he "dwelt in tents with Isaac and Jacob," unto which Esau, as the elder brother, the first born son, was the heir by right of birth, and it was this birthright that he sold, and this was included in the purpose of God, for, had he not said, "the elder shall serve the younger?" And, to confirm and establish his purpose, the Lord appeared to Jacob in his dream at Bethel, and said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed (Christ) shall all the families of the earth be blessed," &c. God also promised to be with him where he should go, to keep him, and bring him again into that land, "for I will not leave thee until I have done that which I have spoken to thee of."

Carnal Israel sold their birthright, and our Savior as he looked on Jerusalem said, O Jerusalem, Jerusalem, thou that stonest the prophets, and killest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. "Behold your house is left unto you desolate."

Now, the literal Canaan was a type, with its peculiar blessings, of the church with its blessings and privileges; and as Esau, being truly the son of Isaac had birthright privileges to that land, which God had given Abraham and his seed by promise, so every true-born child of God has a birthright, a good and true title to all the privileges of the church, and yet may for a "morsel of meat," some wordly advantage, (as temporary and evanescent as that for which Esau sold his) sell their birthright and fail of the enjoyment of those things in this present time, which are to the obedient child of God, what the fat things of the typical Canaan were to the natural Israelite. To this point we understand the apostle's exhortation in Heb. xii. 15-17 to be directed; "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright; for ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." These types cover only the present state of the Lord's children, for that eternal inheritance, which the Father has secured unto them, can not be jeopardized by their disobedience;

that is "reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

I have penned these thoughts as they have been suggested to my mind, and I now place them at your disposal, to do with as you see proper.

Yours to serve in the gospel,
A. B. FRANCIS.

BURNS' STATION, TEN., Dec. 7, 1879.

ELDER GILBERT BEEBE AND SON
—DEAR BRETHREN IN THE LORD—
if I am worthy to address you as such:—It is through the goodness and mercy of our heavenly Father that we are yet spared and have a reasonable portion of health, and are permitted once more to drop you a few lines, in order to remit again for our paper, the SIGNS OF THE TIMES, as we do not feel that we can do without it, as it contains nearly all the preaching we get through the winter season. If we are not poor deceived creatures, we desire to be truly thankful to the Lord that it is as well with us as it is, this beautiful Sunday morning, and we do hope that when this reaches you it will find you and yours well and enjoying the smiles of your blessed Master.

Dear Elder Beebe, I do not feel that I am worthy or capable of writing anything to be published, but at the same time I desire that you and the dear brethren and sisters should know how much I prize the communications and editorials contained in the SIGNS OF THE TIMES. I feel to hope that I have many times been comforted in reading their communications, when they have told of their hopes and fears, and their many trials and temptations. I sometimes think and hope, surely, if they have an experience of grace in the heart, I too; for they can tell all the exercises of my mind, and the way I have been led, much better than I can myself. But poor me, I feel so sinful; for when I would do good, evil is present with me. To will is present, but how to perform that which is good I find not. So if I am saved at all, it will be alone through the grace and mercy of God bestowed upon me, a poor sinner of Adam's race, and altogether unmerited by me. We are informed in the bible that if we are his, he has 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. Again, we read in holy writ that he loved them with an everlasting love, therefore with loving kindness he draws them. And Jesus says the Father has loved them as he has loved him, and he loved him before the foundation of the world. Therefore we conclude that poor sinners are saved for Jesus' sake, and for what he has done, and not for any thing they have done, or can do.

Brother Beebe, I am often made to feel very sad and sorrowful when I read the charges made against you, charging you with heresy, in the very evening of your life, and calling on you so often to explain yourself on

points of doctrine that, it seems to me, you had made as plain as language could describe it; but I believe you fully appreciate the scripture which says, "If any man will live godly in Christ Jesus, he shall suffer persecution." O that all of God's dear children could see eye to eye, and not be backbiting and devouring one another; for if ye bite and devour one another, ye shall be consumed one of another. I desire greatly the peace and welfare of all the Old School Baptists, that they may be agreed, and walk together in love; and when I see and hear so much differing among those professing to be one and the same people, it often brings to my mind the language of the psalmist David, "Behold how good and how pleasant it is for brethren to dwell together in unity."

I close this poor scribble, asking you to please excuse mistakes. My wife joins me in sending love and christian regards to you and yours.

As ever, yours in hope,

W. R. DANIEL.

CAMPBELLSBURG, Henry Co., Ky.

DEAR BROTHER BEEBE & SON:—
Time admonishes me to renew my subscription for your precious paper, which is to me truly a source of great comfort; for in it I read the epistles of love from my Father's children, all speaking the same language, and all testifying the same truth, all agreeing that "Salvation is of the Lord," by grace, and not by works of righteousness which we have done; but according to his mercy. We know that we have passed from death unto life, because we love the brethren. I know I love all those who bear the image of my dear Savior. May you, my dear brother, be spared long to feed the church of God and to comfort the feeble lambs of the flock. I am along in my eightieth year, and I know I must soon bid this world adieu. If this will not crowd out better matter, please give it a corner in your paper, and oblige your unworthy sister, if I am indeed one of the Lord's redeemed ones. My best wishes are for your present and future happiness.

From your sister in Christ,

MARY J. JONES.

CURRYVILLE, Mo., Dec. 11, 1879.

ELDER G. BEEBE:—I will say to you, that I indorse you in the doctrine you contend for in the defense you have made against the false charges made against you and Elder Thomas P. Dudley. It was publicly charged on you at Mount Zion Association, in this state, in September, 1879, that you deny that Christ came into this world to redeem sinners of Adam's race, but to redeem a spiritual family, which the speaker knew nothing about. But I could see that the charge did not take with the brethren. Those designing men are trying hard to separate the Baptists in Missouri. I would advise you to exchange papers with Elder Goodson; I think it would result in good.

As ever, yours to serve,

PETER L. BRANSTETTER.

REPLY.—We have no objection to such an exchange.—EDS.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1880.

ZECHARIAH III. 1-4.

In answer to the inquiry of our esteemed sister Ferguson, we reproduce what we published on a portion of the text more than twelve years ago, which will be found in volume 35, number 12, page 94. As there are comparatively but few who have preserved that paper, and as we have found no occasion to change the views we then expressed upon the subject, and as we then confined our remarks principally to what we understood to be presented in the third verse, we will add a few thoughts on the fourth verse.

"Now Joshua was clothed with filthy garments, and stood before the angel." Cotemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the high priest of Israel, and as such a type of the great High Priest of our profession, who is brought to view in the gospel, as presiding over the building of the spiritual and antitypical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Christ, as the builder of his church, was prophesied of by this same prophet, (in vi. 12, 13,) saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall rule upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both." The priesthood of Aaron and his sons claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaged in offering sacrifices for the sins of the people; but in the figure of the man whose name is The Branch, is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec, and in it is presented the King and the Priest in one man, whose name is The Branch, and the Counsel of Peace between them both, that is, between the King and the Priest. As all the approved kings of Israel counseled with the priests, and through them received counsel from the Lord, they in their communion and consultation pointed to him, who should sum up all that was set forth by prophets, priests and kings, in the person of him who is our Prophet, Priest and King; the King of righteousness and Priest unto the Most High God, and all the counsel of peace involving and embracing the eternal salvation of his church and kingdom, is embraced in the official characters which are embodied in and sustained by our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace, and which they seem to flatter themselves will be an

improvement on God's counsel; but the counsels of men invariably conflict with the counsels of the Lord, which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article, we propose to notice Joshua in his typical relation to Christ, and of Christ in his vital relation to his church.

The person, priesthood and official service of Joshua differed in nothing essential from that of other priests of the same order; but in his name, and connection with the building of the temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ.

His name, Joshua, is in signification the same as Jesus, which signifies a Savior, and as such was given to our Lord, to assure us that he should save his people from their sins. And Joshua's connection with the building of the temple gives additional significance to him as a type of our great High Priest.

But the position occupied by him in our text and its surroundings demands our special attention. The prophet says, "And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." Here, if we comprehend the figure, our Lord Jesus Christ is brought to view in his Mediatorial work in his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them, before the angel of the divine presence, in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel; and God appears in his law demanding satisfaction for the sins which Christ in his priesthood came to expiate, and make atonement for. No priest or offering under the old dispensation could meet the demands of the law and justice of God, but our spiritual Joshua was able to stand before the angel; and although there resisted in his mediatorial work by Satan, sin, death, hell and the grave, he occupies the place, as one arraigned before the angel, to bear the judgment, and meet the awakened sword which God had commanded to smite the Shepherd. In his description of this dreadful conflict, Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, said, The Lord rebuke thee." From this declaration of Jude we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulchre could never afterwards be found, we understand is signified the power and dominion of the law, as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God to rebuke the disputing adversary. "The Lord rebuke thee, O

Satan, even the Lord that hath chosen Jerusalem;" the very God of election, whose sovereign choice of Jerusalem is in the eternal and immutable election of grace, rebuke thee. "Is not this a brand plucked out of the fire?"

Observe the figure. After a seventy years' captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated furniture desecrated and carried away, and few of the citizens permitted to return, what more appropriate figure could represent this preserved remnant according to the election of grace than is here used, *a brand plucked out of the fire*? Nearly consumed, but a brand remains, which must inevitably have been consumed but for the election of grace. Now in the great redemption and deliverance of this chosen remnant our high priest appears before the angel of the Lord, clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness; and to do this, as her high priest he must represent her as she truly is, by an assumption of all her sins and pollutions. And the Lord hath laid on him the iniquities of us all. Bearing all the sins of his people, he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments, before whose searching gaze no unclean or unholy thing can be tolerated, or allowed to live.

No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But, wonder, ye heavens, and be astonished, O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold he comes from Edom, with dyed garments from Bozrah, and he will stain all his raiment. He is made sin for us, who knew no sin, that we might be made the righteousness of God in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separate from sinners, and higher than the heavens,—he who is the righteousness of God, is clothed in filthy garments, and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken on him the seed of Abraham, is made of a woman, made under the law, to redeem them that are under the law; and in the assumption of the seed of Abraham all the transgressions of that seed are laid on him, and bearing them in his own body on the tree, he stood before the angel, with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ Jesus, who walk

not after the flesh, but after the Spirit. Through the efficient Priesthood of our spiritual Joshua, a fountain is opened for the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. For he has himself borne our griefs, carried our sorrows, and endured the chastisement of our peace, and with his stripes we are healed. Truly such an High Priest became us. No other priest could, with our sins upon him, have stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions; as none but Jesus was able to lay down his life, and then to take it up again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably. But he was delivered up for our offenses, and raised again for our justification; and so we are freely justified through the redemption that is in him.

The brand is rescued from the burning. The fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal Spirit, made of himself unto God, and by the which he has obtained eternal redemption for us. Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp for us; and shall we, can we feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his precious blood, plucked us as brands out of the fire, called us by his grace, quickened us by his spirit, and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversation and godliness? No service by him enjoined can be too hard; no sacrifice of ease or wealth, of time or substance, can be too great. If indeed we love him, let us keep his commandments.

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

In our former article, as copied above, we attempted to show that the anti-typical Joshua, or Jesus, the great High Priest of our profession, in taking on him the seed of Abraham, became a partaker of the same flesh and blood of which the children are partakers, was made flesh, made of a woman, and made under the law which we had transgressed, to redeem them that were under the law; and being clothed in mortal flesh, that is, flesh subject to death, and bearing in the body of his flesh all the sins of his people, his raiment was stained: though immaculately pure and free from blemish, except by imputation, yet loaded with all the iniquities of his people which

were laid on him, he was made sin for us who knew no sin, that we might be made the righteousness of God in him. Thus arrayed in flesh and blood he stood before the angel of the divine presence in the law, answering to the figure of Joshua the high priest clothed in filthy garments; and when he had put away the sins of his people by the sacrifice of himself, and bowed his head in death, the divine law, and eternal justice, with all the "seven spirits of God," stood by, the law was honored and justice was satisfied. The awakened sword of God's avenging wrath had smitten the man who is God's fellow, when he through the eternal Spirit offered himself for our sins, and by that one offering perfected forever them that are sanctified. Now the same God who had commanded the sword to awake against him, commands, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the king of glory shall come in."—Psa. xxiv. 7-9. The doors of death to him are unbarred, the gates of the grave are thrown open, and the mighty conqueror over death, hell and sin leaps forth, leaving the grave-clothes of mortality, of sin and suffering, in the tomb. He is raised up from death by the glory of the Father, and in a wonderful change of raiment mounts his Mediatorial throne, receives the joy that was set before him, and sits down with his eternal Father upon his throne; and with all power in heaven and earth vested in him, receives the commission, "Rule thou in the midst of thine enemies," with the assurance that his people shall be willing in this new-born day and dispensation of his power and glory.—Psa. cx. 1-3.

But mark the wondrous change of our High Priest's apparel! No more a feeble babe in Bethlehem, no more a humble tenant of a manger, no more a man of sorrows and subject of grief; the mortal garments of flesh and blood, now begotten from the dead, has passed far beyond the power of death: death has no more dominion over him. That raiment which was mortal has put on immortality. Death in him is swallowed up in victory. His resurrected and glorious body is clothed with all the refulgent glory of the eternal Father. Clothed now in majesty and transcendent glory, he now holds and possesses all the glory which he had with the Father before the world began.—John xvii. 5. With a fair mitre upon his head, and clothed in a vesture dipped (baptized) in blood: "and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—Rev. xix. 13-16.

In this change of raiment our glorious Redeemer is described in the first chapter of Revelation, saying, "Fear not: I am the first and the last: I am he that liveth, and was dead; and behold I am alive forevermore. Amen." John saw him in the midst of the golden candlesticks, or churches, as one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Thus signifying that his change of raiment had divested his body, the church, from all pollution and filthiness, and the fair mitre covers the head, and the robe of his righteousness extends to the foot of his mystical body, clothing the whole church with garments of his salvation; and the golden girdle of eternal truth secures this change of raiment to the body, of which he is the Head. So the glory which the Father has given him as our High Priest, he has given and secured to as many as the Father has given him, that they may be one with him, even as he is one with the Father.—John xvii. 22.

In conclusion, we say to sister Ferguson, and to all our readers, if we have been made experimentally to know our spiritual Joshua, if God has shown him to us as he did to his prophet, then may we with joyful hearts sing with the poet,

"My filthy rags are laid aside,
He clothes me as becomes his bride;
Himself bestows my wedding dress,
His robe of perfect righteousness."

JOHN II. 17.

BROTHER BEEBE:—As I have never troubled you with any request before, if it is not asking too much of you, I would be pleased to have the benefit of your understanding of John ii. 17, especially of the words, "The zeal of thine house hath eaten me up." What kind of zeal was that, and whose house?

As ever, your sister in hope of immortality beyond this vale of tears,

MARY PARKER.

FORT WORTH, Texas, Dec. 21, 1879.

REPLY.

Dr. Watts, in paraphrasing this subject, seems to have understood the zeal spoken of as the zeal of our Lord Jesus Christ, as he renders it in verse,

"Zeal for the temple of his God
Consumed his life, exposed his blood;
Reproaches at his glory thrown
He felt, and mourn'd them as his own."

And it is very true that the holy zeal of our Redeemer was such as to require a perfect devotion of all that pertained to him as the Mediator and Redeemer of his people. He gave himself for us, he laid down his life for his sheep, and nothing less than himself could suffice to accomplish the work which he came from heaven to do, and to suffer in the execution of the will of the Father. In the sense of his own, his own personal zeal and perfect, unreserved self-devotion to his great work, may be fitly expressed as having eaten him up.

But it is said in our text, as also in Psalm lxi. 9, "The zeal of thine house hath eaten me up." To our mind there is a very great difference between his own zeal and that of those of his house. Their zeal was exemplified in making his Father's house a den of thieves; while his zeal was signally manifested in driving the

desecrators of the temple from the house which was ordained to be called a house of prayer.

The temple itself was a figure of the body of our Lord, which by divine appointment was to be destroyed, or put to death, and raised up again in three days, as we are informed in the verses immediately following our text. The body in which Jesus was to suffer and arise was the seed of Abraham, which he took on him in being made a little lower than the angels for the suffering of death. The Jews, as the carnal seed of Abraham, occupied the temple at the time when Jesus came suddenly, according to Malachi iii. 1, and fully demonstrated who they were who should not abide the day of his coming. The carnal Jews, at the time of his coming, stood as high in religious profession and zeal as do the Pharisees of our day; but they made void the law of God by their traditions. In their zeal and mad infatuation they had ignored the law of God by their traditions, in which they had presumed to make such modifications, amendments and improvements of God's law as their carnal wisdom suggested, until Christ as the anti-type of the temple was eaten up and swallowed out of sight.

It may be well for the religious will-worshippers of our times to observe how the zeal of their prototypes made void the law of God by their traditions. The laws of God are always perfect and positive; they cannot be changed, improved, or in any wise changed, and still remain the law or laws of God. The law of God required the Israelites to bring offerings of oxen, and sheep, and doves, or pigeons, and money, at certain times; and as some of the people of Israel lived in distant localities from Jerusalem, and it was not so convenient to bring the required offerings with them, the rulers of the temple seemed to have a very plausible plea for laying in a stock of oxen, sheep, doves, &c., suitable for offerings, and what a labor-saving accommodation it would be to find the necessary offerings at the very place where they were to be offered. And as the monetary currency in use at that time and place, much of it bore the image and superscription of Cæsar, it was not thought suitable for the treasury of the Lord, that difficulty was obviated by the zeal of pious brokers who spread their tables in the temple, ready for a small percentage to furnish the orthodox coins required. This kind of business prevailed and monopolized the temple, which was sacredly consecrated to God as a house of prayer, until the zeal of those who profaned it concealed all its typical representation of the Messiah which was to come.

REPLY TO BROTHER KIDWELL.

DEAR BROTHER BEEBE:—Will you please answer a question that I wish to ask you? Was the poor, Adamic sinner chosen in Christ before the foundation of the world? It is for the truth's sake that I ask your views on this point. If you should see fit to answer me through the SIGNS, you will

oblige a poor sinner saved by grace, if saved at all. As ever, your unworthy brother,
ZADOK KIDWELL.

DECEMBER 21, 1879.

REPLY.

We are informed that the saints at Ephesus and the faithful in Christ Jesus, which we understand to include all the elect people of God, were chosen (or elected) in Christ Jesus before the foundation of the world.—Eph. i. 4. This election embraced all the children of God as they existed in Christ Jesus before the foundation of the world, and consequently before they were developed in Adam, or as the members of his race. We do not understand that either Adam or any of his race had an earthy existence in flesh and blood until after the foundation of the world. Yet those who were chosen in Christ Jesus before the creation or formation of Adam, were predestinated to a participation in the earthly nature of the earthly Adam; for we are told that "the children being partakers of flesh and blood," from which it appears to us that their partaking of flesh and blood is not what constitutes them children of God, for their vital relation to God is in Christ, and their alienation from God is in Adam, or in their earthly nature, which they derive from Adam. Yet the same persons which were chosen in Christ are partakers of flesh and blood, and as such were predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. Hence we understand, if indeed we have any correct understanding of the subject, that the choice or election of grace was among the "all spiritual blessings in heavenly places in Christ Jesus," which were given us in him before the foundation of the world; and that this choice secures in the election of grace as many poor, Adamic sinners as were before ordained unto eternal life, even as many as the Lord our God shall call.

MELCHISEDEC.

ELDER BEEBE:—If not asking too much, or consuming too much of your valuable time, I should be very glad if you would give your views or opinion of Melchisedec through the SIGNS, whether he was anything more than a man. As this is the first time I ever troubled you for your views, I shall be very glad if you will answer.

Respectfully yours,

NANCY BRUMBACK.

PLYMOUTH, Ill., Jan. 9, 1880.

REPLY.

That Melchisedec was a man who lived in the flesh in the days of Abraham, there can be no reasonable doubt; and that he was also king of Salem, and a priest of the Most High God, is equally evident. His priesthood was prior to, and of a different order from, that of the sons of Levi, and so far superior to it that Levi, while yet in the loins of his great-grandfather, paid tithes to and received blessing from Melchisedec; who, though a man in the flesh, and like all other men, had parents, yet his "descent was not counted," or given, that the type might be the more perfect, and the order of his priesthood more strikingly emblem-

atic of the priesthood of our Lord Jesus Christ. It is not said of him as a man, but as a priest and king, that he was without father and without mother, and that he was made in these respects like unto, or a perfect type of, the great High Priest of our profession. In the type he is without father or mother, or beginning of days or end of life; no descent is given in the type of beginning or end. Unlike all other kings and priests, his priesthood and kingly office were without any predecessor or successor. Neither of his offices were hereditary; and in these particulars, as also in what his name and titles signified, he was an eminent type of the Son of God, as King of righteousness and peace, and Priest of the Most High God.

For a more elaborate expression of our views on this subject, we refer our correspondent to the SIGNS OF THE TIMES, Vol. xv., No. 24, Vol. xix., No. 2, and Vol. xxxii., No. 24.

JOHN XV. 22, 24.

MUCH ESTEEMED BROTHER BEEBE:—I propose to ask you a question, which I would be glad to have you explain through the SIGNS. If the whole human family fell in Adam, and are under the law of sin and death, why did Christ say, in John xv. 22, 24, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father?"

Your brother in Christ, as I hope,

JOHN MORSE.

JASPER COUNTY, Texas, Jan. 6, 1880.

REPLY.

We are informed in the scriptures that, "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." "For by one man's offense death reigned by one," &c. "Therefore as by the offense of one, judgment came upon all men to condemnation."—Romans v. 12, 17, 18. "The sting of death is sin, and the strength of sin is the law."—1 Cor. xv. 55. "For the wages of sin is death."—Rom. vi. 23. From these scriptures we learn that all the posterity of the earthy Adam are involved in the sin and guilt of Adam's one offense, and that the mortality in which we are involved is the wages of his one offense, for it is in Adam we all die. Our subjection to death is therefore conclusive evidence that we are involved in the sin of his transgression, and the seeds of depravity are fully developed in our natural propensity to sin continually.

We are not therefore at liberty to construe the words of our Lord so as to mean that those of whom he spake were exempt from the guilt of Adam's transgression, nor that his coming, and the works which he performed, were the cause of their depravity; but rather that his coming and work had exposed the sinful state they were in by taking away their cloak in which they were disguised, and thus proving that with all their professions of piety and godliness they hated both him and his Father. Whatsoever maketh manifest is light; and in the concealment of darkness,

and the disguise of their cloak, their hypocrisy in pretending to love God and holiness could not be detected and demonstrated until brought to the test of both seeing in the marvelous works of Jesus, and hating both him and his Father. This was an exposure of sin which they were already involved in, by proving that they hated both him and the Father. In the same form of speaking, Paul said, "I had not known lust, except the law had said, Thou shalt not covet," &c. The law did not make him sin, but it proved that he was a sinner.

AGENTS

FOR THE

'SIGNS OF THE TIMES.'

On the last page of our next issue will be found a list of agents, which will be kept standing and published in each number; but we wish it distinctly understood, that the publishing of this list does not preclude any whose names are not in the list from acting in the interest of the SIGNS. We have suffered heavy losses within the last five years, both in our circulation and receipts, and we solicit the aid of all who feel to indorse the course pursued and the doctrine set forth by the SIGNS OF THE TIMES. We request those who will take an interest in the advancement of the paper to send us their names to be enrolled in the "Agents' list." We are certain that by a general effort on the part of our brethren and friends, our loss for the last few years from a combination of causes can be more than made good.

Brethren, let us hear from you.

INQUIRIES AFTER TRUTH

FAIRFIELD, Iowa, Dec., 1879.

BRETHREN G. BEEBE AND SON:—Please ask Elder John Stipp, of Oregon, for his views as to the two and a half tribes that did not go over Jordan to possess their lands with the other tribes; and who, or what, if any, do they, and their remaining on the other side of Jordan, represent at this time?

CATHARINE SMITH.

SALLIS, Miss., Jan. 16, 1880.

ELDER G. BEEBE—DEAR BROTHER:—I desire the views of our dear brother J. F. Johnson on Rom. viii. 28. Whether the "all things" mean natural things or not. I would also like Eld. Wm. L. Beebe to give his views on Rev. xx., and more particularly on the last two verses.

W. B. McADAMS.

MARRIAGES.

In this village, on Wednesday, January 20, 1880, by Elder G. Beebe, Mr. Charles S. Horton, of Middletown, and Miss Eva Elmandorf, of Phillipsport, Sullivan Co., N. Y.

On Wednesday evening, Dec. 17, 1879, at the residence of the bride's parents, near Cow Marsh, Kent County, Delaware, by Eld. E. Rittenhouse, Mr. C. Theodore W. Williams and Miss Irene Sparklin, both of Kent County, Del.

On Nov. 26, 1879, by Eld. Wm. J. Purington, at the residence of the bride's grandparents, Mr. Albert T. Stout, of Ewing, and Miss Mary E. Drake, of Hopewell, both of New Jersey.

Dec. 18, 1879, at the residence of the bride's father, by Eld. J. S. Baxley, I. Harvey Webb and Miss Marietta Atkins, of Tallapoosa Co., Ala.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—The inspired psalmist said, "Precious in the sight of the Lord is the death of his saints." It becomes therefore both a painful and a pleasing duty to inform you, and the brethren generally, through the SIGNS OF THE TIMES, of the death of our dear sister, **Mrs. Caroline Bradner**, wife of Deacon E. M. Bradner, of this place, which occurred on Friday, January 2, 1880, in the seventy-first year of her age.

This announcement will cause sorrow to many hearts, for very many dear brethren and sisters have partaken of her hospitality, and can testify to her generosity and kindness of heart.

Sister Bradner's maiden name was Demerest; she was a member of one of our oldest and most respected families. She was united to her husband, who lives to mourn her departure, in February, 1835, to whom she was a faithful, affectionate and most devoted companion until death called her away.

The death of a lovely and almost idolized child, an only daughter, in the year 1844, just as its budding charms and infantile prattle inspired in the parents' hearts the sweet hope that she was to brighten and cheer their pathway in life and comfort their declining years, cast its shadows around them, and they felt like the patriarch, "We shall go down into our grave unto our child mourning." But this bereavement was sanctified unto them, and they were taught by it to say, with the psalmist, "It is good for us that we have been afflicted, that we might learn thy statutes." This important and valuable lesson was taught them, and they were soon after, upon their profession of faith, baptized by Eld. P. Hartwell, the pastor of the Warwick Baptist Church, of which she continued a worthy and most highly esteemed member until her death.

Being their nearest neighbor for many years, none have had a better opportunity of forming a correct estimate of the character and virtues of our dear sister than myself. Gentle and unobtrusive in her manners, of a kind and amiable disposition, she united with these an almost boundless hospitality and generosity of heart. Hundreds of dear brethren and sisters, many of them from the extremes of our country, can bear witness to the truth of what I here say, and to them the intelligence of her death will elicit the sigh of regret and cause the tear of sympathy to fall for her bereaved and desolate companion. An ardent lover of the truth, and equally ardent in her love to the brethren, the sessions of the Warwick Association at this place were always an era in her life, and no house was opened more freely, no heart glowed more warmly in welcoming and entertaining the brethren and friends. At the meeting of our association last summer her health was very feeble, and the consciousness that she would be unable to receive and minister to the brethren, I believe, gave her more pain than the sufferings and infirmities either of body or of mind. I never shall forget the tender and yearning expression of her countenance as she looked upon our venerable brother Dudley, and yourself, brother Beebe, as she listened, as far as her strength admitted, to your conversation, in which her weakness would not permit her to participate.

During the summer and fall her health continued feeble, with an occasional rally, which gave us hope that she might yet be spared for some years. On Christmas-day Elder Pollard, wife and family, and several relatives and friends, were at the house, and she appeared quite cheerful, and even aided in entertaining the company; but on the next morning she seemed worse than usual. A physician was at once called, and all was done that was possible for her relief and comfort; but it soon became apparent that the time for her departure was near at hand, and she gradually sank for the ensuing week, when she calmly and peacefully resigned her spirit into the hands of him who gave it, and was at rest. Her husband, an only son, a daughter-in-law, and three little grandchildren, mourn their loss, which they feel to be irreparable; and a brother, sisters and many relatives and friends mourn and sympathize with them. The church in this place,

all the churches in the Warwick Association, and very many brethren, will join with them, for we all know that a loving companion, an affectionate parent, a kind friend and a beloved sister in Christ has been called away.

The funeral was attended at the meeting house of the Old School Baptist Church, on Monday, Jan. 5, when Elder Pollard preached to a very large assemblage an excellent and very comforting sermon from Genesis ii., last clause of the 17th verse. It was my privilege to take a part with our dear brother on the mournful occasion. May the God of all comfort and of all consolation sustain the bereaved family, grant them resignation to his holy will, and sanctify this dispensation to us all, for his holy name's sake.

Yours in gospel bonds,
W. L. BENEDICT.
WARWICK, N. Y., Jan. 12, 1880.

BRETHREN BEEBE:—It becomes my solemn duty to report the death of a highly respected lady, the wife of our beloved brother M. P. Lee, one of your patrons.

Margaret Lee was born in the state of New Jersey, March 24, 1827, and departed this life Dec. 20, 1879, at one o'clock p. m., aged fifty-two years, eight months and twenty-six days. The deceased was a daughter of Abraham and Grace Moore, and was united in marriage with brother Lee in Indiana, by Elder Lot Southard, June 15, 1850, and in 1851 removed to Fulton County, Illinois, and in 1857 located in Warren County, near Roseville, where she died.

Mrs. Lee was not a member of the visible church, but gave her husband and also the writer, at different times, the assurance that she was a subject of saving grace, and as she approached death she spoke of soon meeting her only two beloved daughters who had preceded her to the grave, and said, in her last words, that Jesus was precious to her, and calmly resigned her spirit to God. The deceased was a most estimable lady, and her death, after a few days of suffering from congestion of the lungs and of heart disease, has fallen with crushing and unutterable power upon her devoted husband, and her only son, a highly respected young gentleman. She also leaves an aged mother, three brothers and one sister, all of whom, with many friends, feel that they have lost a most dear, affectionate and valued friend.

On the day of her death I was on my way to the funeral of brother Tucker, (as reported below) and stopped with my beloved brother Lee, and entered his house about two hours after her death; but having no knowledge of what had occurred, I was almost shocked to find the husband and son on their knees, bending over the lifeless form of one so dear. Their grief was unutterable, and language was too weak to express the pent up sorrow of their hearts. Her icy form was taken to the Asbury Meeting House on the 23d, and I addressed a large audience from Matt. xxvi. 39, "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." She was then laid beside her two daughters, to await the rising day. Brother Lee and his son have our profound sympathy.

ALSO.
DIED—Dec. 20, 1879, in Warren County, Illinois, of paralysis and other disorders, **William Tucker**, in the seventy-ninth year of her age. Brother Tucker was born in Virginia and was married there to Elizabeth Mauk, and over forty years ago came to Illinois, and was baptized by Eld. Jacob Castlebury. His second marriage was with Barbara Lionberger, which beloved sister survives him, together with four sons and four daughters. Brother Tucker was a very excellent man in all the relations of life, and a very firm Old School Baptist. On the 21st I spoke, as he had requested, from Hosea xiii. 14. His remains were placed in the Raritan Cemetery the same evening. May the Lord support the bereaved. Your brother,

I. N. VANMETER.
MACOMB, Ill.

DIED—March 17, 1878, **Mrs. Catharine Vanness**, aged seventy-five years, one month and eight days. She was baptized and received into the fellowship of the church at Washington, South River, N. J., Dec. 11, 1825, being

identified with the church of South River over fifty years, and in all the changes by the introduction of the institutions of the day, her position was with the advocates of the truth. As she had lived, so she died, unshaken in the doctrine of the gospel, and has gone to her final home. Her funeral was attended by brother Chick and myself, both taking part in the exercises.

ALSO,
DIED—December 7, 1879, sister **Margaret Goble**, aged seventy-three years, nine months and eleven days. She was baptized and received into the fellowship of the church of Washington, South River, June 17, 1827. She also was a member over fifty years. She was married twice. Her first husband was Asher Bissett, who some years since filled the office of Sheriff of the county of Middlesex, N. J. After his decease she married Elder James C. Goble, whom she survived some years. She was quiet and retiring in her manner, but firm and unshaken in the truth, from the commencement of her travel as a professor, to the close of her pilgrimage. Her funeral was largely attended by sympathizing friends and several children, four sons and two daughters, who sensibly feel their loss, as well as the two brothers who survive, namely, Deacon Henry Stults and Frederic Stults, formerly Judge of the court of Middlesex County. The writer attended the funeral and tried to comfort the bereaved.

ALSO,
DIED—July 6, 1878, **Mrs. Anna D. Christian**, aged eighty-nine years, five months and twenty-four days. Sister Christian was baptized many years since by Eld. Wm. Parkinson, in New York City. She afterwards met with a people who enjoyed the labors of Elder Vanvelsen, and the last twenty years of her life she was identified with the church at Washington, South River. She was a woman of discernment, and uncompromising. She was a sound, unshaken advocate of the truth. She lived in hope, and died triumphantly. She leaves three children, one a son, known among many of the Old Baptists in this section, a warm friend to the cause of God and truth, and one of my best friends.

I attended her funeral from the city of New Brunswick, N. J.

So you see that within the last few years we, as a church, have been called to part with three of our aged and substantial members. May the Lord in his good time raise up others who shall fill their places, by a well ordered life and godly conversation.

WILSON HOUSEL.
MILLTOWN, N. J., Jan. 7, 1879.

ELD. G. BEEBE & SON—DEAR BRETHREN:—Please publish the obituary of our dear brother, **Daniel Focht**, who departed this life Sept. 23, 1879, aged sixty-two years and two months.

Brother Focht was born July 23, 1816, and was married to Miss Margaret Moyer, the daughter of Eld. Frederick Moyer, May 12, 1842, who was truly a helpmeet to her husband as long as he lived. He died from the effects of injuries received from being thrown out of a wagon, the horse running away. He only spoke a few words after he was hurt. Our dear brother united with the Old School Baptist Church of Cherry Flats, Tioga County, Pa., about ten years ago, of which he remained an orderly member until he was called away by death. He was a firm defender of the truth as it is in Jesus, and always ready to give a reason of the hope that was within him, with meekness and fear. He was bold in the defense of the truth that he once bitterly opposed, so that he was often heard to say, that the things he once loved he now hated, and the things he once hated he now loved; that he was brought by a way he knew not, and led in paths he had not known.

In this dispensation of God's providence, in removing our dear brother from this sinful world, our dear sister has lost a kind and loving companion, and the several children a kind father. The church also miss him much at their social gatherings and meetings, as his company was very much enjoyed by the brethren. But we mourn not as those who have no hope, for our departed brother gave clear evidence while here that he belonged to that redeemed family whose names

are written in the Lamb's book of life, whose life is hid with Christ in God, and who are sealed unto the day of redemption. He is gone where there is no more sorrow, no more sighing, where sickness, pain and death are felt and feared no more. May the God of all grace and mercy comfort his dear companion, children and friends with much of his presence, and send words of comfort to cheer them on their lonely pilgrimage, and may they feel to say, "Thy will be done." May they experience in this affliction, and in all other trials, that his grace is sufficient for them.

The writer of this notice tried to talk a little at the house of the deceased, from Rev. xx. 6, to an attentive congregation.

Please add, by request of sister Focht, the following verse:

"Plagues and death around me fly;
Till he bids I cannot die;
Not a single shaft can hit
Till the God of love sees fit."

Yours unworthily,
MARVIN VAIL.
WAVERLY, N. Y., Dec. 8, 1879.

DIED—At his residence near the village of Occoquan, Dec. 25, 1879, Mr. **Thaddeus T. Arrington**, in the thirty-fifth year of his age. The deceased was born in Prince Wm. County, Va., August 18, 1845. He died from consumption, and was confined to the bed for several months previous to his death. I was favored with an intimate acquaintance with the deceased, and visited him frequently during his last sickness. He was blessed with an experience of salvation by grace, was a dear lover of the truth, and a devoted friend of the Primitive Baptists, though, like so many others who are thus favored, he had never been baptized in the fellowship of the visible church. It was pleasant to converse with him, as the hour of his departure drew near, upon his hope in Christ and the things of the kingdom, and to behold his firm and unwavering belief in the truth of God. He seemed to have but little interest in anything else, and manifested a constant desire to have the brethren visit and converse with him upon the glorious things of salvation. How precious are the solemn scenes around the bed of a dying saint! What a glorious sight it is to behold the triumphs of faith, and then to reflect upon the eternal glory that is beyond.

It is not death to bear
The wretch that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

The funeral was attended Dec. 27th by a large concourse of relatives and friends, and a discourse delivered from Rom. v., last four verses, after which the remains were deposited in the grave-yard attached to the meeting house of the Occoquan Church.

The deceased leaves his wife, brother and two sisters to mourn their loss in his death. May they find refuge in the same glorious God of all comfort who sustained the departed in his dying hours.

Yours in gospel fellowship,
WM. M. SMOOT.
OCCOQUAN, Va., Jan. 12, 1880.

DIED—At her residence in Coles County, Illinois, Dec. 11, 1879, sister **Jane Mason**, wife of brother Wm. Mason, aged seventy-four years, nine months and five days.

Sister Mason was born in Virginia, March 6, 1805, was married to Wm. Mason Nov. 23, 1826, and soon thereafter united with the Snow Creek Church, Franklin County, Va., being baptized by Eld. Joseph Petigo. In 1832 she, with her husband, moved to Kentucky, and settling within the bounds of the church at Bryan's Station, they both united with that church, sitting under the preaching of our dear venerable father in Israel, Eld. T. P. Dudley, up to the year 1857, when they moved to Coles County, Ill., where they became members of the Little Bethel Church, then, and for several years thereafter, under the pastoral care of the late Eld. Thomas Threlkeld, another faithful father in Israel, though he now rests from his labors. Sister Mason, at the time of her death, was an esteemed member of the Big Spring Church, under the pastoral care of Eld. Isaac Taylor.

The subject of this notice was a worthy companion, a kind mother, and an exemplary neighbor and citizen. She died in the full triumphs of the faith of God's elect. For her, death's sting had no terror. Calm, peaceful and resigned, she spoke of her departure as though she was going on an ordinary journey. And with a calm serenity, seldom witnessed on the brink of the dark, mysterious river, she bade her companion and children a last long farewell, commending them to him who had so gloriously triumphed in her behalf, and given her his grace to cheer in the hour of death. May God support, comfort and direct the now companionless husband and the two sons and three daughters who are bereft of the wise counsels of a kind mother.

On the occasion of the funeral the writer tried to speak a few words of comfort from 2 Cor. v. 1.

J. G. SAWIN.

LOXA, Coles Co., Ill.

ELDER G. BEEBE & SON:—We request you to publish in the SIGNS the death of our father, **Elder John P. Taylor**, who departed this life at his residence near the town of New Albany, Franklin County, Ohio, on the 9th day of December, 1879. He was born in the state of Virginia, April 8, 1821. Grandfather and grandmother moved to this state the same year that father was born. Grandmother carried him all the way on horseback, the distance being over three hundred miles. His age at the time of his death was fifty-eight years, eight months and one day. He leaves a wife and six children, four sons of his first family, and a son and daughter of his last family; also an aged father, brothers and sisters, besides many other relatives and acquaintances to mourn their loss. He was a member of the Predestinarian Baptist Church about thirty-seven years. He was baptized by Elder Lock, in the state of Virginia, near the town of New Market. While there on a visit, soon after, he was called and ordained to the work of the gospel ministry, and remained faithful until the day of his death, preaching his last discourse about two weeks before he died. His death was very sudden and unexpected, resulting from a congestive condition of his whole system. Eld. G. N. Tusing preached on the funeral occasion from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This lesson teaches us that earthly ties and relations must be severed; but the evidence that he has left of his hope in Christ teaches us that the blood of Jesus Christ binds us together in a tie that cannot be broken. We sorrow not as those who have no hope. We feel assured that while we are toiling in this world, he is entered into his rest prepared for him before the foundation of the world. We feel that, could he speak to us, he would say,

"Farewell friends, yet not farewell;
Where I am, ye too shall dwell;
I am gone before your face,
A moment's time, a little space.
When ye come where I have step'd,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
Here is all, while there is naught."

His mortal body was deposited in the vault at the city of Columbus, but the immortal spirit is in the city of our God.

Written by his son

FRANK.

DIED:—At his residence, between Howell's Depot and New Vernon, N. Y., on the evening of Sunday, Jan. 11, 1880, **Mr. Benson Tuthill**, aged seventy-four years and thirteen days. Mr. Tuthill was a very highly esteemed citizen of the town of Mt. Hope, and throughout his long life enjoyed the confidence and respect of the entire community. Some forty-five or fifty years ago the deceased was married to Miss Louisa Howell, by the editor of this paper. Sister Tuthill, who for many years has been a worthy member of the church at New Vernon, survives him. Mr. Tuthill leaves six children, two sons and four daughters, besides one son slain in the army. The bereaved widow and surviving children,

together with the whole community, feel most deeply the loss of a husband, parent, friend and fellow-citizen, dearly loved and universally respected. His remains were followed by a large procession of relatives and sorrowing friends to the meeting house of the New Vernon Church, and after a discourse on Romans viii. 19, by the pastor, were deposited in the New Vernon Cemetery. May the divine presence and all-supporting spirit of God which has so manifestly sustained our widowed sister in this hour of sore trial and bereavement, still support and comfort her in her declining years, and be extended to the sorrowing children and other relatives, is the sincere desire and fervent prayer of the writer of this notice.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By request of brother Wm. Porter, I send you the obituary of his mother, sister **Mary Porter**, wife of Wm. R. Porter, who died Sept. 6, 1878, aged seventy-two years, eleven months and eight days.

Sister Porter was born in Rensselaerville, Albany County, N. Y., was baptized by Elder Streeter, and united with the Schoharie Baptist Church more than fifty years ago, where she held her membership for near forty years. Finally she moved away from that church, taking a letter, which she held for some time. Hearing of the Asylum Church of Vaughn Hill, she went there and presented her letter, and was received, where she remained a consistent and orderly member until her death. She was a lover and a firm defender of the truth as it is in Jesus. While she lived in this place, the writer of this notice had several very pleasant visits with her. She died of a paralytic stroke, from which she never recovered enough to speak.

She leaves four sons and three daughters, with many friends, to mourn their loss, but which we believe is her eternal gain. May the God of all grace and comfort be with all who are called to mourn on account of this dispensation of his providence.

She lived several years of her last days with her son, brother Wm. Porter, who has a clear understanding of the truth and is a firm defender of the same, which was a great comfort to his mother in her old age.

The funeral was held at the meeting house, when the writer tried to talk a little to an attentive congregation.

As ever, your unworthy brother in hope.

M. VAIL.

WAVERLY, N. Y., Nov. 25, 1879.

DEAR BROTHER BEEBE:—By request, I send for publication a brief account of the death of brother **Daniel Hoover**, who died Nov. 15, 1879, in Richland County, Ohio, aged eighty-three years, five months and twenty-nine days. He was a subscriber of the SIGNS OF THE TIMES for nearly forty years, and remained firm in the doctrine advocated therein until his death. The church to which he formerly belonged, many years ago, went off with the Missionaries, and he and his companion, with several others, united with the Salem Church, about twenty miles from his residence, and seldom had the privilege of meeting with us; but he frequently had preaching in his house and barn, by the writer and others, until one year ago last May, for the last time, with much difficulty, with the kind assistance of his youngest son he got into the carriage and rode about one mile to hear me try to preach the everlasting gospel of God.

In less than two years, three of our number have been called home. Of late we have received two by letter and three by baptism.

M. B. SMITH.

SHAUCKS, Morrow Co., Ohio.

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 SWORD OF THE LORD AND OF GIDEON."

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NO. 4.

POETRY.

A HAPPY NEW YEAR.

DEAR friend, as I have a few minutes to spare,
I take up my pen just to ask how you are.
To you and to yours, to me and to mine,
Our lives are a scene of compassion divine.
What reason have each of us therefore to say,
The Lord has preserved us thus far on our way,
Supplying our wants, and dispelling our fears,
Removing our sorrows and drying our tears.
But stay, for a thought has come into my head,
And out it must come, lest it soon should be fled:
You ask me, What is it? Well, stop, and you'll hear:
Why, 'tis this, I wish you a happy new year.
Now don't a mere compliment think it, I pray;
I feel what I write, and mean what I say;
I therefore repeat it, with friendship sincere,
I heartily wish you a happy new year.
But say, my dear friend, O what must there be
To make this year happy to you and to me?
Why, if I mistake not the whole of the case,
'Twill chiefly consist in these blessings of grace:
First of all, in a growing acquaintance with God,
And having his love in our hearts shed abroad;
In trusting our all to his infinite skill;
Submitting with joy to the whole of his will;
Adoring his name, as Jehovah our Lord;
Believing, obeying, and loving his word;
In praying unto him and seeking his face,
And always rejoicing in sovereign grace;
In holding communion with him by faith,
And firmly depending on all that he saith;
In growing conformity to him while here,
Still hoping before him with joy to appear.
And, secondly, will it not also consist
In looking to Jesus, in him to be blest
With constant supplies from his fullness of grace,
To strengthen and help us while running our race,
That, kept by his power, we never may fall,
But daily live on him, as all and in all;
That peace through his blood may still to us abound,
And clothed with his righteousness may we be found;
That, living and dying, our joy may be this,
That he will be with us to heavenly bliss.
And will not, thirdly, our comfort increase,
To look to his Spirit for quickening grace,
That he, with our spirits, his witness may bear,
And help our infirmities daily in prayer,
That he, as our Sealer, may with us abide,
To comfort and bless us whate'er may betide?
'Tis also my wish we may still persevere
In secret, and social, and soul-wrestling prayer;
Read, search and examine God's most precious word,
And constant attend in the house of the Lord;
Remembering daily our times here below
Are short and uncertain—to death we must go.
The days of our pilgrimage here are but few;
Their end should be wisely then kept in our view.
May this be our happiness all through the road,
To live and walk closely and humbly with God;
That so, if at midnight we hear the loud cry,
We then may have nothing to do, but to die;
To yield up our souls in the arms of his love,
And joyfully soar to the mansions above;
Of sin and of sorrow no more to complain,
But there with the blessed forever remain.
If these things are ours, it then will appear,
God has indeed granted a Happy New Year.

SAMUEL MEDLEY.

CORRESPONDENCE.

THE CHRISTIAN'S WALK.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. iii. 6.

Within the past two years the walk of the children of God in this sin-accursed world, and the many places in the scriptures where exhortations, precepts and injunctions are addressed to them by inspired men, have been at times impressed with great weight upon my mind; for they who are experimentally taught feel at periods that this world is not their home, but that they are pilgrims traveling through an enemy's country to their heavenly home. There are seasons in the experience of God's children when their hope is strong, their faith in lively exercise, and their love for the truth fervent; and at such times, when thus favored, having a glimpse of the exalted Lamb upon his Mediatorial throne, whose transcendent glory fills heaven and earth, they look very coolly upon man's authority, wisdom and greatness, and value nothing so much as they do the truth as it is in Jesus. But alas! there are other times when the flesh seems to predominate, and Satan leads them far astray, which could not be the case if their carnal, depraved nature had been removed, and nothing left in them but spiritual love; and if nothing but love to God and for the truth as it is in Christ was remaining, how could any exhortations and injunctions be addressed to and binding upon them? Why should the inspired apostle say, "I therefore, the prisoner of the Lord, BESEECH you that ye walk worthy of the vocation wherewith ye are called," if there is no danger of going astray? Also, "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;" but how much mistaken the apostle Paul must have been, if there was no old man left. And upon another occasion he said, "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," &c. Certainly they who vainly imagine that their old man (carnal nature) is dead, cannot feel, while in that state of mind, much satisfaction in reading the declarations of Paul concerning the complex character of the children of God while in the flesh.

As ye have therefore received Christ Jesus the Lord. When the vessels of mercy are made the recipients of the divine nature, or "partakers of the divine nature," in some instances years pass before the Lord is pleased

to reveal himself to them as their Lawgiver, Judge, Priest and Redeemer; but when the appointed time has come he opens the mind, in some cases gradually, like as he dealt with Lydia of old, his word distilling like the dew; and in other instances suddenly. Yet when "the glorious Lord" becomes unto such in their experience "a place of broad rivers and streams," is he not received "the end [not at the end] of the law for righteousness?" Do not "the vessels of mercy" then feel childlike? Do the follies and vanities of this world then predominate? Does covetousness then reign supreme? Do they not feel then that "they brought nothing into this world?" Do they not realize then that they can carry no earthly treasure out of the world? Do the bacchanalian feasts of the drunkard, or the fascinating charms of the card table, or the pleasures of the ball room, have much power over them then? Do they then feel like being busybodies in other men's matters? Do they then feel like misrepresenting the sentiments of a brother or a sister? Would they then take the advantage of a fellow-mortal knowingly? These or similar questions might be multiplied, but enough have been propounded to indicate something of the feelings of God's children when they were brought into gospel light and liberty. Dear brethren and sisters, could we not once have answered in the negative all the questions propounded? Most certainly, if we were ever experimentally taught those things; and if we have not been, our profession has been merely a nominal thing. Because those carnal principles did not prevail at the blessed time spoken of, we might think the old man was dead; but bitter experience proves to all the children of God that their depraved nature remains in the flesh, which I design to more particularly dwell upon in elaborating the second or last clause of the text under consideration.

So walk ye in him. After deliverance is granted the child of God, the ordinance of baptism is shown unto such one: not merely the mode, but through faith such one sees clearly symbolized the death, burial and resurrection of Christ; for he said to John, "Suffer (it to be so) now; for thus it becometh us to fulfill all righteousness." Our dear Redeemer's example is what his followers are to obey, and not the carnal theories of men. The apostle Peter, referring to the ark, "wherein few, that is, eight souls, were saved by water," said, "The like figure whereunto even bap-

tism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Are any who may read this walking in disobedience? If so, surely you cannot be walking in him, in not obeying his command concerning the ordinance of baptism; for said the Savior, "If ye love me, keep my commandments."

When one has been baptized, and has become openly identified with the visibly organized church, sweet satisfaction will be enjoyed in thus obeying the Lord, not as a cause of life, but a result; but will indifference to church obligations afterward be walking in him? Certainly not; for said Christ to the disciples, who manifested uneasiness as to what they should eat, drink and be clothed with, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things [just what your heavenly Father has purposed for you] shall be added unto you." In exact accordance with the declaration of Christ is the teaching of the apostle, for said he, "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." Also, "Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Can these commandments and exhortations, binding, not upon them who are dead in sins, but upon the heaven-born and heaven-taught, be treated with indifference by God's children, and they escape the rod? Certainly not; for then they are not walking in Christ Jesus the Lord, as they received him. Members of a gospel church should be very careful, and subordinate worldly affairs to their obligations in the church as much as possible. That there are many providential hindrances during the years that persons are connected with the church, is true; but sometimes when delinquent, the excuse is, "I did not feel very well," or "I had company from a distance," or "the weather was unfavorable, was the reason I was not present." Now, beloved, let us try those excuses. Supposing a few dollars of earthly treasure would "slip"

from us, when we were hindered by such trifles, as already named, if we should not be present, think we should not make the effort to be "on time," provided the weather should be unpleasant, or we did not feel very well, or some company from a distance were visiting us at the time? The awfully solemn declarations made by an inspired man are, "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. And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Not only are the children of God to assemble themselves together, but there are relative duties not to be forgotten or set aside; for it is recorded, "Bear ye one another's burdens, and so fulfill the law of Christ." These must certainly be external burdens, for in the same chapter it says, "For every man shall bear his own [internal] burden;" something he cannot transfer to the nearest friend. In keeping up a visibly organized church, there are necessary expenses to be borne, such as having a suitable place or house in which to meet for worship—not for show, nor a worldly display, but a plain, comfortable building, not after the model of some "heathen pagoda," but a shelter from the winter's cold and a shade from the summer's heat; and it is binding upon every member of such church to do his or her part, "as God hath prospered him" or her in the things of this world. Not that there should be a course pursued that would seem like extortion, but "let all things be done decently and in order." Then the burden or burdens would be equally divided, according to the means of each member; and when members who have the means persistently refuse, it is disorderly conduct, and such ones should be dealt with according to the gospel rule, in meekness, love and sincerity, showing them their error, and generally, if the right course is pursued, such ones see the improper course, and abandon it.

Sometimes the sad spectacle is public of some old, true and tried servant, who has for many years labored for and with the churches "in word and doctrine," and has become so feeble in body that he can no more enter "the pulpit," instead then of being highly esteemed, and "counted worthy of double honor," seems rather to be in the way, and a great burden. Sometimes the talk is, "Didn't he save anything during his ministry? If he did not, he certainly ought to have saved something to have in his old age," &c. It is to be hoped that such is not often the case; but, lamentable as it may appear, that spirit is sometimes manifested, and the servant of God who has given all the strength and vigor of his early life to the cause, is, when thus physically incapacitated to preach any more, looked upon with a sort of *sang froid*. But is it just

to pursue such a course? Concerning the ministers laying up much of this world's treasure, if they are gospel ministers, their minds have some better and higher employment than the study to see how much they can gain of earthly riches, and they are the very men who often get sadly disappointed in persons, in whom they had implicit confidence; for when they are with brethren, and experience perils among false brethren, it is being wounded in the house of their professed friends. Going from place to place, and feeding the flock of God, in what little worldly dealings they have had, they have felt in heart, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Because the sun of life is setting with such under a cloud of worldly adversity, should they be lost sight of by the church or churches they have faithfully served? Would it not be like a man who had had many years of faithful service from an animal, yet when the animal is too old to be any profit, turn the beast out to die? "The children of this world are in their generation wiser than the children of light." The wisdom of this world often exhibits shrewdness of a wonderful capacity, in not only taking the advantage of their fellow-man, but in clinging pertinaciously to it; but will it be the effect of the Spirit in a child of God that will lead to such a course? Certainly not; but the carnal, fallen, earthly, sensual, devilish nature left in the flesh. Did not grace have a wonderful effect upon Zaccheus? He said unto the Lord, "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 poor members of the church are to be remembered; and if we feel not for them, can we be walking in the commands of Christ? James says, "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? Even so faith, if it hath not works, is dead, being alone."

Having dwelt at some length upon the affirmative, or what is binding upon them who walk in Christ as they have received him, I shall now show forth something of the negative, or that which they who desire to walk according to the divine rule are prohibited from doing. There are many things, by themselves considered, which are not evils *per se*; but the tendency is to lead on to matters which are a *positive* evil, and ultimately bring sorrow, distress and alienation amongst the children of God. The apostle settles the matter concerning various matters, for says he, "Abstain from all appearance of evil." Now it is not abstain from the evil merely, but the very appearance of evil. If we received Christ Jesus the Lord, did we not see a glorious fullness in him? Were we not

brought to see that his own power would sustain his church? Did we not feel that his words to Peter, which read thus, "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," were precious unto us? An inspired apostle says, "And of his fullness have all we received, and grace for grace." And what is that fullness? It is "grace and truth." The apostle Paul said, "But by the grace of God I am what I am." In the reception of such a glorious fullness, was there any room for the carnal inventions of men, Sunday schools, bible societies, foreign and home missions, organizations, which to-day are "festering all over with corruption?" No; for if there had been room for them, there could not have been a complete fullness in Christ. It is absurd to talk about a complete fullness in Christ, and take an active part in such things, for the avowed purpose of "keeping the congregation together;" for if there be no stronger tie than that, it will certainly be severed, so far as it regards the Primitive Baptist Church. That worldly organizations called churches are kept "together" by such means for a time, is admitted, but if the children of God are not bound "together" by love, the tie is a feeble one indeed; therefore if a church expects to prosper, (not in having visible numbers merely,) and have peace, love and harmony, she must have nothing to do with "the unfruitful works of darkness." Question: Is the writer of this article opposed to persons having information? No; but the subject now under consideration is neither worldly ignorance nor wisdom, neither worldly poverty nor riches, but the walk of the children of God.

Now there are some other things that I cannot feel justified in omitting to specify in this communication before closing it, which have no other purpose than the gratifying of the carnal mind, yet are very pernicious in their effects, causing reproach often to be brought upon our profession. Paul said, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." It is corrupt communication when law and gospel are mingled, so far as words are concerned, and that kind of communication does not "minister grace unto the hearers;" but in the absolute sense, law and gospel cannot be mingled. There is another kind of corrupt talk I wish to notice particularly, for its baneful effects have been often seen. For instance, a preacher in traveling to and from his appointments, or attending to his worldly business, calls at some public place, and is soon engaged in low, vulgar talk with the crowd; is it not corrupt communication? Is he at such a time setting a gospel example, and walking in Christ as he received him? Certainly not; and quite likely, as soon as he is separated from such company, the remarks will be made,

"That man is a preacher, and is naturally a smart man; but he seems to have little or no dignity, and I don't care to hear him preach." How soon such course will destroy one's usefulness; neither have the private members of the church any more right to indulge in such a course than ministers. Are not these things so? Upon one occasion the apostle Paul said to his Galatian brethren, "Am I therefore become your enemy, because I tell you the truth?"

The apostle Peter said, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part [the adversaries of truth] he is evil spoken of, but on your part he is glorified." To be reproached for the name of Christ is an evidence of a gracious state, for said the Redeemer, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely [mark, it must be said falsely] for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." The apostle, in the immediate connection, speaks of another kind of suffering, because a very different cause produces it; for he says, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." Now the murderer, the thief and the evil doer are frequently despised and set at naught, not only by the church, but by the community at large, because their acts are so openly glaring against the principles of right and justice, and the law of the land is executed in punishing them; and the guilt and condemnation they suffer in some instances is very great, but it is not for the name of Christ, but their own abominations. But there is another character named that seems to be rather screened from what is termed the law of man, but should not escape the discipline of the church of Christ, and that is the busybody. How much sorrow and distress have been caused in the church by busybodies; and the awful denunciations of the scriptures are uttered against them. Are they who indulge that course, while so doing, walking in the commands of Christ? No; but they are walking "after the flesh," and are not in a frame of mind to either enjoy the preaching of the gospel, or deal with any important matter in the church, for they are in a state of death. Paul said of certain characters, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not." Busybodies must, in the very nature of their employment, become dissemblers. If there are troubles in the church, how ready the busybody is to make it known, and sometimes give it a peculiar "coloring." Is that the way to bring quiet, harmony and peace into the church? No; but "Where no wood is, there the fire goeth out; so where there is no tale-

bearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. Burning lips, and a wicked heart, are like a potsherd covered with silver dross." When there is distress and trouble amongst God's dear children, caused by their depraved natures, as far as possible it should be kept from being made public to the enemies of truth; for "tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Beloved, are we not as a denomination watched with an "envious eye," by not only the openly ungodly, but by all the votaries of anti-christ? Do they not rejoice when they know our troubles? Are they not desiring our destruction as a church? How careful we all should be in giving advice and asking counsel, that we do not become busybodies, and thereby stir up strife instead of inculcating peace; be sure that we understand the subject whatever it may be, and exercise due care in making our statements, so that no wrong impression is made, saying nothing about the matter or matters in the presence of enemies of the truth, or of them who are tale-bearers in the church. The psalmist said, "Set a watch, O Lord, before my mouth; keep the door of my lips." Also, "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." And Paul said, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Why should the apostle say thus, were there not principles left in the body liable to lead that body astray? The injunctions of the apostle Peter to his brethren remain in full force to-day, without being abated in the least degree. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." When we are enabled thus to do, we are walking in Christ.

I will now briefly notice some of the things denominated "innocent amusements," some of which I do not now remember to have noticed in the many able communications written upon the walk of the children of God, but many excellent articles were a sort of CAVEAT, without any specifications; and if no authority can be found for them, they should be abstained from. Do we have the record anywhere in the New Testament that the apostles indulged in the "innocent amusement" of being occasionally seated around the "card table" for hours with men of the world, or congregating in the pleasant "billiard saloon" with the rabble, to spend a few hours in amusing themselves, or turning aside to meet the elite of society in the fascinating charms of the

"ball room?" But, says one reader, why have you mentioned such things? Because the time has come when it is necessary. Can there be any harm in such amusements? If the popular religionists of the day, and the non-professing world, practice such things, as it is certain they do, it only shows where their affections are, and I expect it of them; for their religion is a flesh and blood religion, and it is to be feared that the large portion of them are entire strangers to the cross. Says some one, There is nothing forbidding such amusements by God's children, provided there is no immoral conduct; but the question is not morality or immorality, but the walk of God's children. The statement that there is nothing forbidding those things is not an answer containing any weight whatever; for what is not authorized in the scriptures is forbidden, as much as though there were recorded a positive interdict, and the same judgment is pronounced against them who add to, as upon them who take from.—See Rev. xxii. 18, 19. In vain shall we search the New Testament for authority for such things; but do not some, in whom you have confidence that they are born again, indulge in those "amusements?" If they do, are they walking according to God's commandments? In what is termed churches, a proviso is made, when certain ones unite, something like the following, "I will now join, with the understanding, that my "amusements" are not to be abridged; that I can still have the privilege of the card table, the billiard saloon and the ball room." To which the answer is about as follows, "If you are moral, fill your seat, and pay your dues for church purposes, we have no objection," &c. Can there be any cross, if the world, its follies and vices can be carried along with us?

Paul's instructions to Timothy, whom he calls "my dearly beloved son," were, "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee." Does he say, My son, when thou art sad and gloomy, take a little "innocent amusement," according to the dictates of your fleshly mind, because there is no harm in so doing? Certainly not; but he said to him, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." "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." Do such declarations give lenity to gratify the carnal desires of God's

children? But he was a minister. Very true. Are they not to be examples to the flock? That evasion will not justify any of us.

These things called "innocent amusements" have in some instances led God's children far astray; for the card playing has led to genuine "gambling," and the midnight hour has found the members of the church with the rabble, and sometimes such ones go home to their families intoxicated, and thereby have brought sorrow and distress not only into the family but into the church. And other "so-called" innocent amusements have led to sad consequences; and what can lead us to such a course but the gratifying of our carnal lusts? Are we not commanded to "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them?"

Now, dearly beloved brethren and sisters in Christ, both young and old, ought we not to "pass the time of our sojourning here in fear," knowing that we "were not redeemed with corruptible things, as silver and gold, from your [our] vain conversation, received by tradition from your [our] fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was made manifest in these last times for [us] you?" May our prayer unto God by the Spirit be, "Lord, enable me to adorn my profession by walking according to thy commandments in matters pertaining to the church and kingdom here on earth."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 16, 1880.

SNICKERSVILLE, Va., Dec., 1879.

DEAR BRETHREN BEEBE:—I read with much interest, but not with entire satisfaction, Elder Rittenhouse's letter in the SIGNS for November fifteenth, on the coming and setting up of the kingdom of heaven. It is an important subject, and the investigation of it, or any other subject pertaining to the kingdom, can do no harm, provided brethren write in a forbearing spirit, having no other motive than to arrive at the truth. I hope I have no other motive, and that brother Rittenhouse will bear with me in noticing some things in his communication which, to me, do not seem to be sustained by the record given for our guide.

That the law and the prophets were until John, and that the kingdom began to be preached by John, is clear, as brother Rittenhouse has shown; but that the church was not organized, nor freed from the rites and ceremonies of the legal dispensation, until the destruction of Jerusalem, is not so clear to me. Brother Rittenhouse says, "It has frequently been said that the church was organized on the day of pentecost; and as that

appeared to be the time when the disciples were endued with power from on high, it has been regarded as the time when they received the kingdom, and that it was then set up in all its heavenly light and glory." But, he says, "A number of reasons of considerable weight have led me to doubt the correctness of this view." He then quotes from Hebrews x. 9: "He taketh away the first, that he may establish the second." And from ix. 8: "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." And says, "It would seem from these and other scriptures that the typical dispensation must first be removed, and until its removal there would be no place for the dispensation that was to succeed it." These scriptures, taken literally or detached, do seem to convey the idea that the literal temple, with all the ceremonies that pertained to it, must first be removed, before the second could be established; but taken as used by the apostle, they do not, as I understand, convey that idea. The apostle here, as in other places in this epistle, is contrasting the two dispensations, showing wherein the first was a figure or shadow of the second, and the superiority of the latter over the former. In the tenth chapter, from which the first quotation is taken, the apostle, after speaking of the first as a shadow of good things to come, and that it could not with its offerings, &c., make the comers thereunto perfect, then goes on to show that Christ had opened "a new and living way" for his people, had "by one offering perfected forever them that are sanctified." Hence he tells his brethren that they could with boldness enter into the holiest of all by the blood of Jesus.—See verses 10, 12, 14, 19, 20. As to the quotation from the ninth chapter, the apostle says it (the first temple) was a figure for the time then (not now) present, in which were offered gifts, sacrifices, &c., which could not make him that did the service perfect, as pertaining to the conscience. But, continues the apostle, "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands," "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." Notice, it was not into the holy places made with hands, which were figures of the true; but into heaven itself, now to appear in the presence of God for us.—See verses 1-15, and other places in the chapter preceding. Brother Rittenhouse says further, that "as long as the Jewish dynasty existed, its laws must have been in force, and must have been binding on the disciples as well as others. The observance of the Jewish sabbath, the payment of tithes to Jewish priests, and the liability to the penalties of all Jewish laws, must have continued to the end of the dispensation." The Jewish nation, although subject to the Roman govern-

ment, did exist, and its laws were in force until the destruction of Jerusalem, which according to history occurred about thirty-seven years after the ascension of the Savior to the throne of his glory. The observance of the Jewish sabbath, and the payment of tithes to Jewish priests, may have been binding upon the disciples as well as others, as citizens of that country; but I do not understand that these, or any other rites or ceremonies pertaining to the Jewish ritual and worship, were binding on the disciples after the day of pentecost. That the Jewish priests and rulers attempted to bind these things on the disciples, and that they suffered the penalties of Jewish laws in various ways, is evident from the New Testament.

Brother R. next quotes from Mark ix. 1, and Matt. xvi. 27, 28, viz., "For the Son of man shall come in the glory of his Father, with his angels. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom;" and says, "These declarations certainly imply that the time is not very near, and yet within the time of a single generation, as in Matt. xxiv. 34." While these declarations imply that the time of their fulfillment was in the future, yet I do not think they apply to the overthrow of Jerusalem. Christ came then, I understand, in judgment upon that nation, as he will come to destroy anti-christ.—2 Thess. ii. 3-10. See also 1 Thess. ii. 14, 15, and 2 Thess. i. 4-6. "His coming," continues brother R., "and the attendant signs of his coming, are always connected with the overthrow of the legal dispensation. *That sun should be darkened, and that moon should cease to give light,*" &c. I understand that Christ removed the legal dispensation from his people when the veil of the temple was rent from the top to the bottom; and the darkness was over all the earth, and the sun was darkened, and the earth quaked, and the rocks rent, &c.—Matthew xxvii. 51, 52; Mark xv. 38; Luke xxiii. 44, 45. These signs attended the removal of that dispensation, I understand, from his people; and I do not think there was any light left in it after the crucifixion and resurrection of Christ. But the Jews continued as a nation, and kept up their legal form of worship, until the destruction of Jerusalem. But it was a doomed nation, and a "desolate house," awaiting the wrath of God, which was soon to be poured upon it through the instrumentality of the Roman armies. And the Savior gave his disciples certain signs by which they might know the time, one of which was, "When ye shall see Jerusalem encompassed with armies, then know the desolation thereof is nigh." Again, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The "redemption" referred to here I understand to be a redemption from the persecutions which the disciples suffered at the hands of the Jews;

which persecutions are mentioned by Luke in the same chapter, as also through the Acts of the apostles, in Matthew xxiv., Mark xiii., and other places.

Brother R. quotes next from Joel, viz., "And I will show wonders in the heavens, and in the earth blood, fire and smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day shall come." Peter quoted this prophecy, with its connection, on the day of pentecost, and applied a portion of it to that day.—Acts ii. 16-21. Whether "the great and notable day," mentioned in the prophecy of Joel, referred to the crucifixion of Christ, or to the day of pentecost, or to the destruction of Jerusalem, I cannot say. Suffice it to say, that Peter told the Jews that they had by wicked hands crucified and slain Jesus; but that God had raised him up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this that ye hear and see; and that the promise is to "as many as the Lord our God shall call." And many received the word gladly, and continued steadfastly in the apostles' doctrine and fellowship. Not in observing Jewish rites, for they were admonished to save themselves from that "untoward generation."

Brother Rittenhouse mentions other passages, which I will pass by, and in conclusion on this point would ask, If the church was not organized, nor freed from the legal dispensation, until the destruction of Jerusalem, why did Paul tell the brethren in Rome that they were delivered from the law, that being dead wherein they were held, that we should serve in newness of spirit, and not in the oldness of the letter? Or to the Corinthians, that if that which is done away was glorious, much more that which remaineth? Or to the churches of Galatia, that Christ had redeemed them from the curse of the law? Or to the Ephesians, that Christ had abolished the law of commandments contained in ordinances? Or to the Colossians, that Christ had blotted out the hand-writing of ordinances that was against us, and was contrary to us, and took it out of the way, nailing it to his cross? with many other passages of the same import in these and other letters, which were written before the destruction of Jerusalem. Again, where have we a record of any additional light to the visible church after the destruction of Jerusalem? And if that was the time when the church was freed from the legal dispensation, where is our pattern and guide for a gospel church?

Brother Rittenhouse's second reason is in regard to the twelve thrones of judgment. If Paul was one of the twelve judges, he says, "some time elapsed after the day of pentecost before there were only eleven apostles." This is true, if we ignore Luke's testimony concerning Matthias; but what authority have we

to ignore a part of his testimony, unless we reject it all?

As to the third and last reason brother R. gives, I fully agree with him, viz., "In the individual experience, the kingdom, which is righteousness, joy and peace in the Holy Ghost, does not come, and is not set up as a kingdom, until the former husband is dead, and all vain works and legal hopes are swept away." When the commandment comes, each one finds himself in bondage under the law, and works under it until Christ is revealed as the end of the law for righteousness to every one that believeth.

I have thus briefly, but imperfectly, examined brother Rittenhouse's objections to the kingdom coming "in all its power and excellent glory" until after the destruction of Jerusalem. If I have misconstrued his meaning, it is because I have misunderstood him, and not designedly, for I esteem brother Rittenhouse highly for the truth's sake. He visited us a few years ago, when we were without a pastor, and his preaching was instructing and comforting. And I have been edified by his writings in the SIGNS, and may have mistaken his meaning in the letter referred to above. If I have, I hope he will pardon me, and teach me the way more perfectly.

Yours in hope,

E. C. TRUSSEL.

MILTON, Ohio, Jan. 19, 1880.

DEAR BROTHER BEEBE:—I was baptized on the ninth day of last November, and since that time I have had a great desire to write to you, and have my experience published in the SIGNS OF THE TIMES, and thus let the saints know what I hope and trust the Lord has done for me.

When I was but a child I used to have serious thoughts of God and futurity, of death and future punishment; but these things were of short duration. When I attended a funeral I would wonder what would become of me if I were called to die. I had always been taught that I had a part to do in the salvation of my soul, that is, in Sabbath schools and other places; but my parents never taught me these things. Thus I continued until about two years ago; I then attended a revival among the Methodists. I thought that it was a duty to go forward and ask the prayers of the church, thinking of course that it would do me a great amount of good. One evening, while meditating over these things, I took up the bible and began to read; but I could find nothing there that did me any good. While reading, for the first time in my life I felt a desire to pray. I did pray to God, and asked him to let me know by some means whether it was my duty or not to unite with the Methodists, the people of God, as I then supposed. I did pray, and turned to leave the spot, determined to go to the church that very night. But just as I turned I was told that I was a great sinner in the sight of God, and that I had blasphemed his holy name by attempting to pray.

However, these thoughts did not give me much comfort, as I had always thought I was as good as most people; and when I was brought to see what a sinner I was, it seemed that my plans had been greatly frustrated. But my desire to be a Methodist was no more. They said that Christians could live pure, commit no sin, and always be good; but I did not think that I could ever be as they said I could. These thoughts in time wore away, and I again went back to the foolish things of the world, thinking it was all a vain delusion, and that I had been the author of it myself.

Sometimes I went to hear the Old School Baptists preach; but I never would be an Old Baptist—not I. They were not popular, their doctrine did not suit any one outside of their own church, they were a persecuted set, and ought to be, for preaching such a doctrine as they did. I heard them preach, and I heard other denominations preach, and in spite of myself I was compelled to think the more of the Old Baptists. But O, I was such a sinner that I would be in the way no matter where I was. Last fall I attended the Mad River Association, and what preaching I did hear; it seemed as if every word was spoken directly to me. I wanted to hear the dear brethren talk, but I wanted to be where their eyes could not behold me, for it seemed to me that they were all looking at me, and thinking that I wanted to deceive them, as I could do nothing but sit and weep. This was the first time that I was compelled to give vent to my feelings in this way in public. I wanted to ask some of the ministers to pray for me; but then I could not do it, for I was sure that they would say I was trying to tell them a long story that was untrue. I came home from this meeting feeling more condemned than ever before. Sometimes I would weep for hours over my condition; at other times it seemed as if every one looked at me and said, He is trying to act the hypocrite. I would often go out and wander about, not knowing where I was going. I would try to pray, but it appeared that my prayers did not ascend as high as my head. All things were turned against me, I had not a friend in all the world, and all was darkness. Blasphemer, hypocrite, deceiver, were continually sounded in my ears. I was ashamed of myself. I had in the past thought that I was pretty good, but I could find none of that goodness now. I lost all confidence in myself, for everything condemned me. I would often ask myself what I was praying for, for surely God would have no mercy on such a vile, polluted sinner as I. I passed sleepless nights in thinking over my condition. I was daily sinking lower in sin. I had sinned against God, however, and could find no fault with him if I was sent to further torment. I continued to cry to God for mercy. I would walk about, wring my hands, and cry, My God, my God, have mercy on me! Surely I deserve nothing better; but if there be help for me, let me know it ere

long, for I cannot endure this longer. One day, while feeling unusually downcast, and as if my days on earth were but few, my mind was led to the place where God made choice of his people. O what beauty! The glories that were then brought to my mind I cannot describe. While I was thinking over this, these words came to my mind, He has brought me out of the miry clay, and set my feet upon the Rock. I praised God while about my work, and it would be utterly impossible for me to describe the happiness that I enjoyed for several hours. How can I praise thy great and holy name enough? O my God, none but thou could have done this. And thus I went on praising God for his goodness. Finally I began to wonder what had become of my load of guilt, and the next morning I was doubting. I thought it was only something of my own production, but I could not produce the same feelings that I had had in the past. I began to mourn for my burden to come back, but it never came. Baptism next began to trouble me, and I had no rest from the thought. If I would be working, reading, trying to sleep, no matter what, it was the same thing—baptism. I began to plead my unworthiness. How dare I, who have been such a desperately wicked sinner, do such a thing—ask a man that I believed to be a christian to baptize me? Never. The church would not admit such a wretch as I into their presence, because they could plainly see that I was only trying to deceive them. About this time I talked to two sisters (in the church), and they said it was my duty to comply with the command that had been given me; but they did not persuade me to go, but told me to go to Jesus, as he alone could help me out of my trouble. I had for a long time thought it was a duty, but that it would be wrong for me to tell the church what the Lord had done for me; but I did not wait long after this, for I could not sleep, and was worn out with trouble. I started to the meeting, having a desire to be baptized, and to tell the ones I loved so dearly that I wanted to become one of their number. While going I was obliged to cross several streams of water, and how I longed to be plunged beneath it. I went into the meeting-house, took a back seat, and prayed God that he would let me know my duty now, before taking another step. When the invitation was given for any one to talk to the church, and tell them of their little hope, I did not go, for I thought I could not, as I was too unworthy to do so. But after they had proceeded to other business, I began to think what a great mistake I had made in not going forward and telling the brethren the reason of my little hope, for I must now wait one long month before the opportunity would be again given. After meeting was over I went to Elder Sherwood, and began talking to him. He asked me if I would not like to talk to the church. I told him that I desired to, but felt so un-

worthy; but if the brethren would give me a listening ear I would try, the Lord helping me. He called the house to order, and I went forward and told them to the best of my ability what the good Lord had done for my soul, and how I desired to unite with them. To my surprise, they received me as a candidate for baptism on the following day. O how my heart was drawn out in love to the dear brethren and sisters as I saw them all weeping, for I felt confident that they must have some faith in my experience. When they extended to me the right hand of fellowship, it seemed as if the Spirit was with all of them. That night on retiring I began to think over what had taken place. What if I had done wrong in telling the brethren what I had? I prayed God to let me know it, if I was wrong in doing what I had started to do. On awaking in the morning my mind was not changed as to the course I should pursue, for I still longed for the time to come when I should be taken to the water. On going to the water I felt a heaviness of mind that I had never before experienced; but when I rose from the water, what a change. The burden was all gone, and there seemed to be a kind of bright light all around me. I did not realize where I was at first; but when I did realize my situation, it seemed that the brethren were all dearer to me than ever before. I staid with the brethren about a week after my baptism, and I often think I was treated better than I deserved to be. Since that I have not met with them on account of the duty I have to perform, but my heart has been with them always. My hope is growing stronger, the Lord has been very precious to me, and my mind has been taken from the things of time. I sometimes think my experience is false; but when I compare it with the experience of those that I believe are the children of God, my hope becomes stronger. I often find much comfort in the blessed assurances that are recorded in the bible. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "We know that we have passed from death unto life, because we love the brethren." Now if I know my sinful heart aright, I do love the brethren dearly; they are my only friends while here. I have but few of them living near me, and I sometimes feel lonely, as there are none else but those that are enemies to what I believe is the truth. But we must bear persecutions, and I think that is what is meant by the following, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."

I have written this for publication; but if you think there is anything in it that is opposed to the truth, cast it aside. I do not write to tell what I have done, but what I hope the Lord has done for me.

"How can I love the Lord enough
For what he's done for me?
I cannot do a thing to pay
A recompense to thee."

Your unworthy brother in hope of life eternal,

GEORGE BRETZ.

DELAFLANE, Va., Jan. 5, 1880.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—The SIGNS of January 1, 1880, came to hand, and filled with precious things. We were truly glad to know that you were in your usual health, and able to continue to send out so many rich communications for the comfort and edification of the readers of our family paper. We feel to rejoice and be exceedingly glad that we have so many able defenders of the truth, who speak out with humble boldness and with full assurance of faith, that salvation is of the Lord; that there is no other name under heaven given among men whereby sinners can be saved. We think Elder Purington's letter a very able one; it is deep, instructive and comforting to the flock. The weak ones of the flock, who are often bowed down with doubts and fears, are encouraged. Elder Chick's letter is excellent indeed. The words at the head of the communication are so expressive of the people of God when they know and feel their ignorance, and their dependence upon him who has all to give, and nothing to receive at our hands as meritorious. I hope I realize much sweetness throughout the whole number. The introduction to the forty-eighth volume has been read with profound interest in our venerable editor and dearly beloved brother for the truth's sake. It is written in meekness and fear, and deep contrition of soul, to all the heirs of promise who may read it, and who believe the truth it contains. I cannot express to you my feelings while reading it. A tender cord of love and fellowship was touched, and I feel it cannot be broken while we sojourn in this vale of tears. I feel to hope that the Lord will continue you yet many years with his afflicted ones, for their comfort and his glory. The editorial in No. 21, November 1, 1879, on "Heirship—Eternal Vital Union," is of deep interest to me. I have perused it again and again. Though a profoundly deep subject for a little one like myself, yet I know that the Father of all our mercies is able to lead his ignorant little children into all truth, if it be his will, and I am sure we cannot know any thing that is true, save by revelation. I feel to hope, dear brother Beebe, that I have been led to see your position in that communication is true; the glorious and everlasting truth that the Head and the body never were separated, nor ever can be. It is one life. The dear Redeemer said to his disciples, "Because I live, ye shall live also." I cannot speak of the greatness I see in these precious things, but if I am not mistaken in myself, my hope centers in that vital union, sure to all the seed, and I would rest there, secure from all the fiery darts of the enemy; but I am perplexed and tempted on either hand, for his suggestions are so strong, at times, I fear I know nothing about eternal things as my brethren do. Again, hope springs up, and I go on my way rejoicing that the Lord reigns. Through much tribulation we are called to endure,

yet I hope all the time that I have an interest in that vital union which secures our hope in Christ Jesus our Lord. I have been permitted to listen to the heart-cheering doctrine preached by you, for many years, even before I was favored with a place among that dear people, and now, even down to old age, it is meat and drink to my often disconsolate heart. I often revert to the year when I was led down into the water and buried in baptism by you, in 1841. I remember what my feelings were while the hymn was being sung at the water, "In all my Lord's appointed way," &c. I felt, if this important and fearful step is by divine appointment, it will be owned and blessed of the Lord; but if not, it will be manifest in some way. "For every plant which my heavenly Father hath not planted, shall be rooted up." But I hope that faith bade me go on my way rejoicing, in the footsteps of the flock, following the dear Redeemer's command, "If ye love me, keep my commandments." Dear Elder Beebe, while I have had many sore trials in the flesh, and to the flesh, and much conflict of mind, since our first acquaintance, as you know, and feel unworthy, entirely so, of the many blessings conferred on me, a poor sinner and a worm of the dust, I have never regretted being united to the dear Old Baptists by baptism. Like Ruth, I can say, they are my people, and with them I wish to dwell. Whether I am a child of grace or not, I rejoice that the doctrine is true. In my lonely hours I have much meditation upon those mysterious and glorious things which I cannot comprehend; yet how consoling are the words of the apostle, "We know that we have passed from death unto life, because we love the brethren." This we feel in our hearts to be true, and it builds us up; yet we cannot comprehend this great love; it extends from generation to generation, and children's children ever find the word of promise sure. This sentiment we love, because it is better felt than we can describe it, and so with many other points. We should not contradict and say they are false because our finite minds cannot comprehend them. We should be careful to read the scriptures, and take heed what and how we hear, before we condemn the sentiments of our dear brethren laid to their charge, when they do not hold them. Their repeated denial that they hold them ought to be sufficient to unite brethren, instead of contending against them. Elder Beebe has all the time been faithful in contending earnestly for the faith once delivered to the saints, and a faithful band of brethren with him, much to the comfort and edification of the saints. I feel to say, in the language of the hymn on the sovereignty of God,

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
Oh, may I find my name,
Recorded in some humble place,
Beneath my Lord the Lamb!"

I will say a few words in reference to my health. I was an invalid through the summer months, and could not go from home even to attend our meetings. I did think then that I never should be better, but would pass away with the heat of summer. But our God will do all his pleasure. When the weather turned cool, to my surprise I began to feel a little stronger, and my steps, which were then so nervous and unsteady that I could not walk without assistance, are now better, and I am stronger. My sprained wrist, and my eye-sight very dim, both physically and mentally I feel a great change, and realize the same. I know these changes must come at the appointed time. I have felt, during this affliction, that it was good to be afflicted. I hope I have learned obedience by the things I have suffered, to some extent; but I still find my wicked heart the same, and I cannot do the things that I would. I think I do feel at times something like David when he said, "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases." The Lord is good, and I do wish to praise him for his tender mercies and loving kindness to me, the chief of sinners.

Dear brother, while lingering around home, not able to meet in the assembly of the saints, I have taken great pleasure in reading old things, just as new as when written. I came across a letter written to me in the year 1838, by my mother, in which she said, "Elder Beebe has just left for home. During his stay he preached four able sermons. His text on Sunday was Zechariah iii. 1-4." This has elicited a great desire in me to hear you speak from the same words through the SIGNS, if it is not too much labor for you.* May the God of all grace strengthen you in your labor of love to his dear people, and his great name be praised.

Yours truly, in tribulation,
EDNA A. FERGUSON.

P. S.—I wish to say to you, dear brother, on this slip, that I have tried to read what I have written, and I find it so imperfect that I hesitate to send it. I have spoken of my bodily health because I have many scattered friends and brethren in the far west, and in other places, who would like to know how I am getting along. It is but seldom I can write to them, for I am unfit for writing. I feel it sensibly. Please read what I have written, and make such disposition of it as you think best. But I must say, if it is not suitable for publication, suppress it, and all will be right with me. I feel much sympathy for you in your labors, for you are among those who labor and suffer reproach because you trust in the living God. Your labor of love exceeds many others, and I hope and believe we do

*Our response to this request will be found on page 32, of the preceding number of this volume, in which we had intended to publish this letter, and we supposed that it was set up, until it was too late to correct our mistake.—EDITORS.

appreciate it, as coming from a faithful, watchful, careful instructor in the things of the kingdom which is not of this world. You have been set for the defense of the gospel.

The letter that I speak of as coming from my mother, I mention it because she was then in her old age, and rejoicing in the same truth that you preach in this day; for she exclaimed, "Blessed is the people whose God is the Lord. I feel that a few of us have been led out of captivity, and got to our own land." She was then enjoying a feast of fat things, and she could express it to the satisfaction of others. E. A. F.

PALESTINE, Texas, Dec. 5, 1879.

ELDER G. BEEBE—VERY DEAR BROTHER IN THE LORD:—Some time ago, in a restless, sleepless night, the words of our dear Lord and Savior Jesus Christ, recorded in the twenty-fifth chapter of Matthew, were impressed upon my mind with such power that they have not left me for a day, and I think I may say, for an hour, when awake. So I have concluded to try to write to you as well as I can, and hope the blessed Spirit will be pleased to direct me. I have never attempted to write upon any particular portion of the sacred word before, and should not now, but that I feel there is so much contained in it that I cannot rest till I write to you, and ask you if you will please write on it; and if you do not feel so disposed, perhaps some other brother will do it. The words are these: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Before the blessed Jesus left his sorrowing disciples, he said unto them, "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 for another." Again, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Now every child of grace, who has felt the love of God shed abroad in their heart by the Holy Ghost which is given unto them, knows experimentally the sweetness and blessedness of this love for the brethren. If our brother is in affliction, distress, or trouble of any kind, we feel it with him, and shed the sympathizing tear for him, and do every thing we can to assist him, and try to alleviate his sufferings and sorrows. Many times in my own case has it pleased the Lord to send comfort to my weary, tried spirit, by the means of a brother or sister kindly coming to me with words of comfort and cheer; and O how thankful we feel when we can be serviceable in any way to our brethren and sisters. Well, the blessed Jesus takes all these things as done unto himself. He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was

an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, [you see they are called righteous by the Judge himself: they are not puffed up by a vain, fleshly mind, or a pharisaical righteousness] When saw we thee a stranger, and took thee in?" "And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To the opposite class, who ask, "Lord, when saw we thee an hungered, &c., and did not minister unto thee?" "He shall answer them, saying, Inasmuch as ye did it not to one of the least of these, ye did it not unto me." We should be very careful in regard to this matter. When Saul of Tarsus, while on his way to Damascus, was stricken to the ground, and saw a light, and heard a voice saying, "Saul, Saul, why persecutest thou me?" he said, "Who art thou, Lord?" And the Lord said, "I am Jesus, whom thou persecutest." Afterwards this same Paul was so careful lest he should offend any of the dear little ones, or be the means of their offending. He said, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth." Should we not look with compassion and forbearance on our brethren, instead of taking advantage when we have the power? When one dissents from our views on a matter, or our judgments differ, and he may not see as we do, let us not cast him off till we get the beam out of our own eye. We all are carrying a body of flesh in which dwelleth no good thing; therefore we should watch, especially in the matter of our love to the brethren? How careful we should be not to give offense to one of those for whom Christ died; better, far better, that a millstone were hanged about our neck and we were drowned in the depth of the sea. In the first epistle of John, third chapter, he says, "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Again, "He that loveth not his brother, abideth in death." "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." When we take these things into serious consideration, there seems to be something of vast importance in them. Inasmuch as we have done good or evil unto any one, even the very least, in our estimation, it is done unto the blessed Jesus. How would we treat him if he were here among us? Would we listen to some evil report about him, and help to spread it abroad, to the injury of his standing in society or in the church, thus taking up a reproach against our neighbor or brother?—Psalm. xv. We should be

very careful in these things, and examine ourselves. And if we, when owing ten thousand talents, and had nothing to pay, were forgiven that great debt, and we cannot forgive our brother one hundred pence, we should fear being delivered to the tormentors."—Matt. xviii. Dear brethren and sisters, while we are in the world we may expect persecution from false religionists and other worldlings; but the wounds they inflict do not go very deep; but when we are wounded in the house of our friends, by those of whom we had reason to hope better things, then it is hard to bear. You, my precious, aged brother Beebe, with others who have stood side by side with you in the "forefront" of battle, have given many a wound to the enemies of the truth, and have received many from the same source; but when you are assailed by those of your own household, we all grieve and feel to suffer with you, and are sorry for those who suffer themselves to be led away by the flesh into jealousy and envy, or some other evil principle, to malign you in some way. How can any one who loves the ever blessed Savior seek the destruction of a member of his body, and under a pretext for the honor of God, like Jehu, say, "Come with me, and see my zeal for the Lord," and go into extremes, and cannot bear with some who, if a little lenity or forbearance could have been cultivated towards them, instead of standing on our own dignity so much that our own will must not be contradicted, we give way to the promptings of the flesh, and bring trouble and wounds into the body? We ought to watch over ourselves, and the first promptings of the flesh that would in any way wound the feelings of one of those little ones who believe in Jesus, knowing that he regards it as done unto himself. It has always been a very solemn thing with me to see a member severed from the body, even when by flagrant crimes or unsoundness in doctrine it is demanded. But it sometimes so happens that a sound member is cut off, to wander on the dark mountains, outside of the fold. But the chief Shepherd of Israel never slumbers nor sleeps; his watchful eye is ever upon his sheep, and he makes no mistake. Thanks and everlasting praise be to his adorable name, he "knoweth them that are his," and never, no, never forsakes his own.

I know and very sensibly feel my ignorance; but by the grace of God I am what I am; nothing more, and nothing less. My brethren and sisters have kindly borne with my imperfections and weakness for many years, and still cheer me with their affectionate confidence, and if they should cast me away from them, I feel as though I should be most miserable; for the love I feel for the dear children of our Father's house is inexpressible. I hope that I may be kept from all malice, envy, prejudice, and all such things, as we sometimes have been sorrowful witnesses of. Love worketh no ill to our brethren. Brother Beebe, if you do not see

fit to publish this, nor to write upon it, I shall not think hard of it, for I feel that I do not deserve your notice, so just use your own judgment and pleasure. May the Lord continue to bless you, and give you grace according to your day, time and trial, and when you shall have finished your course, having kept the faith, may you with joy leave this world in the triumphs of living faith, and be wafted to the mansions of unsullied bliss and glory, to receive the crown of righteousness which is laid up for you, and for all those who love the appearing of the blessed Jesus, where this poor, unworthy one sometimes hopes to meet all the redeemed host, to join in the song of unceasing praise to God and the Lamb.

A STRANGER.

"Look not every man on his own things, but every man also on the things of others."—Philippians ii. 4.

While engaged in the busy avocations of life, the mind is suddenly attracted with the above scripture; and what pleasant meditation it is to review the language of the inspired apostle to the saints in Christ Jesus at Philippi, with the bishops and deacons. God was his record, how greatly he longed after them all in the bowels of Jesus Christ; praying that their love might abound yet more and more, in knowledge and all judgment. Saying that for him to live was Christ, and to die would be gain; admonishing those whom he addressed to let their conversation be as becometh the gospel of Christ; that, whether present with them, or absent from them, he might hear of their affairs, and that they might stand fast in one spirit, striving together for the faith of the gospel; fulfilling his joy, having the same love, being of one mind, that nothing be done through strife or vain glory, "but in lowliness of mind let each esteem other better than themselves." Hence the consistency and force of the admonition, "Look not every man on his own things." Professing to be of the one body, called in one hope of their calling, having but one Lord, and being governed by one spirit, they should readily accept the truth as it is in Jesus Christ, who is the way, the truth and the life unto them; and none of the family of God can call the things he possesses his own, for they themselves are not their own, for they are bought with a price. Therefore the bishops or elders, in their official capacity as gifts in and unto the church, have no pre-eminence above the deacons, nor the deacons above the less gifted in the family or household; for he whose house they are has so tempered the body that none of them can say in their different positions as fellow-citizens, that they are not of the body, whether eye, ear or mouth; for while the doubting, weak ones, yet with strong desire and longing appetite, sit with fervent devotion under the watchcare of the faithful deacon in his office-work, and with eyes moistened with grief and joy, as they listen to the faithful watchmen on

the walls of Zion, who so clearly point out their travel of mind, such are their thoughts while carried away in ecstasy of joy, looking upon the things of others, who appear so far in advance in knowledge and wisdom, their inward emotions loudly exclaim, "Such knowledge is too wonderful for me; I cannot attain to it. There are none so poor and destitute as I." But anon the true state of affairs is divulged, the trembling and weak one, or the more confiding and hopeful one, having made inquiry, fail to find an independent deacon or minister, when controlled by the spirit of the Lord; for while the faithful deacon in his office feels his infirmity with and among his brethren, he looks upon them as the excellent of the earth; and though sitting in a heavenly place in Christ, he with his brethren in general look upon the things of others, rather than upon their own; and the faithful minister of the word, although coming forth to the people, or the flock of his care, with a determination to know nothing among them save Jesus Christ and him crucified, and coming in the fullness of the blessing of the gospel of Christ, has nothing in and of himself, as born of the flesh, of which to boast; for with a barren mind and in a straitened way he must often go forth; and were it not that he is often comforted by looking upon the things of others, he must despair; but while he is confident of their hope and interest in the Redeemer, whom he has been trying to set forth, and they have eagerly listened to, and expressed their approval of the glorious truth of the doctrine of God their Savior, in the gospel of his Son, he is often quite willing to covet the peaceful place they occupy, and cannot find cause for looking upon his own things; and though sometimes feeding with a relish upon the same he is administering to others, he still must look upon their things as more estimable than his own, for their language appears more suitably adapted to his needs. And often in the preaching and writing of others these things are noticeably with those who read or listen. The manner of defense, and the weapons used in the defense. The sharper the weapon, the more smoothly and deeper the cut. And as no lie is of the truth, so no lie can stand before the truth. And as by soft words the king's wrath is turned away, so the children of God, in honor preferring one another, can feel the force of the expression, "Behold how good and how pleasant it is for brethren to dwell together in unity," endeavoring to keep the unity of the spirit in the bond of peace, letting their love be without dissimulation, always abhorring that which is evil, and cleaving to that which is good. And when in our experience all malice and guile is laid aside, we do, as new born babes, desire the sincere milk of the word, that we may grow thereby; and in the growth and further knowledge of the truth, though able to put away childish things, and to "behave as a weaned child," yet he, or she, as a son or

daughter of the Lord Almighty, cannot look upon their own hope as complete to themselves, as the hope of others appears; for either the evidences seem so small, or the manner of deliverance so different; for, while sharing a brother's love, "the things" or evidence in the testimony he bears, appear more full and to the point. And if any one thing above another has been a consolation to my poor soul, (and by this I mean my whole life as a professed follower of the Lord Jesus) it has been in forsaking all for the sake of Jesus. He, as Lord and Christ, has demanded my attention, away from the ends of the earth and the wilds of sin, to gaze upon divine things—things that were not my own, as born of the flesh; for in all this, the flesh profiteth nothing; it is the Spirit that quickeneth. So all the way, through a score of years, in everything the eyes of my understanding have been permitted to look upon, have been the things of others, rather than my own; even though it be a small talent, to hear or speak, it still is to both speak and hear for the body's sake, of which we are members one of another; so that every one looks on the things of others. How much interest is manifested in each other's welfare when this is the case; no exposing of faults, no fault-finding with our brethren, save in the spirit of the Master, when we have been enabled to reclaim them, or recover them out of the snare of the devil. We love them as our own life, of which they are, in the great gift unto us; and in this great gift of life and spirit, which follows the doctrine of God our Savior and gospel of his Son, neither of which we can call our own, appear as the brightness of his coming, in the which is combined all the glory and majesty of our God, who has laid the foundation of Zion, and by his foreknowledge has been fully competent to predestinate or fix beforehand the condition, from the situation man would occupy, when by transgression he had forfeited an earthly paradise, wherein he was placed in uprightness and innocence. So that every thing that transpired in regard to God's chosen people should be according to the eternal purpose which he purposed in himself, and through Christ Jesus their Lord, in whom they were chosen. That it should be known that they, as the people he had formed for himself, were chosen in the furnace of affliction, and through much tribulation they shall enter the kingdom. Though in the world, yet not of it; worshiping God in the body, but not with it; being enabled to glorify God in their bodies and spirits, which are his.

Such has been the meditation of the writers in the correspondence of the SIGNS, each looking upon the things of his brother as being more comely; and then,

"Sorrow flows from eye to eye,
And joy from heart to heart;
Each can his brother's failings hide,
And with him bear a part."

And I cannot conceive how any Old School or Primitive Baptist can well

afford to stop taking or reading the SIGNS. For myself, I want to hear from my brethren in the various localities, and read their excellent letters and experiences. It is true there have been some differences of opinion, but if we are what we profess to be, and look right on the things of others, a little more trouble will make our patience a little more perfect, while seeing and knowing but in part. The obituary department of the SIGNS is alone worth to me what I pay, giving me notice of those who have passed away from this world of conflict, where they have not been able to behold anything of their own as perfect. And while I think of the venerable, veteran editor, who has not been claiming infallibility during the four score years of his life, and whose record we have before us in his editorials, I do feel a calmness in believing that more is He that is for him, than they that are against him; and they that do wrong him, (or any other) shall for the wrong receive due compensation from the hand of him who has said, "Vengeance is mine, I will repay." Therefore, dear brethren and sisters in general, and aged editor in particular, we have need of patience, that after we have done the will of God we may obtain the promise. Therefore let patience have her perfect work; be patient in tribulation, fervent in spirit, serving the Lord.

Yours in gospel bonds,
J. D. HUBBELL.

WHEATLEY, Ark., Jan. 25, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I take my pen in hand to trouble you with a few thoughts. I am admonished that it is time I was sending on our remittance for the SIGNS. I should have sent it sooner, but for a cause which I deem excusable. I am glad I got acquainted with the SIGNS OF THE TIMES, and through it, with so many of its faithful correspondents. I have never been permitted to see them in the flesh, but I feel a nearness to them, for we can speak one and the same things. I receive so much pleasure and consolation from the columns of the SIGNS OF THE TIMES, that I desire it to be in the hands of all who so desire. Therefore I have volunteered to send the price of one year's subscription for two copies, for a friend, and a sister in the flesh, and also in Christ, as we hope. Both feel unable to spare the price from their exhausted resources. Some of your correspondents tell my experience better than I can myself. I have serious thoughts about myself and the Old Baptists. O yes. Can it be possible that such poor, despised, ignorant creatures as we are can be that "peculiar people, zealous of good works?" There is but one Lord, one faith and one baptism, and so there is but one peculiar people. Yet there are lords many spoken of, and truly there are many baptisms, sufficiently so to satisfy the consciences of some who, I must believe, desire to worship the true God in his appointed way, but do not, according to our way of

understanding the scriptures. I know I cannot understand them, unless applied by the Spirit. My faith is so little, and so mingled with doubts and fears, I can hardly say I understand them at all. The question often arises in my mind, Are there a people born for heaven, and a people born for everlasting banishment from the presence of God? And of one flesh, one as good by nature as the other, and the last named probably better in practice, so far as our belief is concerned. It is generally believed there is a God, and a Savior Jesus Christ; that salvation is offered to every one alike; that they can accept or reject as they may choose; do and live, or refuse and eternally die. I must confess that I once believed that doctrine. And now I fear, if there is a special people, surely I am not one of them. Why should God choose me, and not my brothers in the flesh? I feel so unworthy, so quick to run from persecution, so poor a soldier of the cross, if a soldier at all, and so forgetful of my strong hold in persecution. I am seriously perplexed sometimes to know how the children of God can worship in so many different denominations called Christians, and be satisfied. I have traveled that road to some extent, but I can truly say that I did not enjoy that peace of mind which I now enjoy, when permitted to worship with the Primitive Baptists. But I have so little of that enjoyment, as I am not within reach of a church of that order, neither do I know of any minister of that order near enough for me to visit. Surely God has a people in these parts, and if they are numbered among the names of contention, surely they are a restless people, trying to harmonize flesh and spirit. If not, why do they try to teach the dead that they can wake up and come to life, or lie still if they choose? My sympathies run out after my fellow-beings; I would that they all might live, and I would be willing to sacrifice all I possess, if that would save one poor soul from destruction; but I do not believe that all the powers of earth and hell combined can save one more than God designed to save before the world was, nor reduce the number even one. I also find within me a submissive spirit, saying, "Not my will, but thine, O God, be done." "Even so, Father, for so it seemed good in thy sight." I feel that I have no claim on his salvation because of anything I have done or can do. But I am continually crying to the God of heaven, saying, "Lord, save, or we perish." "Lord, forgive them; they know not what they do." The doctrine of election is so objectionable, so unpalatable, so killing to the carnal, working disposition. Surely they must be blind and ignorant, or they would be beaten with many stripes. When I think how I am chastened, and how I am cut off, I ask, Lord, am I one of thy children? Are they thy children? If I shall at last be permitted to enter the world of bliss, it will be through the atoning blood of Christ; and if they en-

ter, it will be by the same way; for there is but one way.

Elder Beebe, dear father in Israel, and brother in Christ, as I hope, I have written these lines with a desire to encourage those who write for the SIGNS, as I have received so much comfort from your correspondents, and from your editorials, which are so plain and instructive. I desire to hold you up as a faithful and long-tried soldier, who have to suffer so much persecution. I pray God to sustain you in your declining years, and spare you yet long, if it is his will, and at last bring you to that land of rest prepared for the faithful.

I know that God has blessed me in many respects, and I feel so thankful that I cannot express my feelings better than to quote from the Psalms, "Bless the Lord, O my soul, and all that is within me bless his holy name. Who forgiveth all thine iniquities," &c. Should this reach the eye of any one who feels restless, and feels called upon to proclaim the doctrine of the Primitive Baptists, and feels inclined to come to these parts, I should be glad to meet him; but I have nothing to offer as an encouragement; all would be opposition, I fear. But strength in the Lord will sustain, and if the Lord sends, he will sustain and bless. This is my only hope. I have been here for some years, not from choice, but by constraint, it seems to me. I am among friends, and if I have enemies I do not know it. I believe the Lord has a purpose in placing me in these parts, and he has blessed me in many respects. He gives me comfort in chastisement, and makes me feel humble. I feel so unworthy and so disorderly, I wonder how any who call themselves Christians can conscientiously call me brother; such a name I am unworthy to bear. I cannot call those brethren who feel and speak so differently from what I feel and desire to act, yet I wish them no harm. I desire the prayers of all the faithful, that I may live more faithful in the future, be a light in the world, and as salt that has not lost its savor.

Dear brethren editors, I am aware that I have run my scribble to too great a length. I also feel, after looking it over, that it is much like the author, and I shall expect it to be thrown aside, for I can see nothing edifying or instructive about it. I hope you will read it, for my satisfaction, and then I shall be satisfied if you throw it aside. Pray for me, dear brethren, that I may perform what God would have me do, and do it willingly.

As ever, your unworthy brother, in hope of eternal life,

J. H. FREEMAN.

NEW YEAR OF 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Having received our valuable family paper, the SIGNS OF THE TIMES, laden as it always is with precious epistles of love, from yourselves, and others of the household of faith, and knowing that the half of the glories that appertain to the cho-

sen or elect people of God, in and through Jesus Christ, their ever living Head, can never be told, if in your more mature judgment it will not crowd out better matter, you can give this scribble to those whom I hope I love, because I am bound in the same bundle of life with them, that they may read and know the reason of my hope, and see if it accords with divine truth and their experience.

To begin, I will say something about the eternal life union, or vital union, as it is the beginning of all that follows. Predestination, election, calling and choosing, refer to the creature or Adamic man; but eternal life is hid with Christ in God. This is set forth, in John i. 4, in the past tense: "In him was life, and the life was the light of men." And it is recorded in the first verse, "In the beginning was the Word, and the Word was with God, and the Word was God." The apostle Paul says, Col. iii. 3, "For ye are dead." How do we know this, dear brethren and sisters? By experience we know it. We have been brought to know that in our flesh dwells no good thing. Life, or light, has entered, and we are quickened. Then we know the terrible gulf that sin has enveloped us in. Dead; not as some say, a lamp turned down, which by our works, prayers, or something we can do, will cause it to burn brightly. No, but dead to all spiritual things, as a stone, or other inanimate matter. But God, or the Spirit of truth, begins the good work, showing us our true condition by nature; and he will, we are told, perform it, until we find that our life is hid with Christ in God, and he gives us that hope in him which is as an anchor of the soul, both sure and steadfast. This life is not a created life, or that life which gives vitality to all God's creatures; but it is that life which is the vital bond of union that makes us heirs of God and joint heirs with Christ. But his children are partakers of flesh and blood, created in Adam. Now comes in the glorious doctrine that makes up the gospel of Christ, and shows what is done for, and is promised to, the Adamic man. Predestination, election, calling, and final perseverance of the saints, all this is irrevocably set forth in the gospel recorded by Matthew, Mark, Luke and John, as well as in all the epistles. The apostle Paul especially, in addressing the church everywhere, as well as at Corinth, says to the Lord's people, both Jew and Gentile, "As in Adam all die, even so in Christ shall all be made alive." All who? All his people, Jew and Gentile. Is not this something done for the Adamic man? Made alive in Christ, and on account of this vital union. Our natural life was in Adam when he sinned and fell; our spiritual life was in Jesus when he finished the work on the cross, which the Father gave him to do. I sinned and fell in my earthly head, Adam; I hope I was in the second Adam, the Lord from heaven, when he offered himself, the acceptable sacrifice for the

sins of his people. This is the reason of my hope, dear brethren and sisters, that I want to tell you of this New Year's day. First, on account of a life union with the Son; that in his sufferings, death and resurrection I was one with him.

"One with him when he rose,
One when he triumphed o'er his foes;
One when in heaven he took his seat,
While seraphs sang all hell's defeat."

This truth is set forth in Isaiah lxiii. 9. If my hope in this is well founded, then the building will stand; but if I am mistaken in this, however strong my views of election, predestination and calling may be, and however earnestly I may contend for them, they cannot be mine; for they are only for those whose sins he bore in his own body on the cross.

May you, dear aged brother, continue to contend for this grand truth, as you always have, both in the pulpit and in our common medium of correspondence, the SIGNS OF THE TIMES; and may those younger in years and in the ministry follow your example in proclaiming the truth and wielding "the sword of the Lord and of Gideon." The gainsayers of truth have found a way to get around all the other grand truths that are predicated on that of vital union, to their own satisfaction; but this they deny, by saying that Christ died for all. The Catholics say he died to open up a road; the Protestants say he died to make a way possible for mankind to save themselves, having atoned for original sin. But the eternal life union, which is the bond of union that binds his people in one bundle of life with himself, and not all the Adam race, they deny, not being able to refute it, by giving Christ and his revealed word the lie.

A happy new year to all. Yours in love,

THOS. H. SCOTT.

NEAR BLOOMVILLE, Seneca Co., Ohio, }
December 18, 1879. }

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am still desirous of receiving and reading the SIGNS OF THE TIMES, our family paper, and am also willing to exert an influence with others to continue it, and to procure new subscribers, when opportunity offers, believing it is the best medium of correspondence in circulation amongst the Old School or Primitive Baptists in this land of ours. I have been a subscriber to your paper almost from the time of its first publication until the present; and although it is the only Baptist journal of which I have ever been a subscriber, I have had the privilege of reading others; but I did not, nor do I now, consider them as containing so much interesting matter as I find in the SIGNS OF THE TIMES, although they contain some things which meet my hearty approbation.

When I read the SIGNS, I often find in the editorials, as well as in the experiences of the brethren and sisters therein described, my opinions and feelings, in so high a degree of perfection, both upon the heart-felt subject of sorrow and of joy that God's people are called to pass through in

their pilgrimage here, that I am made to feel that I am a partaker of the same spirit under whose influence they write, so that I can weep with those who weep, and rejoice with those who rejoice.

In conclusion, let me say, that when I read in the SIGNS of the opposition that has been made manifest in these last days against the faithful servants of God, not only by a gain-saying world, but also by some of those whom we formerly hoped and believed had obtained like precious faith with us, there appears some room for the inquiry, Lord, why is it thus? My heart's desire is that you, brother Beebe, together with all who love our Lord Jesus Christ, may be preserved by reigning grace from bringing reproach upon that profession which we have made; that we may live soberly, righteously and godly in this present world; taking consolation in the blessed hope, and looking for the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

LEWIS SEITZ.

NEW CHURCH, Va., Jan. 27, 1880.

DEAR BROTHER BEEBE:—Inclosed you will find six dollars. You will please credit two dollars to T. M. Poulson, New Church, Accomack Co., Va; two dollars to Ann Byrd, Messongo, Accomack Co., Va; and I am glad to inform you that two dollars are for a new subscriber, to a post-office where the SIGNS has never been known, viz., William T. Hall, Guilford, Accomack Co., Virginia. Brother Beebe, it cheers me very much to write for a new subscriber, but it is very painful to write for the discontinuance of one. You remember I gave you two dollars at Snow Hill for James M. Martin, Messongo, Accomack Co., Va., and to be discontinued, but he says they still continue to come. It was not because there was any fault with the paper, but the pressure of the times; but he said when he could see his way clear he would renew. Please attend to this matter. I know it is very close with me, but there is a question with me that remains unanswered, How can I do without it? for I am of the opinion that there is not a periodical published in the world that is better adapted to the need of the dear people of God than the SIGNS. Brother Beebe, when there was scarcely one to stand by your side, you unflinchingly stood in front of the battle, wielding the sword of the Lord and of Gideon. And while the American people as a nation enjoy liberty and freedom from the tyrannical powers of Great Britain, they have not forgotten the father of their liberty and peace. I do not mean that this made them Americans, but to establish an American Republic. Neither did the SIGNS bring that liberty and peace which there is in believing, but it served as the sickle to be used at the proper time; not to make the wheat, but to gather the

wheat into the garner, and to gather the tares in bundles to be burned. I tell you, brother Beebe, the wheat and tares were once badly mixed; and I cannot help looking to the SIGNS as the sword in the hands of its editors through which a great deal of our liberty from Judaizers and freedom from impostors has been secured to this time, and through it correspondence and fellowship have been established amongst the saints throughout the country. Therefore, brother Beebe, I expect to contend for its support in preference to any other publication in the world, hoping that you may be long spared to wield it as you have ever done.

I hope this will find you all well.

T. M. POULSON.

EASTON, Leavenworth Co., Kan., }
January 28, 1880.

ELDER GILBERT BEEBE AND SON:—Having to write to you on business, I feel it to be my duty to say to the readers of the SIGNS OF THE TIMES, to which I have been a regular subscriber for about twenty-seven years, who have read of my extreme affliction from neuralgia and the bridge disaster, an account of which was published in the SIGNS, Vol. 47, page 31, a number of whom wrote private letters to me during my affliction, to know of my welfare, and which I was not able to answer, that it has pleased the Lord to raise me up; and notwithstanding all my affliction, and my age, (being to-day fifty-three years old) I am now enjoying good health, for which I desire to be thankful to the Lord. I heartily indorse the doctrine advocated by the SIGNS.

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

WM. F. JONES.

GREEN BRIER, Ark., Jan. 5, 1880.

BROTHER BEEBE:—Please give your views on Matthew xii. 43-45, which reads thus, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none," &c.

Dear brother, may the Lord spare you long to wield the sword of the Lord and of Gideon, if in accordance with his will, is the prayer of an unworthy sister. If this did not look so much like the writer, it might be put in some secret corner, if it would not crowd out better matter.

Yours in hope of eternal life,
PRISCILLA FLATFORD.

REPLY.—Our views on this parable may be found in volume xxxix., page 250, published Nov. 1, 1871.—ED.

APPOINTMENTS.

PROVIDENCE permitting, Elder B. Bundy will be with the church in Utica, N. Y., on the last Sunday in February, and Elder S. H. Durand on the last Sunday of March.

J. M. BOES.

NOTICE.

DEAR BROTHER BEEBE & SON:—You will please send my paper to Janesville, Coles Co., Ill., where I would like all the brethren and friends to address me.

ISAAC TAYLOR.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1880.

JOHN III. 7.

"Marvel not that I said unto thee, Ye must be born again."

We can conceive of no subject of more vital importance to the children of God than that of which our Savior spake in these words to Nicodemus. Heirship is based upon sonship, and sonship is manifested by birth. Hence the apostle says, "For as many as are led by the spirit of God, they are the sons of God." And to the sons of God he says, "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."—Rom. viii. 14, 16, 17. And again, in the same chapter, verse 9, "Now if any man have not the spirit of Christ, he is none of his." Therefore the indwelling of the spirit of Christ is the infallible witness that those in whom his spirit dwells are children and heirs of God. In this vital relationship all who are led by the spirit of God are manifestly heirs to an inheritance that "is incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 4, 5. Now this is an inheritance which, being purely spiritual, flesh and blood cannot inherit. "Now this I say, brethren, that flesh and blood CANNOT inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Hence the indispensable necessity of being born of the Spirit to qualify us to inherit the kingdom of God. The kingdom of God is spiritual; "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither CAN he know them, because they are spiritually discerned. But he that is spiritual judgeth all things; yet he himself is judged of no man."—1 Cor. ii. 14, 15. The kingdom of God being spiritual, is totally invisible to all such as are destitute of spiritual discernment. Marvel not, then, that Jesus has so emphatically declared, that "Except a man be born again, he cannot see the kingdom of God." Nicodemus, like all other natural men, marveled at this saying of Jesus, and as he knew not how it could be, he inquired, "How can a man be born when he is old?" &c. As a natural man, he could conceive of no other birth than that which is of the flesh. But Jesus spake of a birth which is *from above*, as the margin reads in both instances in which it is spoken of by him in this chapter. Our birth of the flesh is like the birth of all others of the animal creation, of this world, and not from above, in the sense in which the sons of God are brought forth into manifestation. If therefore the birth of our body, soul and spirit, with all the elements belonging to our earthly nature, could be repeated a thousand times, that would give us no additional light by

which to *see* the kingdom of God, or to discern any of the things of the spirit of God. Until we were born of the flesh, we had no capacity to see or know the things of this natural world. Although we were all created in the earthly Adam, and sinned and fell in him, and death passed on us in him almost six thousand years ago, yet not one of the present generation saw or had any knowledge of the things of this world until we were brought into it by a birth of the flesh, over which we had neither volition nor power.

If then the things of nature are so wonderful to natural men, how can any man know of the things of the spirit of God until by a spiritual birth they are brought forth by that birth which is from above? Nature has no power to effect or hasten, or to prevent a birth from above. Nor has any man power of himself, nor by the aid of nature, to become a son of God or an heir of immortality. "But as many as received him, [Christ,] to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. Though we were born of the blood, or will of Abraham, or David, or born again of the flesh a thousand times, it could not change our relation to this world, or make us sons of God or heirs of glory. Nor can any man receive Christ manifestly except by a birth from above. The new birth is not—cannot be effected by anything short of an incorruptible seed, which is by the Word of God, which liveth and abideth forever. Hence the birth which brings into manifestation the sons of God, is from above; and the only incorruptible seed that can produce a birth which is spiritual, and a life which is incorruptible, immortal and eternal, is found alone in Christ, who is the second Adam, or progenitive head of his seed; and he, being himself the Lord from heaven, the everlasting Father, all who are born of him are born of God, and are the sons of God, the heirs of God, and joint heirs with him who is the only begotten of the Father, full of grace and truth. And no man can come unto the Father but by him, for he is in the Father, and the Father is in him, and he and the Father are one; and he and his seed are one, and the heirship is joint and indivisible. "For the Lord's portion is his people; Jacob is the lot of his inheritance."—Deut. xxxii. 9. And the Lord is the portion of his people forever.—Ps. lxxiii. 26; cxix. 57.

The only seed then which can possibly produce the birth of which our Savior spake, is from God in Christ. All that seed is treasured in Christ; it is therefore incorruptible, undefiled, and cannot fade away. To be born of any other seed than that which is in Christ, can develop no vital relationship to God, no joint heirship with Christ. If we are born of God, the spirit of Christ dwells in us; and although now our earthly nature, including all in us that is

born of the flesh, and not born from above, wars against the new man, which after God is created in righteousness and true holiness, yet these vile bodies are redeemed, and by the indwelling spirit sealed with the holy spirit of promise; and this indwelling spirit, being the same which raised up from the dead the crucified body of the Lord Jesus, shall in due time quicken also our mortal bodies, and so change them as to fashion them like the glorious body of our risen Lord.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2.

We have known him in his fleshly body as a man of sorrow and acquainted with grief, in a body of our flesh, subject to pain, distress and death; but we shall see him as he is in his resurrected, immortal body, begotten from the dead by the glory of the Father, on which death hath no power. Yea, and when we shall see him as he is, we shall be like him, for we also are begotten of God by the resurrection of Jesus Christ from the dead; and as certainly as he has risen from the dead, as the first begotten and first born from the dead, all his members shall experience a like birth from the dead. "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."—Rom. viii. 29. They who shall be accounted worthy of that world to which the children of God are destined, "and the resurrection from the dead, are the children of God, *being children of the resurrection*."—Luke xx. 36. To and in this relation to God and to this resurrection, all who shall be accounted worthy are begotten of God by the resurrection of Jesus Christ from the dead, whose crucified body was begotten and born from the dead by the glory of the Father; and as his resurrection from the dead was a birth, to which his body was begotten and born by the Father, so Paul testifies "Concerning his [God's] Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Romans i. 3, 4. This begetting and birth from the dead relates to his body of flesh in which he was crucified, and which was of the seed of David; for in his prior relation to the Father, his goings forth have been from of old, from everlasting.—Micah v. 2. As the Word which was with God, and which was God, his Sonship is eternal. As the only begotten of the Father, his Mediatorial and priestly relations as King of righteousness and Priest of the Most High God, he is "without beginning of days or end of life." "Because he continueth ever, he hath an unchangeable priesthood."—Heb. vii. 2, 3, 24. Yet the body of his flesh in which he became incarnate, which was made under the law, was made

of the seed of David. And as neither David nor his seed after the flesh could be received into glory as heirs of God in any other relationship than that of sons of God, even the flesh of our High Priest was begotten and born from the dead, and in that resurrection-birth, produced not by the fleshly seed of David, "was declared [or demonstrated] to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4. In his birth, in the flesh, of the virgin, who was herself of the seed of David, Jesus was made flesh and dwelt among us, and in that flesh all the fullness of the Godhead dwelt bodily; but the body of his flesh was prepared for him.—Heb. x. 5. In this incarnation "We see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of our 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."—Heb. ii. 10, 11. In the flesh he became fully identified with the many sons which he has brought through death unto glory. As it is further declared in this same connection, "Forasmuch then as the children [or these sons, whom he was to bring unto glory] are partakers of flesh and blood, he also himself likewise took part of the same [flesh and blood], that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." If then it was expedient that the immaculate body of our great Redeemer should suffer and die, and be begotten and born from the dead, that he might ascend up where he was before, and be glorified with the eternal Father's own self, the glory that he had with the Father before the world began, can we marvel that he said to Nicodemus, Ye must be born again? Flesh and blood cannot inherit the kingdom of God. A nearer and more vital relation to God than that which is born of the flesh, even though it were of the seed of David or of Abraham, is indispensably required to secure that spiritual inheritance which belongs exclusively to the heirs of God, in joint heirship with our Lord Jesus Christ. If sons, then heirs: and it follows, if we are not sons of God, we must be aliens; and aliens cannot be heirs with those who, as Isaac was, are children of the free woman, or of that Jerusalem which is above, and is the mother of all the children of promise.

In the new birth, which is so indispensable to a manifest heirship as children of God, and without which no man can either see or enter into the kingdom of God, the sons of God receive the first fruits of the Spirit, by which they are personally sealed with the Holy Spirit of promise, and which is the earnest of their inheritance as sons and heirs of God, and joint heirs with Christ to that inheritance which is reserved in heaven for them who are kept by the power of God through faith unto salvation, and ready to be revealed at the last time. In this birth of the Spirit, a new man is born from above, and a new treasure is committed to the earthen vessel of mercy which God hath afore ordained unto glory; and this new man, which after God is created in righteousness and true holiness, being born of God, and not of the flesh, claims relationship to his heavenly parent, crying, Abba, Father. The production of the incorruptible seed, which is by the Word of God, that liveth and abideth forever, being born of God, is incorruptible; and being incorruptible, cannot possibly be corrupted: it cannot sin, for if it could, it would not be incorruptible. It is born of God, and his seed, by which the birth is produced, remaineth in him; and he cannot sin, because he is born of God.—1 John iii. 9.

Now let us inquire what change takes place in the person of the man who is the subject of this new birth? One says, Whereas I was once blind, now I see. This is true; but who is it that was blind and now sees? We are told that in the Word which was made flesh was life, and the life was the light of men; that this is the true light that lighteth every man that cometh into the world. And still further, "And the light shineth in darkness; and the darkness comprehended it not." Was there ever a darker place than the heart and understanding of the sinner who is made the subject of God's amazing grace? "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure [of the light of life] in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 6, 7. The vessel of mercy is still so dark that he comprehendeth not the light and life which shines in him. It is Christ who shines. He is our life, and the excellency of it is of God, and not of us. We can by the powers of our natural mind neither see, comprehend or tell whence the Spirit that shines in us comes, or whither it goeth, any more than we can tell whence the wind cometh and goeth.—John iii. 8. But this new man within us, which is born of God, judgeth all things, for he is spiritual, and has spiritual discernment. So when one declares to us that he was blind, and now sees, if we have confidence in his profession, we believe that he is born of that life which is light, and he is a child of light. But

it is not by any improvement of his carnal nature that he now sees, for the excellence is of God who shines in him, and all the glory of God that he can see is in the face of Jesus Christ; and this is a revelation to his faith, not to his carnal or fleshly reasoning powers.

He says moreover, The things which I once loved, I now hate; and the things I once hated, I now love. This also is true, and so true that if it were not so, we could have no confidence in his experience; but what is it that loves holiness and purity, and hates sin and vanity? Is it the old man, which is corrupt with his affections and lusts, or is it the new man? The inspired apostle says, "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."

But, says still another, surely the faculties and elements of my nature are changed, for my mouth, which was full of cursing and bitterness, is now employed in singing a new song of praise to God and the Lamb; and my feet, which were swift to shed blood, now cheerfully convey me to the house of prayer; and all the elements of my nature, which once drank in iniquity as the ox drinketh water, abhor those things in which I once so much delighted. This subjection of our members we readily admit; but is this a change of our fleshly nature, or is it not rather the power of reigning grace triumphing over the evil propensities of a still corrupt, depraved nature, which has to be continually watched, kept under, and held in subjection as with bridle and bit? It would seem extravagant for any of us to claim a nature more radically changed than that of the holy apostle who said, "In me, that is, in my flesh, dwelleth no good thing."—Rom. vii. 18. "But I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27. If our earthly nature were by the new birth, or by any other power, changed from a vile, depraved and sinful nature, where would be any conflict in us between the old man, which we are commanded to resist and crucify, and the inner man, in which we delight in the law of God? It is true the christian can say, with Paul, "To will is present with me, but how to perform that which is good I find not;" and while we have a will to serve the law of God, we know that is not the will of our flesh; but it is God who worketh in us both to will and to do of his good pleasure. The man who before his new birth was in love with the vanities of this world, desiring wealth, honor and fame, still finds it hard to fully restrain the cravings of his nature after these things, even after they have become loathsome and grievous to the new man. We confess a lack of confidence in the evidence of a work of grace in those who profess to be so pure in their

earthly nature that they have no trouble in restraining unhallowed propensities of their earthly nature; but we are inclined to believe that many of them have mistaken the aversion they feel to sin, and ascribe to nature that which rightfully belongs to the reigning grace of God. For truly the saints "are of the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. But never before they were born of God did they see so plainly and feel so deeply or mourn so bitterly the deep depravity of their carnal nature as they invariably do subsequently to that event. Our earthly nature still subsists on the things which grow out of the earth, which is cursed of God for man's sake, nor can it subsist on the spiritual food that cheers the new and inner man. But, notwithstanding the present craving of our carnal propensities, which war against the heaven-born life of the new man, the saints rejoice in the glorious prospect of a final victory over all the pollutions of the flesh, since God has promised, by the pen of the apostle, that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Hence "the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Romans viii. 16, 21. And after having received the first fruits of the Spirit, by which they are sealed with the Holy Spirit of promise, they still "groan within themselves, waiting for the adoption, to wit, the redemption of their body." To that adoption and vital sonship they are now begotten by the resurrection of Jesus Christ from the dead, and they shall assuredly in due time be born, in their final personal resurrection, in which their vile body shall be changed in the twinkling of an eye, and they shall be raised incorruptible and immortal, in spiritual bodies like the glorious body of their risen Lord. Born then from the dead, they shall be like the angels in heaven, and be vitally the children of God, being the children of the resurrection.

AGENTS

FOR THE

"SIGNS OF THE TIMES."

On the last page of this number will be found a list of agents, which will be kept standing and published in each number; but we wish it distinctly understood, that the publishing of this list does not preclude any whose names are not in the list from acting in the interest of the SIGNS. We have suffered heavy losses within the last five years, both in our circulation and receipts, and we solicit the aid of all who feel to indorse the course pursued and the doctrine set forth by the SIGNS OF THE TIMES. We request those who will take an interest in the advancement of the paper to send us their names to be enrolled in the "Agents' list." We are certain that by a general effort on the part of our brethren and friends, our loss for the last few years from a combination of causes can be more than made good.

Brethren, let us hear from you.

MARRIAGES.

In this village, on Wednesday, January 21, 1880, by Elder G. Beebe, Mr. Charles S. Horton, of Middletown, and Miss Eva Elmandorf, of Phillipsport, Sullivan Co., N. Y.

By the same, (assisted by Elder Clapp) Feb. 4, 1880, at the Baptist Meeting House in Carmel, Putnam Co., N. Y., Mr. James Wilber Camp, of the U. S. Custom House of New York, and Miss Nellie Virginia Little, daughter of James D. Little Esq., and granddaughter of Eld. G. Beebe.

By Eld. T. M. Poulson, Jan. 6, 1880, near Salisbury, Md., Mr. John H. Livingston and Miss Gertrude E. Ruark.

By the same, Jan. 7, 1880, at the residence of the bride's mother, near Berlin, Md., Mr. Wm. L. Timmons and Miss Mary J. Timmons, both of Worcester Co., Md.

By the same, Jan. 13, 1880, at the residence of the bride's father, Mr. Wm. E. Baker and Miss Mary J. Jarman, both of Worcester Co., Md.

By the same, Jan. 21, 1880, at the residence of the bride's father, Mr. Wm. A. Holloway and Miss Lucinda E. Morrice, all of Wicomico Co., Md.

OBITUARY NOTICES.

Kizia Curl (whose maiden name was Gamblen) was born Nov. 18, 1771, in the state of North Carolina. When she was ten years old her father moved to South Carolina, and remained there until she was twenty-three years of age. She was married to Wm. Curl in 1802. She and her husband joined the Primitive Baptist Church, and were baptized by Eld. Wm. Murphree. In 1806 they moved to Tennessee, and on Christmas day settled among the Indians on Pine River, Hickman County, Tenn. When the country was sufficiently inhabited by the whites, a Primitive Baptist Church was established, under the pastoral care of Eld. Andrew Carothers, to which they attached themselves, and remained orderly members until the death of their pastor. A Primitive Baptist Church was then constituted and established in gospel order at Mt. Zion, under the pastoral care of Eld. Jesse Fuqua. They became members of, and remained in the fellowship of this church during the remainder of their days. Brother Wm. Curl was born in 1767, and died in 1862. Sister Kizia Curl died September 9, 1879, aged one hundred and seven years, nine months and twenty-one days. She was the mother of ten children, all of whom were raised, and lived to be of moderate age. Five of them have departed this life, and left evidence that they entertained a hope in Christ. Sister Curl lived to see and nurse quite a number of her children's grandchildren. In her last days she was remarkably pious for one of her age; she could see to read her bible, which she did every day until about two years before her death. She was able to walk about her house until about four weeks before her decease. During the time of her death-sickness she frequently praised her Redeemer, saying, "Glory, glory to his blessed name, I would rather die and go to Jesus, than get well." I visited her occasionally for some years before her death, and conversed freely with her about her hope and fears, her trials and temptations, and her long warfare. She said she claimed no merit in anything she had done, no righteousness of her own, but she looked alone to Christ for salvation, and if not saved by the grace and mercy of God, she acknowledged she was lost. She was a firm and unshaken believer in the doctrine of Christ. At her request, I sometimes tried to preach the unsearchable riches of Christ at her house, and she gave evidence of much comfort and consolation. She said it was the same gospel she had heard in old South Carolina in her youthful days. I was with her a few days before she died, and tried to render her comfort in conversation, singing and prayer. She requested to be buried in the family grave-yard, and said to me, "Brother Harvill, I want you and brother Fuqua to attend my own and my husband's funeral at home. (Mt. Zion Meeting House, which she called home.) I am informed that she died without a struggle, leaving posterity, neighbors, friends, and her kindred in Christ who survive her, to mourn their loss, which we hope is her gain.

"Hear what the voice from heaven proclaims
For all the pious dead:
Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus, and are blest;
How kind their slumbers are;
From suffering and sin released,
And free from every snare."

"They rest from their labors, and their works do follow them."

Yours in hope of eternal life,

J. Y. HARVILL.

TOTTY'S BEND, Hickman Co., Tenn.

It falls to my lot once more to chronicle the sad occurrence of the inroad made by the righteous, but dreaded decree, "The soul that sinneth, it shall die." We are called upon to mourn the loss of a very dear and beloved daughter-in-law, who was also a sister in the church of Jesus Christ, and certainly one of the brightest gems of the Old School Baptist Church.

Sister **Lavina Jane Crooks**, (or more commonly known by the name which she had chosen for herself, Jennie Crooks) was born in Lawrence County, Missouri, Sept. 25, 1851. Her parents, Wm. B. and Mary Earnest, emigrated with their children to Oregon in 1852, and settled in Polk County. They were both Old School Baptists. Their daughter Jennie at the age of eleven years had a severe attack of diphtheria, which left her with a very bad cough that continued with her through life, and caused her a great deal of expectation, which kept her in a very weak state. She was united in marriage with my son, John T. Crooks Jr., sometime during the year 1871. They both came before the Bethel Church on Saturday, July 20, 1872, and gave a relation of their experience and faith in Christ, and were received, and baptized on the following day in the Santiam River, by Eld. Ezra Stout. They continued worthy members of the Bethel Church until the 14th of November, 1874, when they called for letters of dismission to unite with a newly constituted church called Pisgah, under the watchcare of Eld. E. E. Cooper, which request was granted them. In this church our dear sister remained until the day of her death, which occurred on the 18th of December, 1879, after only five days of sickness, during which time she bore her sufferings with christian fortitude and resignation to the will of her blessed Savior. This short time was chiefly spent in prayer, for support in her sufferings, and for her afflicted husband and her dear little babe, Lulia May, not yet two years old, which she had to leave in this sin-stained world, besides her aged and weeping mother, and one only sister, who was then on a sick bed, hardly expected to live. Thus our dear daughter passed from this life to that above, where all is peace and love, aged twenty-eight years, two months and twenty-three days, beloved by every person that knew her. She will be greatly missed by all, for she was so bright and lovely. It was her fondest aspiration to make all happy with whom she associated. She loved the society of her brethren and sisters, and highly appreciated the SIGNS OF THE TIMES. Her last disease was thought to be erysipelas of the womb, congestion of the left lung and pneumonia. I did not learn of her illness for near a week after her death. She greatly desired to see me, and said, "O that I could see father Crooks." The Lord was with her throughout, and supported her, keeping her in her right mind, and enabling her to admonish those around her dying bed to put their trust in Jesus as their all-sufficient Savior. But she is gone from us, to that happy clime where the wicked cease from troubling and the weary are at rest. Her body will rest in the tomb until the morning of the resurrection, when it will be called forth a spiritual body, clothed, and prepared to sing that heavenly song, "Not unto us, but unto thy name be all the glory." Amen.

ALSO,

For the benefit of friends and relatives here in Oregon, and also in Illinois and other places, I will mention that the members of Bethel Church in particular have lost a dear old brother, as well as all the churches of the Siloam Association. Brother **Thomas Froman** passed away on Saturday, the third

day of January, 1880, aged eighty-one years and six months. He had through the past summer a few light shocks of paralysis, but had a more serious attack a week or two before his death, which ended his mortal existence on earth, that he might go to that final abode in heaven prepared for all the children of God. Thus our little church called Bethel has lost another worthy member. His age and affliction prevented him for several years from meeting with those he loved as often as he desired. May the Lord bless us all, and lead us to put our trust in Jesus.

Your brother, I hope, in the best of bonds,

JOHN T. CROOKS.

MILLERS, Oregon, Jan. 13, 1880.

ELD. G. BEEBE & SON—DEAR BRETHREN:—Please publish the following obituary of sister **Louisa Hall**.

The subject of this notice was born in Bedford County, Tenn., July 9, 1818, and removed with her parents to Illinois in 1829. Her maiden name was Stone. She was married to our esteemed brother Enoch Hall, Nov. 18, 1840, with whom she lived thirty-nine years and eleven days. She united with the Missionary Baptist Church in 1841, and lived with them eighteen or nineteen years, when, at her request, she obtained a letter from them in full fellowship. For the next five or six years she remained disconnected from any church. From her conversion she was an earnest inquirer after truth, and during those five or six years was as earnestly inquiring after the true church. When fully satisfied that she had found it, she presented herself before the Old School Baptist Church at the head of Otter Creek, Macoupin Co., Ill., June 15, 1867, and related the work of grace on her heart twenty-seven years previously, and was received, and baptized the next day by Eld. Isaac Conlee. She remained in this church until her death, highly esteemed and much loved by all its members, and also by a large circle of acquaintances in the surrounding churches, to at least as many as four associations. She and brother Hall always did their part in taking care of company when associations and other meetings were held near them, and she never appeared happier than when thus engaged, even when it took the whole house and a large space in the barn for sleeping room. And at all the associations she attended, (and they were many) however far from home, she helped to look up the old and infirm and show them where they would rest the best. She dearly loved the doctrine of predestination, and salvation by grace, and also every person in whom she recognized her Savior's image. She was a firm advocate for strict discipline in the church, and was much loved by the saints as far as her large acquaintance extended. She had been fast declining in health for several months, and was confined to her bed four or five weeks. Her disease was of a stupefying character, so much so that she conversed but little; but she gave gratifying evidence that she realized her approaching dissolution, with calm resignation. She died Nov. 29, 1879. The co-writer, (her pastor) who was with her almost daily during her confinement, preached to a large congregation of brethren, sisters and neighbors, at the residence, before her remains were consigned to the tomb.

Sister Hall was not a mother, but she has done a mother's part to several orphans, two of whom were living with her at the time of her death, and now mourn for her as for a mother. She has also left her husband and three brothers and three sisters, with the church and a large number of relatives and friends to mourn, but with the consoling assurance that for her to die was gain.

ALLEN MURRAY.

C. A. JACKSON.

VIRDEN, Ill., Jan. 12, 1880.

DEAR BRETHREN BEEBE:—By request of the family of our dear departed sister, it becomes my mournful duty to forward to you the inclosed obituary notice.

DIED—At the residence of her husband, Mr. G. W. McPherson, near Chestnut Level, Lancaster Co., Pa., Oct. 28, 1879, **Mrs. Elizabeth E. McPherson**, aged fifty-eight years, nine months and six days. She was a daughter of the late brother James Jenkins, of the Rock Springs Church.

Sister McPherson was baptized in the fellowship of the Rock Springs Church by the late Elder Thomas Barton, on the 26th of September, 1852. Thus she was a member of the visible church over twenty-seven years; and it can truly be said of her that she has adorned her profession by a well ordered walk and godly conversation. She was very faithful in her attendance on the meetings of the church, her seat never being vacant unless providentially hindered. Through heat and cold, sunshine and rain, she would drive the distance of about nine miles, for the purpose of enjoying the (by her) esteemed privilege of meeting with the Lord's dear people. Three years ago she had a severe attack of pneumonia, from which she never fully recovered, and seemed to go into a gradual decline, which finally was terminated in the summons of her divine Lord to come up higher. She was truly of "a meek and quiet spirit, which in the sight of God is of great price," and bore with humble patience and calm resignation all the many trials and sore conflicts which fell to her lot as a follower of the meek and lowly Jesus. She was very steadfast in the faith, not manifesting a disposition to find fault with the ministry for using plainness of speech. During her last sickness she was heard to utter many an earnest petition for her family, her desire being that through rich and reigning grace they might all be brought to surround the throne in glory. She very much enjoyed reading and singing hymns, particularly the 280th to 286th, inclusive of Beebe's Collection.

She leaves a deeply bereaved husband, three daughters, a son-in-law, two grandchildren and one brother, together with the church, to mourn their great loss, but not without hope, for they rest in the full assurance that the beloved wife and affectionate mother and sister now sleeps in Jesus, whence she awaits the summons that shall awake the occupants of the grave, thence to come forth in the glorious image of her dear Redeemer. Her husband and daughters miss her sweet companionship very much; it is indeed a sore bereavement to them, but we would commend them unto him who gave and hath taken away. May he sanctify this sore and trying dispensation to their good and his declarative glory.

The following verses were composed by her daughter, Mrs. M. Lizzie Boyd, and they request that you also publish them:

Our mother dear has left us all,
How desolate our home;
There's not a spot whereon we gaze
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 to us,
And rightly took her, too.

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

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

Affectionately yours,
A. B. FRANCIS.

DEPARTED this life near two o'clock p. m., January 7, 1880, near La Harpe, Hancock Co., Ill., Mrs. Angeline Crabill, consort of Mr. B. S. Crabill, aged sixty-six years, six months and twenty-three days.

Mrs. Crabill was a Steinbarger, and was born in Champaign County, Ohio, June 15, 1813, and was united in marriage with Mr. Crabill, in that state, Dec. 18, 1836, and in about 1847 professed a hope in Christ, and joined the Nettle Creek Church of Regular Baptists. In 1849 they came to Hancock Co., Ill., and she became a member of the Bethany Church, and continued in the strongest bonds of her fellowship till her decease. It has been my privilege to be intimately acquainted with this dear sister for about twenty-three years, having attended her church during that length of time, and her house has been a home for me and others of the Lord's children as regularly as her monthly

meetings occurred, and she seemed never to tire in waiting on her brethren, sisters and friends, and she and her excellent husband were always ready to open the doors of their commodious dwelling for the wayfaring people of God. She has often remarked, in tears, that she felt like she never could do enough for her dear brethren and sisters who called on her. Among the many precious sisters of my acquaintance, I feel fully justified in placing the name of this dear departed one very high on the roll of estimable women. As a faithful wife, an affectionate mother, a true friend, a tender nurse, a kind neighbor and devoted christian woman, I have known but few more deserving of the highest respect and sincerest love; and the remark was made by many at her funeral, that her place in the church and in the community would be hard to fill by one of equal virtues. But the Lord is righteous, and he has taken her to himself, and we must not murmur. She suffered wonderfully about three weeks with disease of the heart, but her hope was unshaken to the last in her Redeemer. On the 9th instant a large congregation of brethren, relatives and friends convened at the residence, and I addressed them from Rev. xiv. 13, after which her remains were laid to rest in the La Harpe cemetery, by the side of her dear Lizzie, who died last March, to sleep in Jesus till the resurrection. She left a worthy and devoted husband, five sons and one daughter, with numerous relatives and friends, to feel their sad loss, who have the profound sympathy of the community. Affectionately,

I. N. VANMETER.

MACOMB, Ill., Jan. 12, 1880.

DIED—At her residence in Greensboro, Henry County, Indiana, of consumption, sister J. V. Reeves, wife of Dr. Reeves, and daughter of Dea. J. L. and sister Juliet Hickman. She was born April 9, 1835, and departed this life Sept. 16, 1879. She united with the Lebanon Old School Baptist Church several years ago, and continued a most exemplary and worthy member until her death. Not long after she united with the church, she married and located quite a distance from the church, which, in connection with her poor health, deprived her of the privilege of meeting regularly with us; still she was frequently in her seat, and manifested great devotion to the cause of her precious Redeemer. Her godly deportment and kind and genial disposition won for her the high esteem and confidence of all who knew her. She has been afflicted, and therefore a sufferer almost all her life. I have been personally acquainted with her from her infancy, and can truly say that she was one of the most amiable, modest and kind-hearted persons that I ever knew. She stated to her mother on her death-bed that she had desired to write some of the exercises of her mind, but had been prevented from doing so. It was not my privilege to be with her in her last sickness, although she expressed a wish, if it could have been so, to see me and converse upon the theme of salvation, so sweet and precious to her in the hour of death. Her aged mother, who was almost constantly by her bedside, and did all that an affectionate and deeply solicitous mother could to alleviate her sufferings, assures me that she has never known one who was more composed and patient in affliction. And for a day or two before she breathed her last, a smile rested upon her clammy features, and there appeared to be perfect resignation to the divine will. And when she became so weak that she was unable to speak longer, she reached out her emaciated hands and arms to bid those who entered her room, and were around her, a last, long farewell. So closed life's tiresome and sorrowful journey with one who trusted confidently in the precious merits of her Redeemer. She died as she had lived, "looking unto Jesus."

Her remains were brought to the Lebanon Church-house, where a discourse was preached by the writer, to a large and solemn audience, after which they were conveyed to the tomb.

Yours in hope,

J. A. JOHNSON.

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G. BEEBE & SON.

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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. 48.

MIDDLETOWN, N. Y., MARCH 1, 1880.

NO. 5.

POETRY.

THE GROUND OF MY HOPE.

"The blood of Jesus Christ his Son cleanseth us from all sin."

WHEN I of sinners feel the chief,
And thus am overwhelmed with grief,
What is it gives my heart relief?
My sins were laid on Jesus.

When I'm defiled throughout with sin,
And mourn the malady within,
What is it makes me joy again?
The precious blood of Jesus.

When troubles are approaching near,
And darker still the clouds appear,
What is it calms my rising fear?
The promises of Jesus.

When I forget redeeming love,
And often do ungrateful prove,
What is it then my heart can move?
The precious love of Jesus.

When earthly friends appear unkind,
And I in them no comfort find,
What is it then supports my mind?
I bear the cross of Jesus.

When I am call'd a cross to bear,
And am oppress'd with toil and care,
What is it checks the rising tear?
The sufferings of Jesus.

When at his throne I weep in prayer,
And wait to find deliverance there,
What is it saves me from despair?
The blessed hope in Jesus.

When do I need his mighty hand?
'Tis now, to guide me through this land,
And keep me true to his commands,
The mighty power of Jesus.

When christians meet for prayer and praise,
And their glad Ebenezers raise,
What is it makes me choose their ways?
My love to them and Jesus.

When called to work, what can I do,
But search the scriptures through and through,
And tell the saints and faithful few
Why I have hope in Jesus?

Before the world, ere time began,
Their life was hid in Christ, not man,
Safe from all foes, try all they can—
Eternal life in Jesus.

When they, like Ruth, go out to glean,
Their Kinsman's field they know they're in;
They take from vessels pure and clean
The loving kindness of Jesus.

And when we see the destined end,
And David's house through Ruth descend,
And she brought from a foreign land,
To the one fold of Jesus.

When I my heavenly home perceive,
If still to earth my soul should cleave,
What then will make me glad to leave?
The blessed call of Jesus.

When called to stand before his face,
How dreadful then would be my case,
Did not his robe hide my disgrace—
Imputed robe of Jesus.

When I shall leave this wilderness,
And reach the shores of perfect peace,
What then will constitute my bliss?
A home with those in Jesus.

THOS. H. SCOTT.

NEW YEAR OF 1880.

CORRESPONDENCE.

ELECTION.

The doctrine of "personal, unconditional election," is a bible doctrine, and as such has always been accepted and believed among the people of God. It also is a necessary part of true christian experience, and as such is a truth dear to all believers. It was one of the principles of truth which was incorporated by "Baptists" at the Black Rock division, in their confession of faith, and ever since has been one of the things earnestly contended for by all Regular, Old School Baptists. I do not know that any one among us at this day attempts to question this truth, but yet it is well to occasionally point out this among the old "landmarks," and show again our right and title to it. Therefore to-day I feel like penning a few thoughts upon this one theme, which I am aware will be only a reiteration of what has been said, perhaps far better, a thousand times before.

1st. The term "elect," "election," means chosen, choice. It is a word in common use among nearly all men, and when used, ordinarily, no one has any doubt as to its proper meaning; and the word has always meant just precisely what it means now. When we speak or read of the election of God, it means that God has chosen some person or thing, just as it means when spoken of us. The words "election," "choice," "elect," "chosen," have always the same intrinsic meaning in the bible. Now it is beyond all question that the bible teaches that God has an "elect" or "chosen" people among mankind.—See Isaiah xlii 1. "Mine elect in whom my soul delighteth." Mark xiii. 27, "Gather together his elect." Luke xviii. 7, "Avenge his own elect." Romans viii. 33, "Who shall lay anything to the charge of God's elect." 1 Peter i. 2, "Elect according to the foreknowledge of God." And many other scriptures.

2d. The scriptures teach that this people are chosen to salvation; that they are chosen to salvation from sin here, and from eternal death hereafter. They are not merely chosen to fill a certain place in the ranks of the army, but chosen TO BE in the army. It is true that the place of every one is also appointed them, with his or her peculiar gifts, but the choice or election is, that they may be saved.—See the following scriptures: John xv. 16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should re-

main." Eph. i. 4, "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." 2 Thess. ii. 13, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit," &c.

3d. This election is a personal one. I mean by this that in the matter of salvation God has chosen persons, and not communities or nations, or certain characters, but individuals as such. I mean that he chose Abel, Enoch, Paul, Peter, you and me, from other persons, such as Cain, Saul the king, Judas, &c. See the following scriptures in proof of this: Acts ix. 15, "But the Lord said unto me, Go thy way; for he is a chosen vessel unto me," &c. Rom. xvi. 13, "Salute Rufus, chosen in the Lord." Rom. ix. 11, "That the purpose of God according to election might stand, * * * the elder shall serve the younger." 1 Thess. i. 4, "Knowing, brethren beloved, your election of God."

4th. This election is unconditional. It is absolutely of God's own will and purpose. It was not based upon any conditions of our performance; not upon condition of our faith, for he says we are "chosen to salvation, through [not on account of] sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. It is not upon condition of our good works, for he says again, that he has chosen us "that we should be [not because we were] holy and without blame before him in love."—Eph. i. 4. Election is not based upon any other condition than just the sovereign will of God, as he says in Exodus xxxiii. 19, "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Rom. ix. 11, "That the purpose of God according to election might stand." Rom. ix. 15-18, "He saith to Moses, I will have mercy on whom I will have mercy." "It is not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up." "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth." Now if the scriptures teach anything, they do most certainly teach that the whole matter of salvation to the chosen, and the rejection and hardening of the non-elect, is based wholly and solely upon the purpose of God. God's purpose is the alone agent in this matter.

5th. This view of election is in exact agreement with the truth of God's

foreknowledge. I shall not stop to present scriptures to prove the fact of God's foreknowledge of all things, but admitting the truth of this, I will try to show that therefore the doctrine of personal election must be true. And first, no one can argue from God's foreknowledge that his people are chosen because God foresaw that these would repent, believe, and do good works; for the scriptures named before expressly show that we were chosen not because of good works, faith, &c., but that we might have them, as fruits of that salvation to which we had been before chosen. Now the foreknowledge of all things must include the foreknowledge of those who should eventually be saved or lost. Now we might ask, Can any whom God foreknew to be either saved or lost, change places? I answer, No; because this would be to say that God was mistaken; or, in other words, it would say that he did not foreknow this one thing. Therefore if we admit God's foreknowledge, we must admit election. And to deny election is to deny foreknowledge. And let not any one object to applying the term foreknowledge to Omniscient Deity, for God himself has authorized the use of the term. If he has told us that he declared the end from the beginning, then we are also forced to conclude that he has declared the destiny of every fallen child of Adam. And this is election.

6th. Election is also in harmony with true christian experience. The first step in salvation, the last step, and every intermediate step, is God's work. He loved us when we were enemies to him. He gave his Son to die when we sought no gift at his hand. He quickened us by his spirit when we were dead in sins. He called us by his grace when we were going away from him. He chose us when we chose not him. And it is said, "We love him because he first loved us." This is christian experience. Now all this is in harmony with the doctrine of election. We did not begin to sorrow for sin till God gave us repentance. We did not cry for pardon till we were constrained by a sense of need. God has prevented, or gone before us, in every step of the way. If all this is the work of God, and not of us, surely it must be because God chose to do all this for us. And if he has done this for any of us, we have experienced the power of election. All who have to confess that their conviction of sin is of God, that the deliverance into light and hope is of God, must eventually confess to the praise of

divine grace that election is also true. This view of the matter makes the doctrine a joyful one to all believers, for it gives God all the glory of their salvation, and their future joy is wholly based upon it. The believer has to sweetly confess, If the dear Lord had not freely chosen me, and then lovingly called me, I should never have chosen him; therefore all praise to election, and all glory to God who chose me to eternal salvation from the beginning. If any child of God is not clear in his or her mind as to the place election ought to have in their affections, let them examine their own experience, and see if God did not work alone with them, if he did not work effectually in them, if he did not in all things precede them, so that they have nothing spiritual that they did not receive. Let them see if they are not constrained by that very experience to confess that God must have chosen them, else they would never have chosen him. This is election in their experience.

7th. Election always implies its opposite rejection, or passing by. This is an insurmountable stumbling-block to the theory of universal salvation. If God's people are elected to salvation, (and it has been shown that they are) then it follows from the law of language itself that all are not saved. If all are to be saved, election is a misnomer—a word without any meaning. Men in the bible are spoken of as being elected; therefore it is infallibly certain that some men are rejected. This is true as a rule. Choice always takes one and leaves one. Whatever we choose, we reject some other object of the same class. I have been opposed to applying the term election to the spiritual life of God's people, because it would of necessity imply that a portion of that life or spiritual existence was rejected. It seems conclusive that *men* are elected, and *men* are rejected.

8th. Because God's people are an elect people, the term is also applied to our Lord Jesus Christ himself.—Isa. xlii. 1, "Behold my servant whom I uphold, mine elect in whom my soul delighteth." The term here means just what it means everywhere else, that is, *my chosen one*. Compared with him, all beauty, all glory, all excellence, fade away. He is the only and well-beloved Son, and his people are all chosen in him. They are also redeemed in him, kept in him, and shall be glorified with him. The very hope of the believer is Christ in them. All the blessings of eternal life are treasured up in him. It is he whom God accepts, and we in him, and by him we come to God and find acceptance. Thus he is all and in all to his redeemed ones. Of God he is made unto them wisdom, righteousness, sanctification and redemption. Compared with Jesus, all worlds, all beings, whether heavenly or earthly, fade into darkness, and over them all he has the pre-eminence, and is therefore in the highest and most glorious sense "the elect of God, holy and beloved." "Elect" is one of the pre-

cious, excellent names applied to him, to show that beside him all things are passed by, and he only is worthy to be honored and glorified in the highest, forever and forever. God's people are not chosen because they are of themselves lovely or excellent, but are chosen that they may be made lovely and holy; but Jesus is the elect of God because he is worthy to receive all honor and praise and blessing in heaven and in earth.

9. One of the commonest objections to the doctrine of election is the assertion that it would, if true, ascribe injustice to God in his dealings with men. To this it might be amply sufficient to reply, that all we have to ascertain is, what does God teach us in his word concerning the matter? And Paul, in Romans ix., severely rebukes those who would think of replying against God, by seeking to bring him to account at the bar of their own puny reason. What startling force and withering rebuke are in those words of Paul, "Nay, but, O man, [as if he had said, "O worm,"] who art thou [truly but a presumptuous fool] that repliest against God? [To bring God's decrees to the standard of our finite reason, then, is to become a rebel at once.] Shall the thing formed say to him that formed it, Why hast thou made me thus?" &c. We are not called upon to apologize for God's decrees. It is only our place to declare his word. He will justify himself. It would better become us to say, in the first place, God's word is true. God is holy and just and good. I may fail to always trace his holiness and justice in what he does, but still I know that he is just. When I read his word, therefore, let my first inquiry be, What has God said? And when I have found out, let me believe it. Now if such an one finds that election is a truth taught in the bible, he will believe it because God has taught it. And I think it has been shown that it is a bible truth, and an experimental truth. But while I might leave the matter here, I feel like adding a few thoughts in reply to this objection, which I doubt not keeps many a child of God away from the full enjoyment of this gracious doctrine. There is no injustice in election.

First, because all were lost, and under the curse of the fall, and justly condemned to eternal ruin. God was under no obligation to fallen man to save anybody. All might therefore have been justly left to perish. This, too, is a truth felt in christian experience. The only man that denies it is he who never felt his just condemnation.

Second. Therefore election is not the cause of ruin to any of the race of men. It adds nothing to the weight of woe hanging over the impenitent. It works no hardship.

And, thirdly, it is the blessed cause of salvation to thousands, who could not otherwise be saved. Why should it be so abused then? Will men arraign God before them, and say that because he sees fit, in infinite mercy, to save some, who are unworthy, therefore it is not infinitely just for

him to inflict vengeance upon the rest of the ungodly.

Fourth. Why do not men argue that Deity should also provide salvation for fallen angels, as well as fallen men?

And, fifth, if God is bound to provide one chance of salvation for all fallen men, why is he not equally bound to provide another chance—a hundred chances?

10th. If election is unjust, then is God unjust in the daily dispensations of his providence. We see his daily providence, and we know he is just and true in all his ways therein; but yet, if we can accuse him of injustice in election, by the same train of reasoning precisely we may conclude he is unjust in his daily administration of the affairs of men. What shall we say when we see one man wise, his brother a fool; one man strong, his brother weak; one child with a drunken, degraded father, another with all that earth can afford; one born rich, the other poor; one born in civilized lands, another in savage countries? Is God unjust here? No, surely not. Then neither can it be shown that injustice attaches to election.

In conclusion, I would say, that with all who accept the plain letter of bible truth there is enough to settle the doctrine of election in the ninth chapter of Romans. Whether Paul alludes there to Jacob and Esau as individuals, or to their descendants as nations, he in either case is sustaining the doctrine of election beyond all controversy. And whether Paul looked at the men, or the two manner of people who descended from them, he clinches the argument concerning election, so that it can never be assailed.

A brother said once in my hearing, while speaking of this strong foundation truth, "I am sure that if God had not chosen me before the foundation of the world, he never would have chosen me afterward." As I close this letter, I believe this is my feeling regarding the matter.

As ever, your brother in hope of eternal life,

F. A. CHICK.

REISTERSTOWN, Md., Feb. 4, 1880.

SCIO, Linb Co., Oregon, Jan. 24, 1880.

ELDER G. BEEBE & DEARLY BELOVED BRETHREN IN THE LORD:—I see in the SIGNS of January first, 1880, over the signature of "Inquirer after Truth," a request for my views on Isaiah lx. 19, 20: "The 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; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

It is with a trembling hand and aching heart that I attempt to write upon so grand, glorious and sublime a subject as is contained in the two verses presented by our brother. Not however on account of having any misgivings as to my understand-

ing of the subject; but knowing my utter inability to set it forth in the beauty and transcendent excellence that it deserves. I do not know where to begin, nor where to end. It knew no beginning, and shall never end. It embraces in its everlasting arms two whole worlds: a natural, or temporal, and a spiritual world; and each world has its relative sun. The natural world has a created, natural sun, that gives light to the whole natural world, so that every creature of God upon the face of the whole earth that has natural eyes, enjoys the light of the natural sun. The natural world has also a created, natural moon, to give light by night; but it receives all the light it sheds upon the earth from the sun. In the absence of the sun it is a dark, opaque body. These are both creatures of God, for we read, "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth."—Genesis i. 16, 17. These sun, moon and stars are all very significant. They are all types, each pointing to its relative anti-type, which I will endeavor to show hereafter. "The sun [this is the natural, created sun, that dazzles the eyes of all created beings and things that have eyes] shall be no more thy light by day; neither for brightness shall the moon give light unto thee." The words "no more" signify no longer, which implies that the natural sun, moon and stars were all the light they, as mere natural men and women, knew anything about. "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. "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."—Verse 11. Now then we are not to infer that the natural sun shall be no more the light of the old Adamic man that is born of the flesh. It is still his light, and will be until death, *i. e.*, it remains the light of the natural world; but it never was and never will be the light of the spiritual world or gospel kingdom. For said Jesus, "My kingdom is not of this world." The inhabitants of this kingdom may be in the full blaze of this sun in a clear sky, and unless Jesus the Sun of Righteousness is shining in their heart, they are in gross darkness. Hence, "The sun shall be no more thy light by day." Right here I will make a remark, lest I forget. The law, or old covenant dispensation, was the night. The moon, the emblem of the law covenant, was its light. Its sun had gone down, and its moon or law covenant was (like the natural moon) a dark, opaque body, only as it received its light from the sun. That is, its ordinances, as types, pointed forward to the gospel dispensation or kingdom as its anti-type, which kingdom, although in this world, is not of this

world. This kingdom is not set up by man. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people."—Daniel ii. 44. The people to whom this kingdom shall be given are described in the twenty-first verse of the chapter containing our text: "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." The people that possess this kingdom are beautifully described by the apostle Peter. He first describes the people who shall not inherit the kingdom: "And a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." These are the other people that the kingdom shall not be left to. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that you should show forth the praises of him who hath called you out of darkness into his marvelous light." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isa. xxvi. 1, 2. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Daniel vii. 18. And John, in the Revelation, in relation to the holy city, the New Jerusalem, which is the same with the gospel kingdom, says, "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 that are saved shall walk in the light of it." "And the gates of it shall not be shut at all by day: for there shall be no night there." For, "Thy sun shall no more go down." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Rev. xxi. 23-27. I wish here to impress upon the reader's mind to compare what John says here with our text. He says, "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 Isaiah in our text says, "The sun [having reference to the same sun that John spoke of] 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." Do you not plainly see the harmony and correspondence of the two? Now the Israelites as a temporal people or nation had their sun, moon and stars. The God of Abraham, Isaac and Jacob was their temporal sun, as a temporal people. The law covenant was their temporal moon, and their priesthood was their temporal stars; all suited to them as a

temporal, typical people, pointing to the gospel day as their anti-type. But alas! their sun has long since gone down; it has set, to that once highly favored people, in everlasting night. Their moon (law covenant) has withdrawn itself, their stars (priesthood) have ceased, the sceptre having long since departed from Judah, and a lawgiver from between his feet, never to return. For Shiloh has come, and is gathering his people into his kingdom; for he says, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Thus he gathers his people into his kingdom. "But the children of the kingdom [law kingdom or covenant] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Their sun having gone down, as is manifest to this day.—See Gen. xlix. 10, and Matt. viii. 11, 12. But, forever blessed be the name of our God, here is a great and unspeakably precious promise. O that I had the pen of a ready writer, that I could set it forth in its superlative greatness. But alas! my pen is feeble; it falters in the attempt. "Thy sun!" Here is expressed a property right for a specific people, the anti-type of national Israel. "Thy sun shall no more go down." We must be careful here, and not confound or mix law with gospel, but rightly divide the word of truth. To national Israel he was a temporal sun, in his providential dealings with that people, in the light of nature only; but he is a spiritual Sun, over a spiritual realm, an anti-typical people. "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psalm lxxxiv. 11. Poor, drooping mourner in Zion, this Lord God is thy Sun, that shall never go down. He will give you grace and glory, and no good thing will he withhold from you; but his grace shall be sufficient for you in the day of trial. "For God, who commanded the light to shine out of darkness, hath shined in [not into, as some erroneously quote it] our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. This is "Christ in you the hope of glory."—Col. i. 27. And Paul, in his contest with Peter, says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. And the prophet Malachi, having (doubtless) direct reference to the destruction and the dispersion of the old covenant, fleshly children of Israel, by the word of the Lord says, "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." These are the days

of vengeance, when the cup of iniquity of that once devoted people was full, even to overflowing, and God poured out his unmitigated wrath and indignation upon them in their final overthrow as a nation of people upon the earth, together with all their ordinances. Thus their sun went down upon them in everlasting night, and their "moon withdrew itself." But there was a remnant left therein according to the election of grace; for the prophet continues, "But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall."—Malachi iv. 1, 2. The prophet Zechariah, having reference to the same thing, says, "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 9. And as the Jewish church was composed of both saint and sinner, and both were growing up together, like the tares and the wheat; but when the time of harvest came, at the setting up of the gospel church or kingdom, the separation took place. The tares were bound up into bundles and burned, and the wheat was gathered into his (Christ's) barn or church. And John the Baptist said to the Pharisees and Sadducees who came to his baptism upon the faith of Abraham, without repentance, "I indeed baptize with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 11, 12. Here John the Baptist's chaff is the same with Malachi's stubble, and represents the fleshly children of Abraham; or in other words, the people who are of Israel, but are not Israel, and are the seed of Abraham, but are not the children of promise, and shall be cast out of the gospel kingdom into outer darkness, their sun having gone down, and their moon having withdrawn itself. Jesus, in the interpretation of the parable of the wheat and tares, spoke thus, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this [Jewish] world. The Son of man shall send forth his angels [ministers], and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 40-43. For "Thy people also shall be all righteous,"

the righteousness of the Lord Jesus Christ imputed to them. Therefore Jesus their glorious Sun of Righteousness shall no more go down; for there shall be no night there, but it shall be one eternal day. The chapter containing our text commences thus, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "For I the Lord will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. lxi. 8, 9. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isa. lxii. 11, 12. This city was shown to John upon the isle of Patmos in vision by one of the seven angels; John says, "And he carried me away in the spirit to a great and high mountain, and showed 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."—Rev. xxi. 10-12. Thus you see that "the Lord God is a sun and a shield." A sun to lighten the city, and a shield to protect it; under the appellation of "a wall great and high," which is clearly shown in Zechariah ii. 4, 5: "Jerusalem shall be inhabited as towns without walls." "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." Verses 10 and 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." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."—Isaiah xxxiii. 20, 21. Now I think that I have shown clearly that the Lord God is the sun and shield of the holy city, the New Jerusalem. Now then, what are its moon and stars? I have said that the moon was the emblem of the law covenant, which was the law of sin and death, and belonged to the old

covenant Jerusalem; but the new covenant Jerusalem has a moon also, for it is said, "Neither shall thy moon withdraw itself." It is also a law, and Paul calls it "the law of the spirit of life." He says, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2. This law is written in the heart of all the new covenant people, for saith the Lord, "For this is the covenant that I will make with the house of Israel after those days; 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."—Heb. viii. 10. "Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart."—2 Cor. iii. 3. And its stars are the ministers or preachers of the gospel. "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels [messengers or ministers] of the seven churches: and the seven candlesticks which thou sawest are the seven churches."—Rev. i. 20.

"Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." We are strangers and pilgrims here. This world is not our home. We are in a world of sin and death, and have the world, the devil, and worse than all, our exceedingly sinful fleshly nature, to contend with, and often fear and tremble, groan and sigh, and mourn our sad condition, and for the most part walk in darkness, without seemingly a ray of light shining upon the road, and we exclaim, Surely I was never called by grace, or it would not be thus with me. Then we look as it were through the glimmering light to the time of love, the day of our espousals, and in the day of the gladness of our heart, and with afflicted Job we cry out, O that I were as in months past, as in the days when God preserved me; when his candlestick shined upon my head, and when by his light I walked through darkness. Then with the psalmist we call to remembrance our song in the night, and commune with our own heart, and inquire, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" 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! that I might 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 prayer; and with afflicted Job we say, "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 I cannot behold him; he hideth himself on the right hand, that I cannot see him."—Job xxiii. 3-9. Thus we are made to possess months and months of darkness, and we look back with mournful delight to the time of love, when he lifted upon us the light of his countenance, and brought us to his banqueting house, and his banner of love was over us, and we conclude, Surely our sun is gone down. But no; let me assure you, dear mourner in Zion, your sun has not gone down. Just as sure as the Sun of Righteousness has risen upon you, he will never go down; no, never. Your sins like a thick cloud of darkness may hide him from you, but he is still shining 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 guides 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, that shall never go down, there

"To no more sigh or shed a tear,
To no more suffer pain or fear;
But God and Christ and heaven appear
Unto our raptured eye."

The foregoing, brother Beebe, is at your disposal; and if published, I submit it to the consideration of "Inquirer after Truth."

JOHN STIPP.

ELMIRA, N. Y., Jan. 9, 1880.

DEAR BROTHER BEEBE:—Through the earnest solicitation of many kindred in Christ, that I should write of the manifestation of God's love and favor to me, and thinking you would be interested to know of his dealings of late, I will try, knowing full well that I can never tell the half, but only sketch the outlines, hoping the Spirit will bring to mind many things in the past that are in a measure overshadowed by what I have passed through in later years, which to me were brighter evidences that it was of God.

My parents were Old School Baptists, but I had an idea that I could do something to merit the favor of God, for my first exercises of mind date back to my earliest recollection. In my childish mind I thought I would try to be good, so I might go to heaven, for I wanted to be with the good. We lived among the Meth-

odists at that time, and I well remember how deeply impressed my young mind was on hearing my parents and the ministers talk on spiritual things, which I frequently did, they preferring to stay at my father's house, as the Methodists were poor. Thus I passed along, failing, but still trying, to live an upright life, until I was thirteen, when my sister and I were talking one day, and I said I believed one could get religion when they wanted to. My Father, hearing me say it, said to me, Well, my child, if you can, it is time you were about it. These words sank deep into my heart, and then I saw what a sinner I was, and how utterly powerless I was to obtain that which was good. Soon after this I went to stay with some relatives a short time, some distance from home, who were New School Baptists. They soon found out that I was in trouble of mind, though I said nothing. They were very zealous and good, and tried to help me; but their help and prayers were unavailing, for I grew worse instead of better. I saw myself justly condemned, and how to get relief I knew not. One night I retired to my room, but not to sleep, for I was in such distress of mind that I could not. I felt there was no hope for me, and I could but cry to the Lord for mercy; and when I felt that my help must come from him alone, then the Savior whispered to me, "Thy sins are forgiven thee; go in peace." I wondered what it all meant, and if it could be meant for me. I thought not; but I looked for my trouble and it was gone, and in its place a quiet peace filled my heart. My friends were now very anxious that I should be baptized;—but I told them I had not felt it to be my duty, and was not ready. But it was not long before I felt it to be a duty and a privilege, and I was received by the New School Baptists, and immersed by them twenty-eight years ago this month, on New Year's day. Previous to this it was all peace, but now I was made to rejoice in God as my Savior, and my soul was filled with love to him. I felt that I could tell to all around what a dear Savior I had found; and point to his redeeming blood, and say, Behold the way to God. Soon after this I went home again, and after two years I left the New School, and united with the Old School Baptist church at Delphi, they receiving my baptism. While with the New School my mind was not exercised on the doctrine of the bible, but before I united with the Old School I believed as I do now, that salvation is all of the Lord, for that agreed with my experience. I now began to be filled with doubts, and for many years suffered much with fears that I was deceived and had deceived the church, for I did not have such deep conviction of sin, and so clearly defined, and such a bright evidence, as many I heard tell their exercises. I was sure I was not a christian, and the burden of my cry was, Lord, if I am deceived, undeceive me, and make it manifest to me; and if I am not a christian, O that I may become one,

for I earnestly desire to be pure in heart. Then this passage was sweetly applied, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." My constant desire was to grow in faith and hope and every grace, and to be free from sin; and here the 1007th hymn of Beebe's Collection will express my feelings at that time better than I can, for I then experienced it all. I will say here for those who do not know, that after walking with the church at Delphi about fifteen years, I left it on account of want of discipline, and soon after was married, and came to my present home. I thought I never should have another church home. After a time I found that my baptism was not valid in this association. Then I was sure I should live alone, for to me it was good, and I thought I never could see it otherwise; that this was an evidence that I was unfit to belong to a church, and why I was placed in such a position. I think I felt willing, and desired to be led in the right way, if it was shown me what was duty. After talking with several able ministers, my reason was convinced, but I could not feel it my duty; and as I could not go till I did, I stood for a long time. But my mind was still exercised for several years in a peculiar manner, and the desire came to be

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me."

"Nearer to thee, and nearer still,
Draw this heart, this mind, this will."

While suffering the keenest and most bitter trials and afflictions, I gradually went up the mountain with less and less doubts, till I rested on the top for three years or more, without a shadow of a doubt of my acceptance with God, and with the full assurance of faith; far above the storms and billows that surged beneath, but were powerless to reach or harm me. It was just as impossible for me to doubt then, as to live before without; and I thought with such a manifest token of God's grace and favor to unworthy me, I never could doubt. At times I was melted to tenderness in view of his loving-kindness, then filled with songs of sublime adoration and praise, then led to extol the great Ancient of Days for his rich and distinguishing grace.

"Thou giv'st the power thy grace to praise;
O wondrous grace! O boundless love!"

But as gradually as I ascended the mountain, so by degrees I descended, with a possibility of a doubt crossing my mind, until I was filled with them again. After all the loving-kindness and tender mercy shown to me in such a peculiar manner, here I was murmuring, at times rebelling at his chastening hand, which was tempered in mercy by a "loving Father." What base ingratitude! With shame I write it. But the worst was yet to come. From this I went into the deepest of the depths; and as much higher as I was on the mount of blessedness, so much lower I had to descend into the awful depths, where the blackness of darkness was, where there was no God to sustain or help to bear it, and my heart as hard and

full of rebellion as was possible. I could not portray all I suffered at that time; I think the remembrance will keep me humble. I thought I had seen the hidden evils of my heart before. I looked for the wonderful evidences I had, but they were all imagination and delusion to me at this time. Just as I was on the point of despair, dear Elder Bundy's call to the ministry appeared in the SIGNS. I glanced over it without interest till I came to where he was in the depths. Then I pondered thus: I believe he is a christian, and the Lord has brought him out; perhaps he will not cast me off utterly. A shadow of hope crossed my mind, and I was so thankful to find that I had any feelings or desires toward God, that I blessed him for it, and then one agonizing cry went up, that in wrath he would remember mercy, and not leave me to perish there, though I felt I deserved it. When I was clothed in my right mind again, I loathed myself as never before. I could not have believed there was such a depth of pollution within. The poet says, "Vile and full of sin I am." I thought I realized it when I sang it, but I had to feel it in all its depth of meaning before I could. I felt after I came out of the depths that if the Lord would not leave me to bear alone again, I would try not to murmur at his chastening hand; and I have since been enabled to bear what I once thought I never could endure, "and in his hottest fire held still." Upon a poor, polluted worm he makes his graces shine. But the Lord's mercies endure forever. After I came out of the deep, which was in June last, I had such a love to the people of God, such a drawing toward them, that I could hardly stay away from them. Not that I thought it possible to be one of them, for I had seen I was totally unfit; but I wanted to be where they were, they seemed so good to me. And now I began to be in trouble, for the subject of baptism was on my mind; and my former baptism, which had stood so prominent before my mind as good, was gone. But I had been shown so clearly that I was unfit to belong to the church, that I felt I could not go now, for of all mortals I felt there was none so bad as I. Then I was made to see the church walking in gospel order, and the ordinances of his house, when to be administered, and by whom; not outside of the church. It was all clear now, and how beautiful. What a Teacher is our God! How easy it is for him to touch the heart, and make it feel all he would have us know. I am thankful it was all of the Lord that I was made to see I had not been baptized. And now, "Why tarriest thou?" came to me. On looking over the SIGNS for November 20th, 1872, some poetry, "Why tarriest thou?" was sent home to me with power, and I felt I must go, and Saturday before the fourth Sunday in August last found me with the church at Burdett, with all my unworthiness and unfitness, asking a place with them, which was granted. I felt to say,

"Hinder me not, ye much loved saints,
For I must go with you."

On Sunday I was baptized. I will tell it all, because it shows the power of God. I had before this many fleshly fears about going into the water, for I well remembered how I suffered the first time, it taking my breath at every step I went deeper; but now the water looked so beautiful to me, and I went into it perfectly calm, everything of an earthly nature receded, I was lifted above it all, the love of God filled my soul, and a quiet peace and holy hush reigned within. I think I never realized the presence of the Savior so near before, with such a satisfying portion to my soul. I bless the Lord for all the way he has led me, though it has been through fiery trials, because it has brought me nearer to him.

"Still, still let me lean on thy breast,
And pour out my sorrows to thee;
For there shall my spirit find rest:
Thy presence is heaven to me."

The steps I have trod, and the station I have filled, were all determined by a wise Ruler. The path that was marked out for me I must tread in. But after all my wanderings, the sweet assurance comes that I am no more to roam. I feel to say, "Bless the Lord, O my soul, and forget not all his benefits." "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Surely goodness and mercy have followed me all the days of my life. "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." "For in the time of trouble he shall hide me in his pavilion; in the secret place of his tabernacle shall he hide me. Therefore will I offer sacrifices of joy; I will sing praises unto the Lord." If with such capacities to enjoy the foretastes of heaven here, blinded and fettered by sin, what must it be to be there, to be free from sin, to bask in the ocean of God's love, and to be filled with the fullness of God?

Dear brother 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 from your pen to comfort and instruct those who are left behind when you are gone to rest in the bosom of your God.

C. M. HERRICK.

HARE'S CORNER, Del., Jan. 22, 1880.

BROTHER BEEBE:—The SIGNS, as a medium of correspondence among the churches and brethren, could not, perhaps, fill a higher mission, or be put to better use, than that of criticizing and investigating whatever has obtained among us, either as gospel order, scriptural doctrine, or the teachings of the word on other subjects. Though much has been done, there is no doubt room yet for further effort. On points that have attracted thereto have not in all cases been as yet entirely successful, while others

have so far escaped notice. If I call attention to some quotations and applications of scripture by way of criticism, it will not be with the expectation that any controversy will grow out of it, but merely to call attention to important matters, with a view to righting ourselves, if we are or have been wrong.

It is quite common to hear the expression, "The Lamb slain from the foundation of the world." Not only does this occur in conversation and preaching, but in published communications, and it may even be found incorporated in poetry. I suppose that those who use it do so under the impression that it is scripture. I do not now speak of ourselves particularly, because its use in this way has prevailed for a long time among speakers and writers quite generally, even before the publication of the SIGNS commenced. The only passage of scripture from which this phrase could be supposed to have warrant is Rev. xiii. 8, where the worshipers of the beast are designated as those whose names were not written in the book of life. By comparing this passage with chapter xvii. 8, where a repetition of the same sentiment occurs, it will readily be perceived that it is the record of the names which is from the foundation of the world. This latter passage, also speaking of those who wonder after the beast, designates them as all those whose names were not written in the book of life from the foundation of the world. The first passage characterizes this book of life as the family registry of the Lamb that was slain, but in both instances as a record that was from the beginning, or ever the earth was. The difference is that in this phraseology, "Whose names were not written in the book of life, of the Lamb slain, from the foundation of the world," it is simply declaring the proprietor of the book, as though it read, "were not written in the Lamb's book of life," &c. It is true, and is established in the mouth of two or more witnesses, that the names by which the Lord's people are called have been on record all the time from the beginning. But the other construction, even if the phraseology would bear it, would not be true, for the Lamb was not slain from the foundation of the world, but after the lapse of more than four thousand years; as the apostle says, "But now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself." It was when the fullness of the time was come that God sent forth his Son, to redeem them that were under the law. The names by which the Lord's people are designated have always been and must always remain the same, but with them in their individual experience the time comes when they are called to bear what is to them a new name, "which the mouth of the Lord shall name." It is the same name that the Lord's people have always borne, but it did not apply to them before, but now and from henceforth it is their name, an everlasting name that shall not be cut off.

It is written upon their foreheads, and it is also given them to possess a white stone, or witness in their own experience, "that no man knoweth saving he that receiveth it."

There is some room for criticism on another and different subject that I may as well notice here. The several Marys mentioned in the New Testament have got to be, traditionally or some other way, very strangely mixed up. Gross injustice is done to some of them by this confusion of the names, and also by a misunderstanding and misapplication of what is said of some one of them by one or two of the evangelists. Mary Magdalene is not unfrequently confounded with Mary the sister of Lazarus. So prevailing has this mistake been that several otherwise good hymns have incorporated the erroneous idea in connection with the name of Mary in their compositions, accompanied sometimes with a note at the bottom stating that Mary Magdalene is intended. To speak now of the anointing with the costly ointment, it is somewhat surprising to me that there ever should have been any mistake or doubt about which Mary it was who anointed the Savior. We are told in express words, John xi. 2, "It was that Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick." Each of the four evangelists record this anointing, but none of them record more than one instance. Matthew and Mark say she poured it on his head, while Luke and John say she anointed his feet. I think both were true. She not only broke the box and poured upon his head, but went on bedewing his feet with tears and anointing them with the ointment. And no marvel if she did, for but a few days previous Jesus had raised her only brother and restored him to her from the grave. No marvel that she sat at his feet and heard his words, while one, or another, was complaining and murmuring. Only one of the evangelists record a word about her being a sinner. Luke tells us that the Pharisee said within himself that she was a sinner, and that if Jesus had known, &c., he would not have suffered her to touch him. According to the standard by which Pharisees measured, everybody but Pharisees were sinners. So Zaccheus was a sinner, and so this woman was a sinner. And as Jesus did not appreciate the Pharisaic righteousness, nor undertake to be a Pharisee, so they were continually censuring him for companying with sinners. Those who are at all conversant with the character of those zealous religionists, have observed that their spirit was, "Stand by thyself, for I am holier than thou." "Come not near to me." Besides, in the Jewish law, of which these Pharisees were very zealous, there was a ceremonial cleanness and uncleanness, the latter of which would impart by contact. All those who disregarded these strict Mosaic injunctions were counted ceremonially transgressors, and unclean, and contact (even to touch) with them would deprive

JASPER, Fla., Feb. 6, 1880.

for a time of the privileges of the sanctuary. Jesus saith unto her, "Thy sins are forgiven thee." And again, "Thy faith hath saved thee." Matthew, Mark and Luke all give us the name of Simon, as he in whose house this took place, while John omits the name. Simon was probably a man of wealth and distinction, of the town of Bethany, and while he was a Pharisee, was also a leper. He, after the wonderful event of the resurrection of Lazarus, thinks proper to honor the Redeemer with a public dinner or supper, for the sake of the sisters, who were poor, inviting them with their resurrected brother, as well as the disciples of Jesus, to be present. It was here that Martha served. To those who love our Lord Jesus Christ, and to whom even his name is like ointment poured forth, there is something very forbidding and repulsive in the idea that these sisters, or any others, whose hospitality and kindness the Redeemer so often accepted, were other than of the most irreproachable character. "Now Jesus loved Martha, and her sister, and Lazarus." "He entered into a certain village, and a certain woman named Martha received him into her house." He left them and went out of the city into Bethany, and lodged there." This seems to have been a delightful retreat from the commotion and persecution of the city, or place of sweet repose to the oppressed and wearied spirit of the blessed Jesus.

"Here were the sisters who hastened to greet
The lovely Redeemer, and sit at his feet."

From here I will turn for the present, to vindicate another Mary. Mary, called Magdalene, after her native town, (Magdala) to distinguish her from others bearing the same name, appears to have been a woman of wealth and distinction, and of unblemished reputation. Although one of our excellent poets has applied the word *filthy* to her name, I do not conceive it to have been any fault of hers. Indeed, as Pilate said of her Lord, I find in her no fault at all. We have account of her having been healed of certain evil spirits and infirmities, from which it would seem that she had been greatly afflicted. Being relieved from what appears to have been a complication of diseases, she shows herself ever afterward to be greatly devoted to her Redeemer. She was last to leave the cross, and first to appear at the sepulchre. It may be well to remark here, that being *possessed with evil spirits* was an expression among the Jews uniformly implying bodily afflictions, and not immorality or wickedness. I do not know but this confounding of the names of these two Marys, and confounding of the circumstances of her being healed of evil spirits, with that of the weeping sister being called a sinner by the Pharisees, may have caused even this woman's name to become an epithet of reproach. If so, it is time that reproaches and unwarrantable epithets, founded upon unauthorized traditions, should be wiped away, lest the reproaches of

them that reproach the devoted followers of the blessed Jesus should fall upon him. Several of our poets have singled out this faithful, humble and devoted disciple, stigmatizing her by such epithets as *vile* and *filthy*, and preachers have, without thought or examination, fallen into the same mistake. If Jesus said to the weeping Mary that anointed him, that her sins which were many were forgiven, was it anything more or different than what he says to every weeping penitent that he saves by his grace? I presume brethren cannot take it otherwise than kindly to have their attention called to these things, and all the more kindly if they should find themselves to have been in error.

Yours to serve in the cause of truth,
E. RITTENHOUSE.

SULLIVAN, Ind., Jan., 1880.

DEAR BROTHER BEEBE:—I send you my remittance for the continuation of the SIGNS, as it is the only medium for me to hear from the brethren and sisters scattered over this wide world; yet I feel that they are not strangers, when I hear them speak in the Spirit, through the SIGNS, for they all speak the same language; so I conclude they have all been born of the same Spirit, which is not of the will of man, but of God. It is with a trembling hand that I address you. I feel so utterly unworthy of a name and place with the children of God, that I many, very many times fear I have no right to the endearing name of sister. And I have many times to ask the question, Why does the Lord use the chastening rod to keep me in the valley? Although I find that by nature my mind is prone to evil, I would not accuse my Maker of injustice. Open to his eyes is all I do, and as he shows me my transgressions, I find them innumerable. If, as the word tells us, and also our own experience, I think, we should not trust in ourselves, but in the living God, has he not fixed our hearts to trust in the Lord, though we suffer in the flesh? Remembering that if God will prove us, and try us as silver is tried, he will bring us into a net, by laying his afflicting hand upon us, that we may learn how frail we are, and that tribulations are appointed to sinful mortals, teaching us to not love the transitory things of this world. My mind often queries, Why, if we are accounted worthy to obtain that world and the resurrection, is our pathway so beset with sorrows? We find we are still imperfect beings, seeing in part and knowing in part, and therefore only capable of receiving a foretaste of the joys that are ordered by God's electing love, and sure to all the heirs, leading us on to peace and eternal glory. Are not those joys and happy meditations the sweetest that are sanctified by afflictions? Do we not also feel the strongest sense of God's supporting grace to uphold and sustain us, and wean our affections from earth, as we draw near to the hand that uses the chastening rod? Then we see his smiling face, assuring us that he chastens not for his pleas-

ure, but for our profit; teaching us that our faith being tried, as gold is tried, may be found unto praise and honor and glory at Christ's appearing. It is well for us to examine our hearts, lest we deceive ourselves, seeming to become wise in this world.

I have thought, when examining myself, that I not only come short of entering by living faith that rest, but in reality am far from it. Or, why so troubled about worldly matters, or seeking some justifiable excuse for proneness to envy, hatred and malice? Why allow this spirit of jealousy, evil surmising and unkindness a lodging place within our bosoms? Or why be so ready to misinterpret the meaning of some word or words that some dear watchman may chance to speak or write? Would that it were not thus. How sorrowful have I felt for you, my dear aged brother, and those other dear old fathers in Israel, for such I esteem you. How often we see this spirit of unkindness manifested towards dear brethren, more especially towards those dear old soldiers whose bodies are almost worn out in the Master's cause. But, dear brethren, as true watchmen you have the promise that your enemies shall not triumph over you, but God will uphold you, and his loving kindness and truth shall continually preserve you. We are commanded, as dear brethren, to be kindly affectioned towards one another; and when the spirit of kindness is uppermost with the children of God, with what confidence can they meet one another. How often, when under the influence of the spirit of unkindness, does jealousy cause us to magnify the smallest faults of brethren—magnify mole-hills to mountains. Then let us as children of God feel that a kind word spoken in season is of great consequence. Though seemingly small and insignificant of itself, the child being exercised by a spirit of kindness, believes that as the dew-drop has a great effect upon the tender plant, so does a kind word sink deep into the heart of a brother or sister. Then let us pray that we may grow in grace and in the knowledge of the truth, and be fed with the sincere milk of redeeming love, that our heart's desires and affections may be drawn heavenward, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile bodies, and fashion them like unto his glorious body; and though we see and know that our bodies are not now thus fashioned, we are assured that he will do it, by the working of his mighty power, whereby he is able to subdue all things unto himself. Glorious promise! Happy thought! Courage, brethren and sisters, write on, and let us each cast in our mite, and help hold up the drooping hands of our beloved editors. May the Lord give us all grace equal to our day.

"Not by the terrors of a slave
Do they perform his will,
But with the noblest powers they have,
His sweet commands fulfill."

With love to you and all the household of faith, I close. Your sister, I trust, yet one among the least,
ANNA M. THOMAS.

DEAR BROTHER BEEBE & SON:—As under the mercy of God, I am still sojourning in the South, and laboring among the churches here and there, it may interest some of your many dear readers to hear something from me concerning my travels and our meetings. And since not a few have asked me to write something for the SIGNS, I will try to do so occasionally, if the Lord will, and submit it to you. But I must now be brief. During the month of December, I tried to preach for most of the many churches of the Ocklocknee Association, of south Georgia. Many of those churches have had severe trials in the recent past, but they now have cheering evidences of the gracious power of the Lord, and that he is about to gather them together and build them up. In many of their meetings, the comfort of the spirit and the power of the truth were deeply felt, and the thoughts of many hearts were made manifest. Believers in the Lord were edified, united and strengthened in the truth of the gospel of Christ, mourners in Zion were comforted, some penitent sinners "hearing, believed and were baptized," and the dear brethren in the ministry, who serve the churches, were encouraged and "pressed in spirit to testify that Jesus is the Christ," as they had already done. Our faith and hope and love in Christ, and our joy and gladness in the gospel, and in beholding the good work of the Lord, were mutual. We all entered into the preciousness of the truth, that, "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 indeed this has been true among all the churches of the saints, with whom I have been in the South.

The united testimony of all has been that, "SALVATION IS OF THE LORD," and "by grace." All preach and believe that the death of Christ is the means of redemption, and that we shall be saved by his life.

Many, who were not yet added to the church, gave us tearful evidences that the Holy Ghost had begun the good work of salvation in them; and their deep and solemn interest in the meetings and preaching, told that they hunger and thirst after righteousness, and shall be filled.

At the close of one of the meetings, at the house of Eld. John Maxwell, Misses Sarah and Mary Maxwell, sisters and his neices, were delivered from the power of darkness, and translated into the kingdom of God's dear Son; and their dear old parents and the rest of us both wept and rejoiced with them.

A few days after, brother Maxwell buried them in baptism, and they went on their way rejoicing.

The last Saturday in December, it was my comforting privilege to be present at the ordination of Eld. J. V. Tipton, who is a worthy and good minister of Christ, and also to hear a sister relate to the church the reason of her hope.

Eld. Tipton, and several others in his locality, came to us lately from the modern Missionary Baptists; and others are expected to follow them soon.

So the good Shepherd is still not only calling his own sheep by name, and leading them out, but he is also giving his flock pastors according to his heart, who shall feed them with knowledge and understanding.

To my many home brethren and friends, who know and feel interested in me, let me say, my weak lung is improving, my general health is good, I am kindly cared for in my sorrowful sojourn and arduous labors; for I am traveling and trying to preach almost daily. If not providentially called home sooner, I hope to return again when the weather becomes warm. The Lord bless you all. In love to all the saints, your brother, I hope,

D. BARTLEY.

GROVE CITY, Ill., Jan. 29, 1880.

G. BEEBE & SON—DEAR BRETHREN:—(If one so poor and unworthy may be allowed to use the endearing term.) The soul-cheering comfort I have received through the columns of the SIGNS, in hearing from brethren in different parts of our wide-spread land, makes me sometimes hope that I have been born of that incorruptible seed, by the word of God which liveth and abideth forever; and if so, then we have all been born of God, and are all of the one family, having the same one Father, and are vitally related as brethren and sisters, with our blessed Elder Brother, who is the Lord Jesus Christ. And inasmuch as every one that is born is a partaker of the nature of the parent of whom he is born, he must possess a life which was previously in that parent. So when we were born of our earthly father, his corrupt nature was developed in us, and nothing more than that nature with all that belongs to it, or that which is natural. And our natural mind can know nothing of the things of the spirit of God; and Paul informs us that the natural or carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. Right here is the experience of every child of God; for while he had only the natural mind, he had no such trouble. His natural mind led him to believe he had power to work himself into the favor of God. But when by the new birth he receives the life which is in the Son of God, he soon finds that he has another mind, which is averse to the mind of the flesh which is born of the earthly parent, and of course trouble and conflict are as sure to ensue as it is sure we are in possession of both natures. Here then we have a faith diverse from that which is of the world, which professes to be doing much for the Lord. Our Lord has said of his sheep, "I give unto them eternal life, and they shall never perish." What joy springs up in the heart of the saint when he feels the love of God shed abroad, and he desires to obey his Lord and Master; but he feels so

poor and unworthy that he sometimes fears he has not been born again. Poor soul, the cause of all this trouble is an evidence that he is born again; for if he were not, he would have no such trouble. Such a one loves God with all his heart and strength, and grieves because he cannot love him more and serve him better, and live more holy and Christ-like. He has faith to believe that God is able and will perform all his promises, and his faith is that which works by love and purifies the heart, and God, who is love, works in him both to will and to do of his good pleasure. All this conflict is working in him to show him that his justification is by the blood and righteousness of Christ, and not by any thing he has done or can do; and he is thereby led to deny himself, take up his cross and follow Jesus, and thus lay hold on eternal life, and so find rest to his soul; not rest to his flesh, for while in the flesh we must find trouble and conflict. But Jesus says, "Be of good cheer, I have overcome the world." "And this is the victory that overcometh the world, even your faith." Then let us who have this faith that works by love, put on Christ and walk in him, and by our walk prove that we are led by his spirit. Looking for and hastening to his second coming, which shall be without sin unto salvation; for then will he take home his redeemed people, where we shall be forever with him, and see him as he is, and be like him. This will be enough. May God enable us all while here to live to his honor and glory, and to honor our profession, until he shall bring us off conquerors, and more than conquerors, through him that has loved us and given himself for us, is the prayer of

Yours to serve in the gospel of our Lord Jesus Christ,

JOHN MONTGOMERY.

BUNION'S CREEK, Ala., Jan. 26, 1880.

DEAR ELDER BEEBE AND SON:—After so long a time I inclose two dollars for subscription to our family paper, the SIGNS OF THE TIMES, for 1880. With the exception of a few years during the late war, I have been seeing and reading the SIGNS for upwards of thirty years; and although so many have found fault with the doctrine that has been so ably defended and promulgated through its columns by yourself and its numerous contributors, I must say that I find no fault either in the paper or "the man." It grieves my heart, and I truly sympathize with you, that now, after you have wielded the sword of the Lord and of Gideon for so many years, in your advanced age, you should be so bitterly persecuted and misrepresented. But, dear Elder, you need not fear, for the God of Israel is your strength, your leader and your reward, and he has promised to be with his people, and never forsake them.

I inclose you a copy of the Minutes of our (the Buttahatchie) association, containing some resolutions we passed at our last session, in regard to the charges that have been preferred

against you and Elders Dudley, Johnson and others, by Camden, Big Harpeth, and other churches and associations, which will serve to show you where we stand on the "War subject;" and if agreeable with your feelings, I would be glad if you would publish said resolutions in the SIGNS, viz:

"Resolved, That whereas reliable information has reached us that our beloved sister, the Tombigbee Association, did, at its last session, declare a non-fellowship for Elders G. Beebe, T. P. Dudley, J. F. Johnson, D. Bartley, together with all others who sympathize with them, charging that said Elders do hold to, and are propagating what they term the Arian two seed doctrine, with other heretical doctrines, therein mentioned, (See manifestoes of Big Harpeth Church, Williamson County, Tenn., and Oakland Church, Miss.) the guilt of which charge we, the Buttahatchie Association, with all the lights before us, have not been able to see; therefore we, by the committee of the whole, do resolve to, and hereby instruct our messengers who are appointed to meet and correspond with the Tombigbee Association at its session of 1880, that if said Association has not, or does not retract its present course relative to said Elders, to withhold our correspondence."

I also send you a "Circular Letter" written by a Missionary Baptist, and purporting to show "who are the Primitive Baptists." The writer mentions "one Beebe, of New York," as being one of the leaders of the anti-Missionary party; and supposing he had reference to you, I thought it would be nothing amiss to send it to you for your perusal. I myself consider it a very weak effort on the part of the writer to show "who are the Primitive Baptists;" and I hate to trouble you with such a document, and have no other excuse for doing so than the mentioning of your name. Your recent editorials have been very explicit, inasmuch that "he who runs may read." They have been very comforting and edifying to me, you may be sure, and I trust you may be long spared to comfort the weak by your able and instructive editorials. My desire is that both editors and correspondents may in the future, as in the past, be guided in all their writings by that unerring Spirit, which always leads those who write or speak to both write and speak with the spirit and with the understanding also, and to the edification and comfort of the Lord's chosen people. For "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," whether we know them or not.

But as I am a poor scribe, I suppose I had better close. I would like to write my experience and call to the ministry for publication in the SIGNS, and think I shall do so at some future time, if the Lord will.

Yours in gospel bonds,

G. W. NORRIS.

9 P. M., JAN. 26, 1880.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—I have long had a great desire to see your face and hear you preach; and as Elder G. W. Norris is here at my house to-night,

and is sending you a few lines, we have been talking about you, and have concluded to ask you if you would pay us a visit and preach for us here in Alabama if we would bear your expenses. Elder Norris, as well as myself and many other brethren, would be gratified to hear you preach "the unsearchable riches of Christ." Please let us know whether you could or would come, and if so, what time would suit your convenience best. I am a poor man, but I would risk ten dollars to see you and hear you preach. Brother Norris says he will give ten dollars, and I know we can make it up. You might also add considerably to the list of your subscribers by making us a visit. We shall expect an answer from you on this subject.

As ever, yours in love,

H. J. REDD.

(Editorial reply on page 58.)

OPELIKA, Ala., Feb. 4, 1880.

BELOVED BROTHER BEEBE:—I know that you have explained and re-explained so frequently on the subject of the new birth, that it would seem like an attempt to annoy you to even suggest a further explanation from you; yet I know you are not fully understood by even some of your warmest friends and brethren, who I am quite certain have no design to misrepresent or injure you. Or if they do understand you, they are not yet prepared to indorse or accept the position which you are understood to take on one point.

You, and the brethren generally, I think, are agreed that the very identical man that sinned, is the very man that has to be redeemed by Christ and born of the Spirit in order to enter the spiritual kingdom of God. I do not think there is any misunderstanding on this point. But the difficulty is that you are understood to hold that not only the man is born again, but that the self-existent spirit of God is also born of God. I will refer to your editorial in reply to brother Martin, in the SIGNS of January 1st, 1877, quoting only so much of your sentences as refer to this particular point. You say, "soul and body and spirit that were and are born of the flesh—sinful and depraved—necessitated to be redeemed, washed, cleansed, purified and born again." Then in the next sentence it is said, "The spiritual life which is given to us in the new birth is born of God." This is in the second column, tenth page; and then again on same page, third column, there is a repetition in substance of the same sentiment, that the "earthly nature and Adamic man is born of the Spirit;" and also that "eternal life," that never was defiled, "is born of God," and it "cannot sin, because it is born of God." Again, you say, "This life in us is born of the Spirit, and is spirit; but it is not the spirit of the flesh, which is vile, but it is the spirit of him that raised up Jesus from the dead." Is there any scriptural authority for saying that both the sinner and the spirit of Almighty God are alike born of God? Or do you

indeed intend to convey the idea, as some understand you do, that the spirit of Almighty God that raised up Jesus from the dead is born of God, or a subject of the new birth, as the sinner is?

I have *italicized* the points which present the difficulty in the minds of some of your readers, and tried to state the matter in as short and concise a manner as possible. Be assured, my dear aged brother, that no unkind feelings have dictated the above.

Affectionately your brother,

W. M. MITCHELL.

P. S.—I wish to say to all who may feel an interest therein, that my health has been very poor for two weeks past.

W. M. M.

(Editorial reply on this page.)

BATH, Maine, Feb. 15, 1880.

DEAR BROTHER BEEBE:—I am now attempting, for the third time, to write and send you a P. O. Order for three dollars, in payment for the present volume of the SIGNS OF THE TIMES, and I wish I were able to double the amount, and so help to relieve you in a measure of your pecuniary embarrassment. I am fully satisfied with the management of our family paper, as some of the brethren have named it, and justly, too. As a medium of correspondence among the Old School Baptists, it has not been surpassed by any other paper published in the United States. I have had the reading of its columns for over thirty-five years, and in all that time I have never felt as though I could do without it for one month; for when its pages are richly laden with the experience of the scattered household of faith, it is then my meat and my drink. O how I then long to see the writers, and tell them what comfort and instruction they have given one of the feeblest of the flock, if I may claim a right to the fold.

Dear brother, the late conflict in which you, brethren Dudley and Johnson have been called to your post, to defend one of the fundamental principles of the Old School Baptists, has enlisted my sympathy in your behalf. To think, at this late time of your ministry, men should rise up and accuse you of heresy, when in all your editorials you have labored so hard to make it plain to the understanding of the child who has been born of the Spirit, what is done for us in our new birth. O may our God, who has called and qualified you to proclaim from the pulpit and the press the unsearchable riches of Christ, still give you succor and strength to combat the enemies of the cross of Christ. Fear not, dear brother; he who is for you, is more than they that are against you. I need not remind you that the weapons of your warfare are not carnal, but are mighty through God to the pulling down of the strong holds of Satan; neither are they in your keeping, but are all stored in the armory above. And many have been the times that you have been called to buckle on your armor to fight against

principalities and powers, against spiritual wickedness in high places, and putting to flight many an army of the aliens. I judge from your editorials of the present year that you are still strong in the Lord and in the power of his might, not your own. May you have on the whole armor of God.

I have thought that perhaps this last attack upon the faith of the old veterans is not without its good effect upon the younger ministers, teaching them to beware of wolves in sheep's clothing; for what harm can the wolf do to the sheep, unless he gains admittance into the fold? O may the great Shepherd of the sheep come soon to restore the waste places of Zion and build up his churches among us, as in days gone by.

I have written much more than I intended to when I commenced this, and I hope your patience has not quite left you. I remain yours in the bonds of gospel truth, peace and fellowship,

M. J. DENSLOW.

RIPLEY, Miss., Nov. 10, 1879.

DEAR BRETHREN BEEBE:—The SIGNS OF THE TIMES comes regularly to the few subscribers in this county, and it is certainly growing in favor here. We love the SIGNS, and the authors of it, because God has chosen you to bring in the hungry, starving poor, and has given you such wisdom that your adversaries have not been able to withstand you. The last number of the SIGNS has gladdened the hearts of many, containing the letters of the well known and truly beloved brethren written to you and brother Hassell. Your correspondent is well acquainted with brother A. B. Morris. He is an able minister of Jesus and defender of the truth. Brother Powell stands high with the Old Baptists in a wide range. We are also glad to see the name of our much beloved brother, I. N. Vanmeter, in the SIGNS. Dear brethren, the Lord will show his people who it is that troubles Israel, and who is on the Lord's side; then shall we turn and discern between him that serves God, and him that serveth him not.

Your brother in hope,

W. A. HALBROOK.

INFORMATION WANTED.

CONWAY, Laclède Co., Mo., Jan. 30, 1880.

BROTHER BEEBE:—Please publish the following: Will the Pina Association, known as the Jenkins party, correspond with me, as several Elders and myself are appointed as corresponding messengers next fall to the Pina Association? Will they please say how far their association will be from the railroad, how will be the best way to get to their place of meeting from Lebanon, Laclède Co., Mo., the time of holding the association, with what church, in what county, and near what town or city?

Address,

GEORGE W. RUSSELL.

*The Ozark Association.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1880.

REPLY TO ELD. W. M. MITCHELL.

ON PAGE 55.

Our hitherto unsuccessful efforts to make ourself understood by our readers, have led us at times to regret that we had ever made the attempt to express our views at all on the subject; and we had about concluded, after writing the article which appeared in our last number, to write no more on the new birth, lest we should be found uttering words without knowledge, and thereby darkening counsel. We tried to make it a subject of inquiry at the throne of grace, and were reminded that even the words of divine inspiration, written by holy men who spake as they were moved by the Holy Ghost, and even those spoken by our blessed Immanuel, were often perverted by enemies, and sometimes misunderstood by the dear saints. And if the words of infallible inspiration were only understood so far as they were made plain by the teaching of the Holy Spirit, why should we be surprised that our feeble efforts should prove unsuccessful?

The very kind spirit in which our dear brother Mitchell has called our attention to some points in which our friends and kindred in Christ have failed to understand us, inspires us with fresh courage; and although still distrustful of our ability to give perfect satisfaction, we cherish the hope that a brotherly discussion of the subject may elicit such reflection on the subject as may be profitable and edifying to some of the children of God.

The points in our former writings to which our dear brother has called our attention, we will now consider. We do most certainly believe that the very identical man that sinned is the very same that is redeemed by Christ, and must be born of the Spirit in order to see or enter into the spiritual kingdom of God, for so our Savior has expressly declared with a double asseveration, John iii. 3. But we do not believe that the self-existent spirit of God is either begotten or born, for that self-existent Spirit is God himself. We know of no other self-existent Spirit than that God who is a Spirit, and of whom we are told that they that worship him must worship him in spirit and in truth.—John iv. 24. But while we believe that God is self-existent and independent, possessing all the eternal perfections of his supreme Godhead, we also read that he is the Father of children which he has begotten, and who are in his own appointed time born of his spirit. The Spirit therefore by which they are begotten, and of which they are born, is self-existent, but the children which are born of the Spirit are not self-existent; but being born of God, are children or sons of God, and that which is born of the Spirit is spirit: it is not flesh or blood, or earthly, but it is spiritual and heavenly. Every one who has this spirit which is born of the Spirit,

and is led by it, is by it sealed with it, and it is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Ephesians i. 13, 14. It is therefore called the spirit of promise, because by it the heirs of immortality are sealed to that resurrection in which the creature who has received this seal shall ultimately be delivered from the bondage of corruption and mortality. "For the earnest expectation of the creature [the Adamic man, on whom this sacred seal is indelibly impressed] waiteth [even after it has received the first fruits of the Spirit] for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." If our earthly nature were already changed from flesh to spirit by the new birth, what is it that is hereafter to be delivered from the bondage of corruption into the glorious liberty of the sons of God? If our earthly persons were already born again, of incorruptible seed, and that seed were now abiding in our fleshly nature, so that it cannot commit sin, because it is born of God, what is it in or about us that makes us who have received the first fruits of the Spirit groan within ourselves, waiting for the redemption of our body? Are we not earnestly anticipating that as our glorious Forerunner, who in all things must have pre-eminence, was begotten and born from the dead, that we also who are begotten to the same incorruptible inheritance by his resurrection shall be born from the dead, and every one in his own order: Christ the first fruits, afterward they that are Christ's at his coming?

Our reception of the first fruits of the Spirit was a birth produced by and of the Spirit; but what was born? Was it the old man, which is corrupt with its affections and lusts? If so, it could not have been born of incorruptible seed, or it would not now, subsequently to such a birth, be still corrupt. The old man is a child of the flesh, and it was born before we received the spirit by which we now cry Abba, Father. We understand the apostle to teach that it is the new man, which after God (not Adam) is created in righteousness and true holiness. It is a child born of the Spirit, a new man—not an old man reformed; it is an inner man, a treasure committed to earthen vessels, that the excellence of it may be of God, and not of man. It is Christ in us the hope of glory. The old man, which we are to deny, resist, keep in subjection, and crucify, is not Christ; but Christ by his spirit dwells in us, if we have indeed been made partakers of the divine nature; and this indwelling of Christ's spirit as a sacred seal assures us that this vile body shall in due time be changed, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. What would be the condition of our earthly bodies, if in their present state it were possible to take them up into

the paradise of God as they now are? Now they are of the earth, earthy, needing to be constantly supplied with the productions of earth for subsistence. Spiritual food, the bread of heaven and waters of life, which cheer, feed, refresh, animate and comfort the new man, does not—cannot satisfy the cravings of our outward nature. Brother Mitchell has, no doubt, like all the saints, enjoyed seasons of great spiritual enjoyment in the sanctuary, when his willing spirit would gladly prolong the season, but he has felt the craving demands of his earthly nature for food or sleep. This we think would not be the case if the old man had become spiritual by a spiritual birth. Nor will a craving for earthly things annoy us when in the resurrection we shall be born from the dead; for then shall these mortals put on immortality, and these corruptibles put on incorruption. Death shall be swallowed up of life, and all our resurrected "powers find sweet employ in that eternal world of joy."

But we will notice more particularly the marked passages copied from our reply to brother Martin, to which brother Mitchell calls our special attention. We have said, as quoted, "soul and body and spirit that were and are born of the flesh—sinful and depraved—necessitated to be redeemed, washed, cleansed, purified, and born again;" and then in the next sentence, "The spiritual life which is given to us in the new birth is born of God." We have usually spoken of the implantation of the spirit, in which Christ is formed in us, as a new birth, and so we now understand it, as taught, John i. 13, and 1 Peter i. 23, 24. And this work is performed in the sinner of Adam's race, who, as a natural man, is spoken of in the scriptures as possessing a soul, body and spirit, which is depraved and sinful, to qualify him to see the kingdom of God. But we have labored to the extent of our limited ability to keep in view that a birth is the bringing forth into manifestation something that was begotten and did exist antecedently to its development by birth. That which is begotten of God, and born of the Spirit, our Savior says, is spirit. Although sinners redeemed from Adam's race are the subjects of this work of the Spirit, still their flesh, born of the flesh, continues to retain its mortality and corruptibility after the incorruptible seed, by the Word of God, which liveth and abideth forever, has brought forth by birth in them the new man, or life, or spirit, which after God is created in righteousness and true holiness. This new birth of the Spirit is not flesh, nor is it born of the will of the flesh, for it is the bringing forth only what is born from above, as in the marginal reading of John iii. 3, 7. The subject of this grace, from the hour that Christ is formed in him, is a complex being, and is partaker of two natures; one is born of the flesh, and the other is born of the Spirit, and is spirit. The one is earthy, carnal, depraved, corruptible and mortal, and is inter-

changeably called the old man, the carnal man, the outer man. The other is holy, spiritual, incorruptible and immortal, and is called the new man, the spiritual man, the inner man, &c. With the one he serves the law of God, and with the other he serves the law of sin; and these conflicting elements made even an apostle cry out, in the bitterness of anguish, "O wretched man that I am! who shall deliver me from the body of this death?"

The two elements or natures which are found in every christian while in the flesh, are called by their respective names, by which they were named by our Lord; flesh and spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. Paul recognizes them by these names, and says, "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other."—Gal. v. 17. They cannot therefore be identically the same; and to show how distinct and antagonistic they are, he proceeds in the same connection to show what are the works of the flesh and what are the fruits of the Spirit, which works and fruits are as opposite and hostile the one to the other, as the parentage of which they severally are born. This distinction of nature and origin is more fully shown in the arguments of the apostle in regard to the resurrection, 1 Cor. xv., in which he speaks of a natural body and a spiritual body, bodies celestial and bodies terrestrial, and of their distinct glories, and of the two progenitive headships of which and by which the natural and spiritual man is born. He says, "And so it is written, [we dare not question or doubt the record,] The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we [the saints] 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."

In Romans v. 14 this same apostle says that Adam "is the figure of him that was to come;" and in what we have copied from 1 Corinthians xv., we are informed of at least some of the particulars in which he is the figure; and the second Adam, who is the Lord from heaven, is the anti-type of that figure. All mankind in their fleshly nature are the seed of the earthly Adam, and all that are born of the flesh are like him their progenitor; for as is the earthy, such also are they that are earthy. As he in his fallen state was, so we as his seed are, depraved, sinful, carnal, corruptible and mortal; and in his

fallen flesh, of which we are born, we can find nothing good, unless we succeed in our researches better than Paul did. As no stream can of itself rise higher than its fountain, no son or daughter of the earthy Adam can raise their nature above him in whom they were created, from whom they have by natural generation descended, and by whose offense death has passed on them. Flesh and blood, being depraved, sinful, mortal and corrupt, cannot inherit the kingdom of God, which is pure and spiritual. As the spiritual inheritance is based on a spiritual relationship, which does not exist in our fleshly birth, so we are not to marvel that except a man, one who has been born of the flesh, of the earthly Adam, be born again, of the spirit of God, he can neither see nor inherit the kingdom of God. That which is born of the Spirit, and brought forth in our first experience of a spiritual life, is the first fruits of the Spirit; it is a new creature, a new man, and being born of the Spirit, it is not flesh, but it is spirit; and being born of God, it is a child or son of God; and if a son, it is an heir of God, and a joint heir with our Lord Jesus Christ, who as the second Adam is the Lord from heaven; and "as is the heavenly, such are they also that are heavenly." In vital union with the second Adam, the heirship and relationship are joint and inseparable. But still our flesh and blood is a joint heir of the old earthly Adam, and cannot inherit the kingdom of God. In its relation to the earthy Adam, all flesh must inherit his estate of corruption and mortality. In him we all die: the wages of sin is death; and our old earthly father has nothing better for his children to inherit from him.

But the glorious doctrine of the resurrection brings life and immortality to light through the gospel; for although "in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits." This first fruits we have already received; but still, "We who have received the first fruits of the Spirit," while in the body of our flesh "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus for the present "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. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom. viii. 19-24. In Adam we all die; Adam can give us nothing but death, he can go no further with us than the death of the body, he cannot make us alive from the dead. But in Christ shall all who are redeemed by him out of the family of the first Adam be made alive, in their own order; for as the first fruits was begotten and born from the dead in his resurrection, so all the full harvest of his people shall be born from the dead "at his coming." They are begotten again by his resurrection to an in-

heritance which Adam could not bestow upon them, even an inheritance which is incorruptible and undefiled, which cannot fade away; for it is reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

At the dissolution of our mortal tabernacle, or body, if we rightly understand, our relation to the earth and to the earthly Adam is dissolved, never again to be revived. In death our fleshly nature is sown in corruption; but being begotten by the resurrection of the crucified body of Christ, it shall be raised in a new relationship, to which it was sealed after that we believed, according to Ephesians i. 13, 14. It, (the identity is preserved, although the condition and relationship to the earthly Adam are changed,) "it is raised in incorruption; it is sown in dishonor, it is raised in glory." Changed from a sinful, earthly and vile body, and fashioned like the glorious body of our Lord, whose crucified body was begotten and raised up from the dead by the glory of the Father, which glory he had with the Father before the world began, it being the supreme glory of the Father's own self.—John xvii. 5. By the same Spirit that raised up Christ from the dead, if it now dwells in us, though it has not yet, God shall in due time also quicken your mortal bodies by his spirit that dwelleth in you. It is sown in weakness; for who would die if they possessed the power of immortality? It is raised in power. "It is sown a natural body." Up to the time of sowing, the body is like the body of all natural men; we find nothing in our mental or physical nature that is made spiritual or unnatural. There is indeed a new heart given to us, and a new spirit given to us, but that is the new man, the inner man, that is renewed day by day, while the outer man decays; but this new, inner man, is spirit, and is not sown in corruption. It is the natural man that is at the resurrection to be delivered from the bondage of corruption; though it be sown a natural body, it shall be raised a spiritual body. If it were already born of the Spirit, it would be spirit, and have no need of a birth from the dead by the power of the resurrection of Christ. In this resurrection, as our Savior told the Sadducees, they shall be like the angels; and they that are counted worthy of that world, and of the resurrection of the dead, are children of God, being the children of the resurrection. The resurrection of the saints then, like the resurrection of their Lord, is in the nature of a birth, in which a new life to which they were previously begotten is developed; and as they are begotten of God to this resurrection, their resurrection shall consummate that which they now so earnestly expect and desire, deliverance from corruption, and manifestation as sons of God. For, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we

shall be like him."—1 John iii. 2. This will be enough; "we shall be satisfied when we awake with his likeness."—Psa. xvii. 15. How truly the apostle adds, "There is a natural body." We are in it now; it is the earthly house, which is to be dissolved. But when it shall fall, and be sown in death, we shall be clothed with our house which is from heaven, if so be that being clothed we shall not be found naked. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord."—2 Cor. v. 1-6. In this last quotation the apostle clearly expresses in a few words what volumes from our pen could not so fully elucidate, and what we have labored to present as our understanding of the subject. In the new birth we who are now dwelling in these mortal bodies as earthly houses or tabernacles, which are to be dissolved and "put off" in death, have received the earnest of his spirit, or as he has said elsewhere, "a measure of the Spirit." (That which is born of the Spirit is spirit.) This measure or earnest of the Spirit gives us who have received it, and are by it personally and experimentally sealed by it until the redemption or resurrection, the assurance by which we are always confident, that while we are at home in the body or earthly house, we are absent from the Lord. Yet the indwelling of this spirit or new man, which is born of God, confirms the assurance of this self-same thing, namely, that God has wrought us for a dwelling with him in a building of God, which cannot be dissolved, which is made without hands, and is eternal in the heavens. This house which is born of the flesh is an earthly house; for "as is the earthy, [Adam,] such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Our fleshly house, although now sealed by the indwelling spirit born in us from above, is not spiritual; but when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass (but not till then) the saying that is written, Death is swallowed up in victory. In this earthly tabernacle we groan. Here is a tabernacle, and a christian groaning in it. While in it, the child of God groans, being burdened. Would he groan or be burdened if the tabernacle which makes him groan were born of the Spirit and made spiritual? Earnestly desiring to be clothed upon with their house which is from heaven, which is not earthy, carnal and vile, but heavenly, and like Christ's resurrected and glorious body. Brethren who claim that the faculties of their nature have already been changed and made spiritual by the new birth, either do not feel the

groaning and earnest desire for deliverance from the body of this death, of which the apostle so frequently speaks, or if they do, they must attribute their groaning and longing to some other cause.

We have extended this article to a greater length perhaps than what was necessary, in the hope of making our views more fully understood, and in conclusion we will say that, of what we have written, this is the sum: The identical man who was chosen of God in Christ Jesus before the foundation of the world, and in him blessed with all spiritual blessings before he was brought forth into manifestation by either a first or second birth, had his spiritual, eternal life given to him in Christ Jesus, as the Adam who is the Lord from heaven. The same identical man had a natural life given him in the earthly Adam, which is of the earth, earthy, when man was formed of the dust of the ground. By a first and second birth these two distinct lives were destined to be developed severally, without changing the identity of the man, by, first in the order of time, a natural birth of the flesh, like and in common with all others of the human race; and afterward, their spiritual life in Christ the second Adam, who is the Lord from heaven, to be developed or made manifest in him by a second birth. And as nothing spiritual, pure and heavenly can be born of the flesh, so neither can anything carnal, fleshly or impure be born of God. The same identical man possesses in his development by the two births, that which is born of the flesh, and is flesh, and when born again, of the Spirit, that which is not flesh, but is spirit; and by this spirit in him, which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, his person is sealed until the day of redemption, or final deliverance from mortality and corruption, and the redeemed vessel of mercy shall be changed in the resurrection, and conformed to the image of God's dear Son. The self-existent Spirit, by which the new birth is effected, bears the relation of parent to the spiritual man which is born of it; and it is the child of the Spirit, and not the parent, that is born. Peter speaks of being born again, of incorruptible seed, as a birth which had already been experienced by the saints whom he addressed, implying that they had previously been born of a corruptible seed; and we understand him to mean by their second birth, the manifestation of the first fruits of the Spirit in them, as the earnest of the Spirit, by which they have the infallible assurance of their ultimate birth from the dead, to which he says they are begotten by the resurrection of Jesus Christ from the dead. The earnest of the Spirit which the saints have received is in confirmation of the hope of eternal life, which God, who cannot lie, promised before the world began. "For whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the

first born among many brethren."—Rom. viii. 29. Christ was begotten from the dead as the first born among many brethren; and "if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11, 19. If then his resurrection was a birth, the resurrection of his redeemed members is also a birth from the dead; for "if Christ be in you, the body is dead because of sin; but the spirit [of Christ which now dwells in you] is life because of righteousness."—Rom. viii. 10. Therefore, as we said in the paper referred to by brother Mitchell, we still believe, that the spirit of Christ which dwells in the saints is the same spirit by which God raised up Christ from the dead, and that it is born of God; not that God is himself born, but that he has by birth communicated to us personally and experimentally of his spirit; that God is the parent, or as it is written, "The Father of spirits," (Heb. xii. 9,) and that the spirit which dwells in us is born of him, and is his child and his heir.

The soul, body and spirit, all that constitutes the man in the flesh whom God has chosen unto salvation through Jesus Christ our Lord, fell in Adam, dies in Adam, and is born of corruptible seed, required to be redeemed, washed, cleansed, purified and born again; not only by the manifestation of the first fruits of the Spirit, but by being ultimately born from the dead in the final resurrection of the dead.

In the hope that what we have written may be of some use to the edifying of the saints, and that those who read will prayerfully compare what we have written with the scriptures of truth and with their own experience, and receive our views only so far as they are sustained by the word and spirit of our God, we submit these, as only the views of a poor, feeble, fallible man, just ready to depart, and wishing only to be found of God in Christ, clothed in the Savior's righteousness; for if that hope should fail, we have no other to rely upon.

Neither brother Mitchell nor any other brother need fear to offend or annoy us, who write in the kind, brotherly spirit in which he has written; and although we distrust our ability to elucidate more clearly our views on the subject of the new birth, we will cheerfully do all in our power to explain what are and what are not our views.

Reply to Brethren G. W. Norris and H. J. Redd, on page 55.

Dear brethren, we feel grateful to you for the kind words of sympathy and fellowship expressed in your letters, and to the Buttahatchie Association for her labor of love in attempting to correct the mistaken views of the Tombigbee Association in regard to the doctrine held by us and by our beloved brethren, Dudley, Johnson and Bartley, which mistaken views we sincerely hope will be cor-

rected, and harmony restored and brotherly love continued, through the efforts of the Buttahatchie Association. And we desire to acknowledge with fervent gratitude to our heavenly Father, and heartfelt appreciation of his goodness to us, in putting it into the heart of brethren to stand by us when our doctrinal sentiments have been assailed, our words misunderstood or perverted, and our motives so greatly impugned. We can assure our dear brethren that we have as great abhorrence for what is called the Arian and Two Seed doctrine, as any of our brethren can have.

We have long desired to visit our brethren in Alabama, but the fatigue and expense of so long a journey at our advanced age have hitherto seemed to be insuperable hindrances. But the kind invitation of our dear brethren has awakened in us the long-cherished desire to such an extent, that we now think, if our life be spared, and no providential hindrance to prevent, we will make an effort to visit the brethren and some of the churches and associations in Alabama, Mississippi and Georgia next September, taking in the Licking Association of Kentucky on our way. Should the way for this indulgence be opened, a further notice will be given, and more definite appointments published in the SIGNS hereafter.

DECEMBER 23, 1879.

ELDER G. BEEBE—DEAR BROTHER:—It is with fear and much trembling that I approach you on a point of order.

Suppose that two brethren, A and B, have a disagreement; A is the offended brother, and B waits, as he supposes, a sufficient length of time for A to come and see him; but A does not come, and B then goes to see A, and tells A that he (B) is in the affirmative, and intends dealing with him, and takes, as he believes, the rule laid down in Matt. xviii. for his course. In the absence of half the members, the case was brought before the church, and by a vote of three, including B and one of the witnesses, (the other three members present not voting at all) A was excluded. Was A legally excluded?

Again: Suppose B is in the habit of exercising a gift, should he go on and exercise his gift at home and abroad, or should he leave his gift at the altar until reconciliation is made?

Again: Suppose that some of the dissatisfied members withdraw from the church, would it be in order for some other church to receive them, there being no charge preferred against them?

Please answer through the SIGNS, and oblige one who greatly desires the peace and welfare of Zion.

R E P L Y .

We would greatly prefer that those who desire our views would give us their names, as we do not like to labor in the dark.

According to the statement of the case as supposed in the foregoing, we give as our judgment that the whole proceeding is wrong and disorderly. A lamentable lack of humility, meekness and brotherly love is clearly manifested by all the parties involved. The member submitting the charge against the accused brother, should allow the church to decide the matter without his vote, and the members are inexcusable in refusing to vote; also in leaving the church to

avoid the trouble resulting from their own neglect. We see nothing orderly in the whole proceeding as stated in the query. We would advise that the whole matter should be reconsidered and that the spirit and counsel of the Lord should be earnestly and solemnly invoked by all the parties involved, and a far greater degree of forbearance and gospel charity manifested. Hasty and harsh dealings may for a time seem to triumph; but the eye of him who searches the heart is upon us; and, "It is a fearful thing to fall into the hands of the living God."

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.

BACK NUMBERS.

Our back numbers of the present volume are nearly exhausted, and therefore we shall not hereafter send them to new subscribers except where they are especially ordered.

NOTICE.

BRETHREN BEEBE:—Please say through the SIGNS OF THE TIMES, to my correspondents, that my post-office address is Stone Wall, Scott Co., Ky.
J. M. THEOBALD.

APPOINTMENTS.

PROVIDENCE permitting, Elder B. Bundy will be with the church in Utica, N. Y., on the last Sunday in February, and Elder S. H. Durand on the last Sunday of March.
J. M. BOES.

PERSONAL.

T. L. MORTON is requested to send his address to Samuel Morton, Troy, Doniphan Co., Kan.

MARRIAGES.

At North Berwick, Maine, Dec. 25, 1879, at the parsonage, by Eld. Wm. Quint, Mr. Ephraim W. Allen, of Sanford, Maine, and Miss Betsey A. Nason, of North Berwick, Maine.

At the bride's residence, near Salisbury, on Wednesday evening, Jan. 21, 1880, by Eld. F. A. Chick, Mr. Allison A. Gillis and Miss Laura A. G. Williams, both of Wicomico County, Md.

By Eld. G. N. Tusing, at the residence of Laban Loofbourrow, in Fayette County, Mr. Julian Blue, of Pickaway County, Ohio, and Miss Libbie Haney, of Fayette County, Ohio.

At the residence of the bride's brother-in-law, in McKenzie, Tenn., at 10½ a. m., Dec. 10th, 1879, by Elder B. J. Davis, of Jackson, Tenn., Captain T. J. Ruffin, of Toon's Station, Tenn., and Miss Mary Smithie Turnley, of Lauderdale Co., Ala. After the ceremony the happy pair were accompanied by their friends to the cars, which they took to Toon's Station, Tenn. May heaven's richest blessing ever be theirs.

OBITUARY NOTICES.

DIED—At her home, near Dumfries, Prince Wm. Co., Va., Dec. 21, 1879, **Miss Roberta Chapman**, aged twenty-one years.

The deceased was a daughter of Deacon J. W. Chapman, of Quantico Church, in this county. She was favored with a mild and pleasant disposition, and was dearly loved by a large circle of relatives and friends. Her disease was consumption, from which she lingered in sickness for several months previous to her death, gradually growing weaker until the hour of her departure. Strong were the efforts made to arrest the progress of the disease, but it became apparent to those who watched daily at her bedside that all such efforts must fail, for the appointed hour of her death was at hand. As she realized the power of this fact, the world and its pleasures began to give way before the pure and holier joys of another and better life. In a conversation with her a few days before her death, she freely expressed the knowledge of her true condition as a justly condemned sinner in the sight of a pure and holy God, and of her inability to save herself from that condition. She spoke calmly of her approaching death, and of the transitory nature of all earthly things, in contrast with the unfading glory of the world to come, and spoke words of comfort and consolation to those who were weeping around her. She gave evidence in her experience that the heavenly light had penetrated the dark shadows of death, opening to her view the joys of another world, and imparting an ardent desire for a more bright and clear shining in the boundless glory of the world to come.

The deceased leaves her parents, three sisters and four brothers. The family deeply mourn her death. May it be sanctified to their good, and the bright and cheerful home now clothed in the mantle of affliction be brightened by the radiant light that comes from the throne of God.

The funeral was attended to Dec. 23d, and the writer spoke to an attentive congregation of sorrowing relatives and friends from 2 Cor. iv. 6.

ALSO,

DIED—January 17, 1880, near Manassas, Prince Wm. Co., Va., **Mrs. D. M. Arrington**. The deceased was the beloved wife of Mr. E. S. Arrington, of this county, and daughter-in-law of brother D. T. Arrington, of Bethlehem Church. She was confined to the house about five years previous to her death, during which time she experienced some severe suffering, but bore it patiently. She never made a public profession of religion, but in her closing hours gave evidence that her mind had been deeply exercised upon the subject of salvation, and expressed a knowledge of her helpless and dependent condition as a sinner in the sight of God. A day or so previous to her death she requested the reading of the well-known lines,

"Show pity, Lord, O Lord, forgive,
Let a repenting rebel live."

These lines, she stated, expressed the emotions of her mind, and requested that they should be sung at her funeral.

Mrs. Arrington was of a bright and amiable disposition, and her social qualities found her many friends among those with whom she met. A large congregation attended the funeral January 19th, and the writer spoke from Genesis iii. 17-21.

The deceased leaves her husband and four children, with other relatives, to mourn her departure. They have our sympathy in their bereavement. The Lord will most assuredly bless all the trials of his children to their good and his own glory. He designs that his children shall be with him where he is, and dwell forever in his presence, and will assuredly gather them one by one throughout all of the ages and nations of time, to shine in the image of their exalted Redeemer.

Yours in hope of life eternal,
WM. M. SMOOT.

OCCOQUAN, Va., Feb. 4, 1880.

DEPARTED this life November 12, 1879, of consumption, **Mrs. Alice Denton**, wife of Mr. James Denton, in the twenty-sixth year of her age. The deceased had never attached herself to any church, but was a firm believer in the doctrine of salvation by grace. I

believe she, like many others, had a feeling sense of her unworthiness, which kept her from going to the church. I called to see her a few days before her death, and found her sinking very rapidly. When I left the house she was not aware of it, but as soon as she found I was gone she sent her husband after me, with the request for me to come back, as she desired to talk with me. When I arrived at the house she asked me to read a chapter in the bible and pray for her. I tried to comply with her request, with the ability the Lord giveth, I hope. I then told her that I desired to ask her a few questions, if she was willing. She willingly consented. I then questioned her concerning her hope for life and salvation, if called away from this unfriendly world to try the realities of another. She replied that her hope for life and salvation was alone in the Lord Jesus Christ. I remarked, You believe that Jesus died for your sins, according to the scriptures, and arose again for your justification. She replied that she did. I said, "Cousin Alice, what a blessed hope. You need not fear death; nothing can separate you from the love of God which is in Christ Jesus our Lord." After I was gone she asked her mother if she thought I would receive her into the church on what she had told me. I replied that I certainly would, without a doubt of her being a subject of God's saving grace.

The deceased leaves a husband, four small children, four brothers and two sisters, to mourn their loss, which I believe is her eternal gain. I tried to preach on the occasion from the text, "Wherefore comfort one another with these words."

ALSO,

DEPARTED this life on Wednesday morning, about seven o'clock, January 14, 1880, of the same disease, Mr. **Granville S. Rodgers**, in the fifty-eighth year of his age. Brother Rodgers was baptized in the fellowship of the church at Bald Eagle, Bath Co., Ky., on profession of his faith in Christ, nearly six years ago, by Eld. J. H. Wallingford. It was my privilege to visit him often during his sickness, and I always found him patient and resigned to the will of the Lord. Everything was done for him that could be done by kind physicians, a devoted family of children, neighbors and friends; but when the Master called, saying, "Child, come home," he gently breathed his last, and in the language of the poet,

"My soul would leave this heavy clay
At that transporting word,
Run up with joy the shining way,
To embrace my dearest Lord."

Thus one by one the redeemed of our God are receiving their discharge from the church militant, to enter the church triumphant. I have spent many pleasant hours in talking with the subject of this notice upon the glorious theme of salvation by grace, in which he was an uncompromising believer. I have often heard him say that if he was ever saved it was not by works of righteousness which he had done, but through the sovereign mercy of God and the atoning blood of the Lord Jesus Christ. Notwithstanding he was a pattern of good works, he never claimed any merit for that, but was always complaining of his imperfections. I presume he will be missed by none more than the writer of this, except his immediate family. He was honest and upright in all his dealings, was a worthy citizen and a faithful member of the church. He leaves five children and many relatives and friends to mourn their loss; but we confidently believe that what is loss to us is unspeakable gain to him.

I tried to speak words of comfort on the occasion from Romans viii. 11.

As ever, your brother,

SPENCER F. JONES.

SHARPSBURG, Bath Co., Ky.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I was requested by the subject of this notice to write her obituary, and send it to you for publication in the SIGNS.

DIED—On the 4th of January, 1880, **Susan M. Harding**, widow of the late Deacon Solomon Harding, of Galion, Ohio. She was born November 12, 1802, experienced a hope in Christ January 14, 1827, and united with the Regular Baptist Church soon afterward. When the division took place between the

Old School and New School, she, with her brother, Eld. Joseph Mason, stood with the Old School, he preaching many years for them, and was a faithful minister. Soon after she was married to brother Harding, (being his third wife) they united with the Old School Baptist Church called Mt. Zion, and afterwards with the Old School Baptist Church called Bethel, near Galion, Crawford County, Ohio, of which they remained members until they died, both proving themselves faithful members. Our dear sister was one of those lively christians that seem to enjoy religion more than is usual, and often her voice was heard in conference meeting, in praise to God and exhortation to the church to trust in him and not be so distrustful. She was a feeble person, and after Deacon Harding died she was able to fill her place in the church but a few times, but still manifested a great interest in its welfare. I often visited her in her affliction, which was over two years, and she would inquire how the church was getting along, and when I would tell her all was peace, (for the church has had undisturbed peace for a great many years) she would thank God and say, "O that I could meet with them once more and commune." But it was not the Lord's will to give her that privilege. She is now gone to rest in the church in its triumphant state, where the wicked cease from troubling and the weary are at rest. We mourn our loss, but believe it is her eternal gain.

On the third Sunday in this month, at her request, at the Bethel Meeting House, the writer preached her funeral sermon from 1 Cor. xv. 53, with some remarks on the close of the chapter, to an attentive congregation, consisting of the church, her relatives and friends.

JOHN H. BIGGS.

ASHLEY, Ohio, Jan. 22, 1880.

DIED—At his residence near Manassas, Prince Wm. Co., Va., Dec. 10, 1879, after a brief illness, Mr. **Lewis B. Butler**, aged sixty-two years, seven months and twenty-nine days.

The subject of this notice was widely known in the community in which he lived and died, as one of its most exemplary men. Kind and unselfish in his intercourse with his fellow-men, upright and honorable in his dealings, he won the praise of all, especially of the poor, whose friend he was. His naturally amiable character was beautified by that great gift of the grace of God in the heart. Though he was not a member of the visible church, having never been baptized, he had, I firmly believe, a rich gospel experience for years, and was a real lover of the truth, and of them who hold the truth. His favorite companions were those of like precious faith. For many years he was a regular attendant of the meetings of the Bethlehem Church near Manassas, and an active and valued friend of that little band of brethren. Being warned of the approach of death, his worldly affairs were arranged with characteristic foresight. Death presented no terrors for him, but he fell asleep in the full triumphs of living faith. He leaves a wife, whose sudden lonely widowhood is a crushing affliction, and many relatives and friends to mourn their loss. May God comfort the bereaved, and reconcile the afflicted to his divine will, is the desire of

Your unworthy brother,

J. N. BADGER.

ALPHE, Loudoun Co., Va., Jan. 14, 1880.

DIED—In Sanford, Maine, January 5, 1880, **Mrs. Jane Tibbetts**, aged eighty years and some months. She never made an open profession of her faith and hope in Christ, but for many years gave good evidence that she did hunger and thirst after righteousness. She read the experiences published in the SIGNS with great satisfaction. She was a firm believer in the doctrine of salvation by grace, as contended for by the Old School Baptists. She was naturally one of the best of wives, mothers and neighbors that ever lived. She and her husband lived together sixty years. I saw her a few days before she died, and at that time she seemed to be in darkness. In substance, she seemed to feel as Christ did when he cried out, "My God, my God, why hast thou forsaken me?" I

told her the Savior knew all about her feelings, and that he would appear for her before she should go; and so he did. There was a calm feeling, she was willing to go, and died easy. So she had a gentle dismissal from the world of sin and death, into the world of rest. She has left a husband, children and other relatives to mourn.

ALSO,

DIED—At North Berwick, Maine, January 24, 1880, Mr. **Simon Chase**, aged sixty years last November. He was always lame, so that he could not drive around and be active like the rest of the family. He always lived at home on his father's farm, and for many a year has been well cared for by his youngest brother and wife. He was willing to die, and we hope he is gone to rest.

WM. QUINT.

NORTH BERWICK, MAINE.

BROTHER BEEBE & SON:—I send you the obituary of my youngest son, **Balas Beebe Taylor**, who was brought to his death by falling into a kettle of hot lard, which had just been set off in the back yard. We had just stepped away, when he stepped out of doors, and turned and walked backwards into it. It was a heart-rending sight. He was a promising child, and it seems hard to give him up; but we sorrow not as those who have no hope, for Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He was burnt on the 18th of December, 1879, about three o'clock p. m., and died the next morning about five o'clock, aged six years and two months, lacking one day.

ISAAC TAYLOR.

CAMPBELL, Ill., Jan. 29, 1880.

OUR esteemed sister, **Mrs. Rachel Manning**, departed this vale of sorrow March 17, 1879, aged sixty-three years. She joined the church in her girlhood in Tennessee. When the Hickory Creek Church of Jasper County, Illinois, was constituted, in May, 1855, she was one of its number, and remained a worthy, meek and humble member until she peacefully fell asleep in Jesus.

She leaves her husband and eight children, the church, and many relatives and friends, to sorrow, but not as others who have no hope.

D. BARTLEY.

YEARLY MEETINGS.

ELDER G. BEEBE:—You will remember, some twenty years ago, when you attended the Sugar Creek Association at Crawfordsville, that there were some objections to your preaching on Sunday. And in order to put up an effectual and permanent bar against you and Eld. Thomas P. Dudley, and other able ministers that might wish to attend the association, the next year that body passed a resolution prohibiting any one from preaching on the stand on Sunday, except those in the immediate correspondence. This spirit of jealousy on the part of some of the leaders of this people has cut off all intercourse with the great body of the Regular Predestinarian Baptists of our country, and we have been isolated, as it were, in the midst of our brethren. But, as your readers are aware, about a year ago the Crawfordsville Church withdrew from this association and its correspondence, on account of disorder in the association, and also on account of certain heretical dogmas that were held and preached by most of the ministry in this correspondence. And now, as we are standing entirely alone, not connected with any association whatever, we desire to renew our ancient intercourse with the brethren of our faith and order. We have come out of Babylon, as it were, where we sat by her rivers, and wept when we remembered Zion. Our trials have been long and severe, and now that we have passed through the crucible we want our brethren to come and see us, that they may all know the exact ground we occupy in doctrine and in practice.

We have arranged to hold a yearly meeting at Crawfordsville, Indiana, commencing on Friday, June 4th, 1880, and continue three days. We extend a general invitation to all our brethren, east and west, north and south. And inasmuch as this is a kind of middle-

ground between the east and the west, we especially invite Elders Beebe, Durand, Johnson, Chick, Dudley, Rittenhouse, Purington and Smoot from the east, and Elders Vanmeter, Guymon, Wm. A. Thompson, Blakely, Williford, Dark, Ring, G. Y. Stipp and Gillett from the west. We hope to see all these brethren with us, and many others, whom we have not space to name. Let us come together in the old-fashioned way, and preach the glorious doctrine of the bible, as our fathers preached before us. We hope the Lord will be with us, and that he will make this meeting one of spiritual power, uniting our hearts and voices, and worshipping together, with one accord, in the beauty of holiness. We will be prepared to entertain all who may come, and we wish to see as many as can come.

Written by authority of the church, and signed,

M. M. VANCELEAVE.

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We have made up the above list without consulting all whose names appear therein; and should it be inconvenient for any of them to act as agents, if they will so inform us their names will be taken out. We do not consider this list complete, and shall be glad to have such others as can and will act as agents for us to send us their names. We wish it distinctly understood that all our brethren and friends, whether in this list or not, are requested to act as agents for us.

G. BEEBE & SON.

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DEVOTED TO THE

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THE FIRST AND FIFTEENTH

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D. L. Blackwell
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

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NO. 6.

POETRY.

ACTS IV. 12.

The name of Jesus is my trust,
None other name is given,
Among the bright angelic host,
None other under heaven.
No other name could take the book
And loose the seals thereof;
None other hath our sorrows took,
Nor shown us half the love.
Eternal life is treasured up
In this dear Lamb of God;
On him I build my only hope,
Nor fear the raging flood.
Through all our trials here below,
Lord, guide our wandering feet;
And when we leave this world of woe,
May we our Savior meet.

I. N. VANMETER.

THE ROCK OF THY SALVATION.

If life's pleasures cheer thee,
Give them not thy heart,
Lest the gift ensnare thee,
From thy God to part.
His praises speak,
His favor seek,
Fix there thy hope's foundation;
Love him, for he shall ever be
The Rock of thy salvation.
If distress befall thee,
Painful though it be,
Let not fear appall thee,
To thy Savior flee;
He, ever near,
Thy prayer will hear,
And calm thy perturbation:
The waves of woe
Can ne'er o'erflow
The Rock of thy salvation.
Death shall never harm thee,
Shrink not from his blow;
For thy God shall arm thee,
And victory bestow;
For death shall bring
To thee no sting,
The grave no desolation:
'Tis gain to die,
With Jesus nigh,
The Rock of thy salvation.

THE GOODNESS OF THE LORD.

Psalms xxxi. 19.

Awake, my soul, awake to praise
Thy God, the God of truth and grace;
His everlasting love record,
And sing "the goodness of the Lord."
How great his goodness, none can tell,
But those who're saved from sin and hell;
They love to think upon his word,
And sing "the goodness of the Lord."
How great his goodness to provide
A precious stream, a crimson tide,
Flowing from Christ, th' incarnate Word;
I sing "the goodness of the Lord."
How great his goodness, love and care,
Which saved me from the tempter's snare,
And set me in the King's high road;
I sing "the goodness of the Lord."
How great his goodness! Let the sound
From saint to saint be told around;
His name by saints shall be adored;
We'll sing "the goodness of the Lord."
How great his goodness, we shall prove,
When we are landed safe above;
Then will we join in sweet accord,
To sing "the goodness of the Lord."

J. CASSE.

CORRESPONDENCE.

CLAY VILLAGE, Ky.

BRETHREN BEEBE AND SON:—I propose writing a little on the name, or names rather, of that celebrated city called Bethlehem Ephrata, as found in Micah v. 2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, (yet) out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Although I have written the whole verse, I intend to confine myself to the names, their significance, and some important reminiscences that cluster round that city, made so famous for being the birthplace of the King, the Savior, the Redeemer of Israel. Its situation is about six miles south of Jerusalem, and it is called also "the city of David." The name Bethlehem signifies "house of bread." That of Ephratah signifies "abundance; bearing fruit." I cannot say why it was called by both of these names, unless it was more fully to exhibit its significance. It was the birthplace or residence of David, and at least five of his ancestors, all of whose names were conspicuously significant or typical, as most of those ancient names were. They were as follows: Elimelech signifying, "My God is King;" Mahlon signifying, "Song; infirmity;" Boaz signifying, "Strength;" Obed signifying, "Servant; workman;" Jesse signifying, "Gift; oblation;" David signifying, "Well beloved; dear."

In treating on the significance of these names, we will first observe that Christ and his kingdom were the all-important and absorbing themes of the patriarchs and prophets. Abraham rejoiced to see his day; and he saw it, and was glad.—John viii. 56. And again, "The testimony of Jesus is the spirit of prophecy," (Rev. xix. 10) in many instances, no doubt; but many of the names given to persons, places and things, were from a prophetic view of future events. In other cases, God evidently caused circumstances to transpire that would suggest and cause certain names to be given. When Abraham and Sarah were told that Sarah should have a son, they laughed, (Gen. xvii. 17; xviii. 12); and when that son was born they called him Isaac, which signifies laughter, or joy. When Isaac's twin sons, Esau and Jacob, were born, the latter had the former by the heel, and they called him Jacob, signifying supplanter, or heeler. He afterwards supplanted his brother.

The first one of those conspicuous characters of Bethlehem Ephratah whose name we shall consider is Elimelech, "My God is King."

Whatever may have occurred to fix the name on this significant character, it evidently had a particular significant bearing; and I think it doubtless has reference to that majestic, regal Ruler named in the text, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." The mere calling the name of the individual was calculated to direct the mind of the Israelites to that supreme Ruler whose kingly power had been so miraculously displayed in the land of Egypt, in delivering them from bondage, in the destruction of Pharaoh and his hosts, in raining bread from heaven when in the barren wilderness, in the terrible display of his majesty when giving them the law on Sinai, in driving out seven nations from the promised inheritance, in bringing them into a land flowing with milk and honey. No wonder, when reviewing these, and many other equally marvelous transactions performed by the King of Israel in behalf of his peculiar people, that one of them should say, in the naming of his son, "My God is King." I suppose that this name would also prophetically and typically point to the Ruler of the universe as King of kings and Lord of lords, as well as to the King of Zion.

The next name claiming our attention is Mahlon, and it signifies "Song; infirmity." Songs are indicative of merriment, joy, thanksgiving, and of triumph or victory. I know of no song spoken of in the bible that would be more likely to suggest this name to an Israelite than that of Moses and Miriam, repeated, the first in Exodus xv. 1, and the second in the 20th of the same chapter, where Moses and the children of Israel sing, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Miriam and her minstrels "answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." The same name too might indicate the future songs of Zion, as spoken of in the Psalms of David, xxviii. 7, xl. 3, lxix. 30, and many others; and also in Isaiah xxvi. 1, "In that day shall this song be sung in the land of Judah: we have a strong city; salvation will God appoint for walls and bulwarks;" and also in Revelation v. 9, xiv. 3, xv. 3. But notwithstanding the singing of all these songs of

joy, thanksgiving and triumph, "infirmity," the other meaning of the name, was interwoven in the character of all the songsters.

Then we have Boaz, signifying "strength." This name seems to exemplify the almighty power of that strong arm or hand that wrought such wonders, not only in the deliverance of the peculiar people from bondage, but also in the acts performed by him in their defense and repeated deliverances from their numerous and potent enemies, proving himself to be emphatically "the strength of the children of Israel," as the prophet has said, "Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."—Isa. xxvi. 4. There also seems to be here a typical portrait of that strong Deliverer that "shall come out of Zion, and shall turn away ungodliness from Jacob."—Romans xi. 26.

Next comes Obed, meaning "Servant; workman." May not this name refer not only to Moses, who was so frequently called and looked up to by the people of Israel as the servant of God, but also to him as the prototype of him who is spoken of in Isaiah xlii. 1, "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth?" Or to him who "made himself of no reputation, and took upon him the form of a servant?"—Phil. ii. 7. The other signification of the name may have reference to the number of workmen engaged, first in building the tabernacle in the wilderness, then the temple at Jerusalem, which were types of the church; and secondly, of her workmen that "needeth not to be ashamed, rightly dividing the word of truth;" or those "who labor in word and doctrine."

Then we have Jesse, "Gift; oblation." This is the immediate father of David, and I think that in this significant name is a pointer or typical directory to that unspeakably precious "gift of God," or bestowment of his dear Son to his people, that infinitely transcends in super-excellence all other gifts, the intrinsic worth of which will remain forever incalculable. And what an oblation! An atoning sacrifice—one offering, that "perfected forever them that are sanctified."—Heb. x. 14. It may have had direct reference to the mere gift of a son to Obed; but I think it undoubtedly had reference as a type to that inestimable gift of God, and that all-sufficient oblation that completed the supernatural work of eternal redemption at the tragical scene exhibited on Calvary.

Next we speak of that conspicuous

character, David, "Well beloved; dear." We cannot suppose for a moment that that appellation was accidentally imposed on this individual. David was a brilliant type of Christ, who speaks of him all through the Psalms as of himself, and of whom Christ is said to be "the Son," repeatedly, and "the seed of David according to the flesh."—Rom. i. 3. He was the anointed (authorized, empowered) king of Israel, and was said to be a man after God's own heart.—1 Sam. xiii. 14; Acts xiii. 22. As the name of David signifies "well beloved," so Christ was the beloved Son of God, declared to be the beloved Son of his Father, both at his baptism and his transfiguration on the mount. David was "dear" to the people of Israel, and dear to the Lord. He was therefore "well beloved and dear," as was his Anti-type, to his Father and his people.

Last and greatest of all was born in Bethlehem Ephrata, Christ Jesus, (the anointed, empowered Savior). Well might it be called the "House of bread." "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." "Lord, evermore give us this bread."—John vi. 34, 50. It is life-giving bread; yes, eternal life. Then think of its boundlessness, its inexhaustible plenitude! It has afforded a rich and delicious repast for the saints to feast upon in all past ages, and will in all ages to come; and when time shall be no more, eternity will not exhaust or even diminish its fullness. But in order to appreciate this bread we must have both the appetite to relish, and the faculty by which we can feed upon it. The Lord alone can give us the appetite; then we feed upon it, hunger for it. But our carnal nature has no faculty with which we can eat the bread of life. Now let us consider the faculty, personal quality or ability to eat the bread of life which came down from heaven, and was developed in Bethlehem, the "House of bread." It is by faith only that we can eat the flesh of the Son of man, and except we eat it, we have no life in us. But what is faith? "Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. We wish to notice this faculty or qualification, by which this bread is eaten, a little in detail, for it is a matter of vital importance, as we have no life (eternal life) except we eat it.

We have a number of preachers in this country who tell the people the evidence or belief is all that is necessary in order to be saved. "Only believe that Jesus is the Christ, the Son of God," they say, is all that is required. Well, the devils believe that, and what would they do if one of those devils should present himself as a candidate for admission into one of their so-called churches, and tell them that he believed that Jesus is the Son of God? They must take him, or reject their rule, for it is the only test they have for membership. But let us examine this faculty a little further, for its importance re-

quires that the people of God should distinguish between this living faith and one that is dead.—See James ii. 17, 26. It is only by faith that we eat this bread, and we have shown that this living faith is both a substance and an evidence. We will suppose a case. Suppose, then, that A is traveling on a wearisome journey, and very hungry. He meets his friend B, and says, "Friend B, I am hungry." "Come to my house," says B, "I have plenty." Now he has an evidence, but this does not satisfy him. Perhaps he wants a stronger evidence. He goes to the house, and presently sees the table spread, and furnished with all he can desire. That is as strong evidence as he can wish. But does that satisfy his appetite? No. What will? Let him eat, for he would starve to death on the best evidence, without the substance. And when one has "tasted that the Lord is gracious," the language will be, Lord, evermore give me this bread.

Let us next consider Ephratah, "Abundance; bearing fruit." How shall we attempt to compute the abundance of this bread? And not only bread, but everything that the most capacious conception of saints can imagine, and still more. "Imagination's utmost stretch in wonder dies away." It pleased the Father that all fullness should dwell in him.—Col. i. 19. Here is unbounded, ilimitable, eternal love in all its abundance. A preacher once said that when he attempted to feed the saints out of this ocean of love, he felt like a child at the edge of the ocean, dipping it out with a teaspoon; but I ask, where is the edge? Boundless, fathomless. Here is abundance of joy, too. In his presence is fullness of joy; at his right hand there are pleasures forevermore.—Psa. xvi. 11. "Joy unspeakable and full of glory."—1 Peter i. 8. Here is abundance of grace, too. "For if by one man's disobedience death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Romans v. 17. "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. But why attempt to itemize? In this blessed One there is everything that can feed, feast, happy or glorify the saints in all places, all time, all eternity.

Ephratah signifies "bearing fruit," too. This I suppose has reference to the fruit of the Vine and its branches, for the branches and fruit come out of the Vine; and what delicious, heart-soothing fruit it is. Love, joy, peace, long-suffering, goodness, &c. Indeed this fruit permeates all that is good; "For the fruit of the Spirit is in all goodness and righteousness and truth."—Eph. v. 9. Jesus said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. "The tree is known by its fruit." How commendable to see the branches

manifest their vitality in the Vine by their fruit. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. cxxvi. 6.

The names of the persons and place treated on in the foregoing remarks indubitably have a momentous significance; but whether the deductions drawn from them are in accordance with the scriptures, others must judge. But the climax of the celebrity of this city was the birth there of Christ Jesus, (anointed or empowered Savior,) a little more than one thousand, eight hundred and seventy-nine years ago. That all-important circumstance should recall to the mind of the people of God a reminiscence worthy of their most profound and solemn meditation. But to undertake now to dwell upon the superlative work, the sublime character, and the majestic mien of that august One, opens a field too expansive for me to enter with my feeble capacities. I therefore submit the preceding remarks to you, brethren editors, to dispose of as you think best.

Brother Beebe, as I have heretofore silently listened to the misrepresentations and calumnies that have been published and circulated through the country against you, brother Dudley, myself and others, perhaps it will not be amiss for me to make a few remarks here on that subject, as my silence might be construed into consent. If I know my own heart, I desire to "recompense to no man evil for evil." Our false accusers may be brethren misinformed, or they may be open enemies. But in either case, "we should be not overcome of evil, but overcome evil with good." "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."—Col. iii. 25. Our dear Savior has said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you FALSELY for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." That should be a sufficient solace, without doing or wishing them evil. I have heard of an individual who was pathetically complaining of bad reports circulated through the neighborhood about him. "O," said his neighbors, "never mind; there are always some who will raise and circulate false reports about us." "Ah," said he, "if they were false, I would not mind them; but every word is true." Those are the reports that hurt. If we can only conduct ourselves in such a way that our enemies shall have nothing bad to say about us that is true, we shall be fortunate indeed. The Lord knows our hearts, and also the hearts of our accusers. If we are really what we profess to be, the Lord works ALL THINGS for our good, even all the wrongs we may suffer. Then we should bless them that persecute us; bless, and curse not. We dare not shun to declare all the counsel of God, whether men will hear or whether they will forbear,

whether they curse or whether they bless us; and then let us calmly and patiently take the consequences. And may the Lord grant us dispositions to pray for and forgive our enemies for his dear name's sake.

In much humility, your brother,
J. F. JOHNSON.

"BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The last clause of the above scripture has rested on my mind for some time, and lately I have concluded to put my thoughts on paper respecting it, and send them to you, to be disposed of as you may judge most conducive to the edification and comfort of the children of God; that is to say, whether you think best to publish them or not.

It will be observed by the careful bible reader that the apostle John addressed his epistle to those who believed on the name of the Son of God, and assigned his reason for writing to them, which was that they might know that they had eternal life.—John v. 13. From which it is clear that there are many that believe on the name of the Son of God, yes, very many that believe he is the way, the truth, and the life, and that no one can come to the Father but by him; and yet they have not known or been assured that they themselves had eternal life, and are panting as the hart panteth after the water-brook for an evidence of their acceptance with him. These fearing, trembling ones have the love of God in them, and the text says, "every one that loveth is born of God, and knoweth God." Yes, they know him. He has been revealed to them in his holiness and awful majesty, and they have heard, in substance, his voice in thunder-tones from Sinai's mount, saying, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." They have heard and learned of the Father terrible things in righteousness, and are coming to Jesus bowed down with the burden of their sins, and like the leprous man, with faith enough to say, "If thou wilt, thou canst make me clean;" and with the woman in the gospel, who said, "If I may but touch his garment, I shall be whole." Now both these were born into the world before they felt their maladies, or were delivered from them; and being born, and feeling sorely oppressed, and believing that Jesus was able to heal them if he would, they came to him in fulfillment of the prophecy quoted by Jesus, when he said, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh unto me." As in nature, so in grace, for Jesus himself made use of the natural birth to illustrate the spiritual. Now it is evident that neither love nor hatred can be known even naturally by any one till a birth has been manifested, and this fact agrees with the text, which says, "And every one that loveth is born

of God, and knoweth God." Here the apostle shows conclusively that a spiritual birth was manifested before love or knowledge of spiritual things was manifested, for he speaks in the present tense, "is born of God." And being born of God, knowledge of him and love to him follow as a consequence. The apostle, in addressing those to whom he writes, makes a distinction that should not be overlooked. He designates them, in my judgment, according to their growth in grace and knowledge of the truth that they had been led into by the teaching of the spirit of truth in their individual experiences, and according to the measure of faith each had received. He speaks to little children, young men, and fathers. He says, "I write unto you, little children, because your sins are forgiven you for his name's sake." And again, "I write unto you, little children, because ye have known the Father." Mark, he does not say, I write unto you, little children, because ye know and are assured that your sins are forgiven you, and because ye know that ye have eternal life; but he does say, "I have written unto you, little children, because your sins are forgiven you for his name's sake, and because ye have known the Father." So it would seem that when the apostle was satisfied that any one knew the Father in his holiness and majesty, and loved the brethren, he was also satisfied that such were born again, and he would call them children; for he says, "We know that we have passed from death unto life, because we love the brethren." Although the apostle and many of the saints knew that such had passed from death unto life, there were many of the children still who did not know yet that they had eternal life, neither could they know it till it was revealed to them by their Father which is in heaven; and those of them who do not know it go fearing and hoping and desiring above all things to know it: and they shall in God's time.

The apostle, in closing his epistle, includes little children, young men and fathers in the same address, and calls them all believers in the Son of God, though some of them did not know then that they had eternal life; for he says to them, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Here he shows that when they knew by faith that they had eternal life, they had good ground to believe on the name of the Son of God, not only as the one that could save them if he would, but as the one that had saved them, and had given them that eternal life that by faith now they knew they had received, according to the promise, "I give unto them eternal life; and they shall never perish." And those thus manifested may be called young men in a gospel sense, for they have overcome the wicked one who tried to make them believe they were not children. Now they have received

the earnest of the inheritance, whereby they are sealed unto the day of redemption, and can look back and see and remember all the way the Lord has led them, and see too that they were children while crying for mercy and deliverance as truly as when they were delivered, and can rejoice in God's mercy. Now they can say, "My Beloved is mine, and I am his;" and rejoice in the Lord, who has done great things for them, whereof they are glad. They are now more comfortable, but not more secure, than they were before they knew or were assured that they had eternal life. Some good men have thought it wrong to say that any one was born into the spiritual world until such a one had the evidence of his justification, or deliverance from under the law, and by faith had peace with God through our Lord Jesus Christ; while other good men have thought it right to say one was born of the Spirit as soon as that one knew by the teaching of the Spirit that he was a lost sinner, and cried for mercy, seeking to be saved by Jesus Christ. Now I think if we will lay aside preconceived opinions, and listen to what God said by the prophet Ezekiel, (xvi. 1-14,) our trouble on this matter will be forever settled. God says to the prophet, "Cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all." Thus showing by a figure the state of the heaven-born before they experience deliverance. In that stage of experience, though children, they find their sins sticking fast to them, even as their very nature, and that they are all unclean; and God has said by the prophet that this was the state of Jerusalem in the day she was born. Now by Jerusalem, the church of God was meant; and if it was so with the church, it must be so with each member in his experience. Verse 5: "None eye pitied thee, to do any of these unto thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born." Here is the whole church presented to us in the open field, in a perishing condition, in the day she was born; and that is the way every member of the church in his experience finds it to be with them in the day they are born. They find themselves in the open field, without any protection to be seen, exposed to every enemy, to hardness of heart, to unbelief, to the buffetings of Satan, to the curses of a broken law, to a stubborn and rebellious spirit, to the just wrath of God; in a word, to blackness and darkness and tempest. And here many of them wish that they never had been born, or that they had died before they saw light; and now in their extremity their cry is, Lord, be merciful to me, a sinner!

O Lord, I am oppressed; undertake for me. And here each heaven-born soul has fellowship with Christ in his sufferings. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared." And so will all the heaven-born cry, until they are heard for his sake, in that they fear. And their cry individually is, "O Lord, deliver my soul; O save me, for thy mercies' sake." God said to Jerusalem, though polluted in her own blood, "Live;" and again, he said, "Yea, I said unto thee when thou wast in thy blood, Live."—Verse 6. And that is the reason that poor, perishing sinners are not swallowed up of unbelief and despair, and keep on crying for mercy, for God has said, "Live;" and live they shall, and rejoice too in God's time, which is the time of love, or the time of manifesting his love to perishing sinners in their experience. I say of manifesting his love to them, for it was not then he began to love them; for he loved his people with an everlasting love, "therefore with loving kindness have I drawn thee," saith he. Verse 8: God says, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." That is, manifestly, for they were his, and were chosen in Christ Jesus before the foundation of the world. Verse 9: "Then washed I thee with water; yea, I thoroughly washed away thy blood [or, all thy sins] from thee, and I anointed thee with oil." By the expressions, "I spread my skirt over thee, and covered thy nakedness," &c., we are to understand anti-typically that there were heaven-born children there, though naked, and that Jesus covered them with the robe of his righteousness; and as David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered." He did not wash, clothe, justify or deliver them manifestly from under the curse of the law before they were born again, but after. The Lord God said of this Jerusalem that her beauty was perfect through his comeliness, which he had put upon her; and so it is with each member of his body. It is comely when covered with his righteousness, and the rest for the weary soul is in the finished work and righteousness of Jesus Christ; and when resting in that by faith, that one cannot rest in known disobedience, but will seek to know his Father's will, and as it is made known will seek for strength to obey. But here a question arises, How shall we deal with those fearing, doubting, trembling children, that we know are coming to Jesus for rest? Shall we lay burdens upon them, and tell them they never will find rest till they unite with the

church? I think this would be legalizing the gospel, and would tend to perplex the trembling child, by turning it from seeking rest in Jesus, to seek rest in its own works, or the works of the church. But I would say to every child who has found rest in Jesus, what he said to them 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 unto your souls." But some good man may urge baptism upon the trembling child in whom the love of God is, who has not yet found rest in Jesus, and quote the text, "If ye love me, keep my commandments," pressing baptism and gospel precepts on them in their weakness as a means to find rest. This I consider a wrong course, and a misapplication of the text, for that command was given to the eleven apostles, who had come to the full assurance of faith, though not free from the assaults of unbelief, and could have no reference to baptism, for no doubt they were baptized before; but it had reference to all things he commanded them to teach his church to observe. But again, how shall we deal with those fearing, trembling, hoping children? Why, lead on gently, proclaiming Jesus the first and the last, "the author and finisher of our faith," trusting in him to do his own work. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." And he has said, "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." We should wait patiently till he reveals himself; and when he has revealed himself to the poor, trembling children, and given them rest, then let us lead gently on as they are able to bear. Let us not, dear brethren, be of those who overdrive or frighten back or lull to sleep in the path of duty; but let us, as much as in us lies, lift up the hands that hang down, and the feeble knees, "and make straight paths for our feet, lest that which is lame be turned out of the way; but let it rather be healed."

The foregoing is submitted to you, dear brethren, wishing prosperity and peace may be your portion while in this time state, and when you lay your armor by, an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Yours for the truth's sake,
JOHN C. BATEMAN.

MOUNT BRYDGES, Ont., Feb. 24, 1880.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel ii. 32.

Eight centuries were to pass away before the accomplishment of this inspired prophecy, yet notice the assurance and absolute certainty with which the prophet speaks: *And it shall come to pass.* The declaration is worthy of the great and sovereign power from whence it comes, for it is a message from the throne of God.

It is, as we are informed in the opening verse of the prophecy, "The word of the Lord that came to Joel, the son of Pethuel." The declaration bears the unmistakable evidence of sovereign power. Who but the eternal God of Israel could speak thus? No God who had left a single event to devolve upon chance could thus speak. It carries us back to the great Jehovah whose sovereign sway extends over all worlds, creatures and things, temporal or eternal, and the powers of darkness as well as the armies of light. He is JEHOVAH, the self-existing God; and when we speak of him as omnipotent, omniscient and omnipresent, we do not use such words for mere form's sake, or in an idle manner, but desire to convey our knowledge of his infinite wisdom and boundless power, the God who is present everywhere, and nothing can be hidden from his all-searching gaze. The revelation that he has been pleased to make of himself informs us, "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." The messages that are delivered from his throne must therefore bear the unmistakable impress of his sovereign power. Joel, eight hundred years before, could speak with the same assurance as Peter, who in the opening hours of the fulfillment of this prophecy declared, "This is that which was spoken by the prophet Joel."

"Firm are the words his prophets give,
Sweet words on which his children live;
Each of them is the voice of God,
Who spake, and spread the skies abroad."

Not only were the events recorded in the text and its connection foretold, but the very time in which they were to transpire. Peter, quoting from this prophecy, informs us, "And it shall come to pass in the last days, saith God." To this agrees the testimony in Ecclesiastes, that there is "a time to every purpose under the heaven." The purposes of our God will assuredly be accomplished, each in its proper time. The "last days" referred to by Peter were the closing days of the Jewish dispensation, when the legal heavens were to be rolled away. There is a peculiar solemnity in the expression, "the last days." The legal heavens, filled with just and righteous indignation, had long looked down upon a people who were constantly engaged in violating the law. Dark clouds had long been gathering, and all over the legal firmament were written the awful chastisements of the just and righteous God upon the people who had violated his law and trampled upon his covenant. The fountains of the great deep were about to be broken up, the windows of heaven opened, and the righteous anger of a just and holy God poured out upon the Jewish nation. "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the

great and the terrible day of the Lord come." "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess; a day of clouds and of thick darkness." What strong figures are used here; what signs of awful import are presented; the darkened heavens filled with fire and smoke, and a gathered nation trembling in the darkness of despair. We will turn for a moment from the fulfillment of these things in the closing days of the Jewish dispensation, to their fulfillment in the experience of every redeemed sinner. The "last days" come upon his soul; the closing hours of the legal struggle arrive. It is a time of midnight terror, the heavens are filled with awful fire, and signs of destruction, and he trembles before the revelation of the law's holiness and his own sins. Where shall he look, or whither flee? The storm in its fury breaks upon his guilty soul, sweeping away his every refuge, overflowing all his hiding places, and bearing him swiftly onward upon the dark river of death. His urgent necessity and deep distress forces him to cry. The conflict is often concealed from his nearest friends; they meet him in life's daily duties, sometimes with a forced smile upon his countenance, and little think of the fearful storm that is raging within his soul. But such an one rather seeks solitude, where the pent up emotions of his heart find utterance in deep groans and cries unto God. It is to such an individual as this that the promise of the text belongs, "Whosoever shall call on the name of the Lord shall be delivered." I desire to notice more particularly the calling on the name of the Lord. It is not the cause, but the evidence of life. Through the light of life eternal, the sinner is brought to see his true standing as a justly condemned sinner. He cries out under the bondage of sin. The felt need of deliverance is itself the cry. "Lord, save me!" cried Peter, as he began to sink. It is said that a certain woman worshipped the Lord, saying, "Lord, help me!" These were but the expressions of what was felt within. It is the cry of the soul to which I refer, and that cry is in the very need that one so sensibly feels of salvation from the throne of God. "God, be merciful to me, a sinner," is the constant cry of his heart, while the burden of sin rests upon him, and gloomy terror spreads around him. He has been taught that "vain is the help of man;" has come to the end of all creature ability; has climbed to the top of the highest mountain of legal merit, and the waters have overflowed him there. Unknown to him, and step by step, the Lord has brought him on, until the hour of his great deliverance has at last arrived. And now the strong tower of salvation opens to his view, the NAME OF THE LORD. This is the name that is "above every name." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be

saved." "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Through the heart-felt experience to which I have referred, the sinner finds shelter in the "name of the Lord." Nor shall any who come to Jesus in this way ever be turned empty away.

"Such news shall ne'er
Be told in Zion's street,
That some poor soul fell in despair,
And died at Jesus' feet."

The assertion is positive, "they shall be delivered." The word shall is used five times in the text, and twice in this portion of it. In the first instance it is said, they *shall* call. It is not left to their choice then. In the next place it is said, they *shall* be delivered. There is therefore no uncertainty about it. The matter is irrevocably fixed. Nor can the vile rantings of the ungodly, or the powers of hell below, prevail to break the eternal decrees of God.

I desire now to offer a few thoughts upon the deliverance. How great and glorious is the sight that falls upon the enraptured attention of the sinner delivered from the bondage of sin.

"Lo, from yonder opening skies
What beams of dazzling glory spread."

The burden of sin falls from his heart, the deep thunderings of Sinai are hushed, and the radiant light of the gospel breaks through the legal heavens, filling his soul with the never ceasing song of praise. How changed the scene! The terrors of midnight, give place to the joys of noon; bondage to liberty, and the sorrows of death, to the joys of life eternal. I have, however, met with a number of lovers of gospel truth who are greatly troubled because their conviction has not been as deep, and their deliverance as bright as some others have expressed. They were troubled because of sin, and were unable to extricate themselves from the horrible pit, and have a precious hope of salvation, but then, those things were not as bright and convincing as others have realized. Many cannot even tell the day and place of their deliverance, while with others, it was seemingly to them so faint as to hardly constitute a deliverance at all. This is a tender place in their experience, and their soul is filled with doubt and fear when they reflect upon it. The anxious inquiry of this trembling soul is a bright mark of life. The deep searching of heart, the constant thought shows plainly where their treasure is. We are informed that a book of remembrance was written before the Lord, for them "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." This declaration of scripture must certainly reach the point of experience to which I have referred. Our brethren who are thus troubled, give every evidence that they have passed through the shadows of death, to the joys of gospel light. Their present experience shows beyond controversy that the Lord has revealed himself

unto them as their Savior, for their daily exercise is the fruit of that revelation. The saints of our God spend much of their time in their after experience in "calling on the name of the Lord." Their troubles are different from what they were at first; but they come again into straitened places, from which the power of God can alone deliver them. They need his guiding presence ever. They call upon him for counsel in their hour of need. They desire to live upon his word and lean upon his arm in all their temporal journey. When their soul faints within them they cry unto him for help. When temptation arise and the plagues of their heart are exposed to their sight, to whom shall they flee but unto Jesus and his righteousness? When the sorrows of life fall upon them, and the fiery darts of the adversary disturb their peace, where shall they find refuge but in the tower of salvation? So in all of their distresses and temptations they call upon his name; "for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." This clause of the text directs us to the great and only source from which deliverance or salvation flows. In the mount of the Lord it is seen. The deliverance of the text is confined exclusively to Mount Zion and Jerusalem; that is, to the church of the living God. The psalmist informs us that "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." The river does not pass through Babylon, but its healing streams are confined exclusively to the "city of God." So with the salvation of the text, it *shall be* in Mount Zion and in Jerusalem. The salvation of the redeemed family is in the death and resurrection of our exalted Redeemer. Living waters go out from Jerusalem, and burdened sinners are made to rejoice in the Lord's holy name. The Lord has ascended up on high, "dragging the monster death in chains;" and all whose sins were laid upon him, every redeemed sinner, must experience the power of that salvation. The work is already done. The salvation is effectually accomplished, and through all the years and generations of time the light of that salvation shines. The deliverance experienced by a redeemed sinner, when the Lord appears as his Savior, is but the manifestation to him of that salvation. The holy song of salvation inspires his heart. The awful and solemn scenes of Calvary, and the bright glory of the Savior's triumph, are written there. The Savior comes "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Thus we find salvation in Jerusalem, as "the Lord hath said." The Lord hath declared from the morning of time, and during the changing scenes of four thousand years, that at the time of his appointment the Savior should be born. Equally as clear and positive was the divine decree that the work of redemption should be confined exclu-

sively to the election of grace, the Mount Zion and Jerusalem of the text. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. * * * In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zechariah xii. 10, and xiii. 1. This point of gospel truth shines equally clear in the closing clause of the text. There we are informed that the glorious deliverance of the gospel, the salvation in the name of the Lord Jesus, shall be "in the remnant whom the Lord shall call." This divine number is spoken of as a remnant. They were referred to among the Jews under the law as a very small remnant (see Isa. i. 9) left of the Lord of hosts. The religious world around us boasts of its numbers, as though that was a mark of the presence of the Lord. The chosen witnesses of our God have ever been few, compared to the great number who know not the truth. The Savior refers to his church as the "little flock," and bids them "fear not." But in the aggregate they are an innumerable host whom no man can number, "of all nations, and kindreds, and people, and tongues." The Lord knows each and all of them. His foundation standeth sure, having this seal, "The Lord knoweth them that are his." He has declared that he will both search and seek them out, as a shepherd doth his sheep. In the text they are spoken of as "the remnant whom the Lord shall call." I desire to notice the principle upon which this call is based. We are informed in the letter to the Romans that "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." We see by this, as well as many other declarations of scripture, that foreknowledge and predestination precede the calling. And that those, and only those, who were foreknown and predestinated "to be conformed to the image of his Son," are called. Jude writes to "them that are sanctified by God the Father, and preserved in Jesus Christ, and called." It is comforting to trace the way of salvation back to its eternal source, to contemplate the everlasting foundation upon which the salvation of the church rests. Here we see the broad rock of eternal truth upon which the lively stones are built, and against which the gates of hell shall not prevail. We find here that the saints were chosen in Christ, as Paul informs us, "before the foundation of the world." This, of course, has reference to their spiritual standing in Christ. In the development of time we find them manifested as the sons

and daughters of Adam, and each and every one of them in the appointed time of our God is called to the knowledge of salvation. We see from the scriptures that I have quoted that they were foreknown in Christ, and predestinated to be conformed to his image, and that the calling is the consequence of this; that they were "sanctified by God the Father," and then called. These are important points. But let us inquire whether or not the calling to which I refer is based upon our works. If it rests upon the foreknowledge and predestination of our God, how can it be also upon the act of the creature? Where would be the predestination in that, unless it was also held that the creature was predestinated to obey, which is not at all the popular idea? Again, if based upon the works of man, and if, as the scriptures inform us, "every imagination of the thoughts of his heart is only evil continually," where are those works to come from? Certainly not from the heart that is "deceitful above all things, and desperately wicked." Paul, in his letter to the Galatians, v. 19-21, informs us what the works of the flesh are. No one, I suppose, expects to be saved by the works that he enumerates. "They that are in the flesh," says Paul, "cannot please God."—Romans viii. 8. The child of grace, instead of being saved by, hopes to be saved from his works. But the matter is clearly presented by Paul in his second letter to Timothy. He exhorts him to be "partaker of the afflictions of the gospel, according to the power of God. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9. The scriptures that I have quoted do away with the popular idea that God is calling upon every body, and leaves it optional with them to hear and obey. What an absurd idea! How inconsistent it is with the eternal perfections of our God. He speaks, and it is done, he commands, and it stands fast. It is certainly of the greatest importance to know that this is the sovereign, irresistible call of God manifested in the experience of those who were before chosen in Christ, the election of grace, and positively to none others. He who formed worlds from nonentity, brought order from chaos, and light from darkness, speaks in the heart of the poor sinner. The idea of the sinner rejecting such a call is religious nonsense. Such an idea is dishonoring to our God, and cannot be entertained for a single moment in the light of truth. "My word," he says, "shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."—Isa. lv. 11. His word is sharper than a two-edged sword, and it will cut its way in the sinner's heart. The sovereign voice of God pierces the dark regions of death around him. It will find its object, wheresoever he may be. There is no

hiding place from its presence. Eternity and time lie open to the view of him with whom we have to do. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" says the psalmist. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Psalm cxxxix. 7-10. But let us proceed to consider the fruit or evidence produced by this call in the experience of the redeemed sinner. Through it he is brought to realize his justly condemned condition as a sinner in the sight of God. He is made to groan and cry by reason of sin, and finds no rest from the plagues of his own heart. The sins of his past life are opened to his view, and beyond his constant transgressions is the depravity of his nature. There is written upon his heart the expressive lines,

"Show pity, Lord; O Lord, forgive:
Let a repenting rebel live.
Are not thy mercies large and free?
May not a sinner trust in thee?"

He finds no rest in his own works; they turn to ashes in his grasp. I am confident that no person has ever experienced the deep, distressing sorrow for sin of which I write, only a redeemed sinner. The natural man knows nothing whatever of a heartfelt sorrow for sin. When caught in the snare of his own evil doings, he may fear the consequences of sin. This, however, is vastly different from the hatred of sin experienced by every quickened sinner. It is one thing to hate sin, and quite a different thing to hate merely the consequences of sin. The modern system of preaching consists largely in appeals to this natural fear of the future consequences of sin. The preachers of this system paint before their hearers imaginary pictures of the terrors of torment, and excite their natural passions. But the child of God is made to look deeper than this. "For God, who commanded the light to shine out of darkness, hath shined in his heart." In the bright light of life within him he sees the terrible depravity of his natural heart. He is already alive spiritually, for without this life he could have no sensible knowledge of his standing as a justly condemned sinner, he could have no spiritual emotions or desires, no hungering and thirsting after righteousness, and for freedom from the bondage of sin. The Lord has called him by his grace, and now he calls on the name of the Lord. The call of the Lord comes first. So Joel presents it. He informs us that they shall call on the name of the Lord, for (or because) in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Their calling on the name of the Lord for deliverance flows from the fact that the Lord has called them by his grace, and there is deliverance in Mount Zion for them. He never gives one a cry or prayer that he does not design to answer. The

peaceful answer may seem a long time coming, but it will come at the proper time. Of course the call of which I write is not an invitation, as is understood in the religious world. It is, as I have stated, the sovereign, irresistible voice of God, the mandate of heaven, that falls with power upon the soul. And the deliverance that he experiences in the Lord's holy mountain lifts his feet out of the horrible pit and the miry clay, causes him to breathe the pure air of gospel liberty, and look with exceeding joy to the bright hour when he shall be delivered forever from the "body of this death." He has come "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels;" while all over the gospel heavens is written in living light, LIBERTY, ETERNAL LIBERTY from the bondage of sin, and LIFE FOREVERMORE.

Yours in gospel bonds,
WM. M. SMOOT.

OCOQUAN, Va., Feb. 14, 1880.

REVELATION XX. 14, 15.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

In the SIGNS for February 1, brother W. B. McAdams requests my views on the above text particularly, and includes the whole chapter in the request. Desiring at all times to be subject to the brethren, I will endeavor to comply with the wish of brother McAdams, as the Lord may give me ability, hoping it will be distinctly understood that in this, as in every case in which I write or speak, no more importance is claimed for what is presented than what is due to the views of a fallible worm of the dust. Should the Lord lead me to present his truth, the glory belongs to him alone: should he leave me to my own blinded imaginations, the shame of my ignorance will appear to my own discredit.

In considering any portion of revealed truth, it is important to remember that the subject is too great, and the record too solemn, to be approached with the vain and polluted reasoning of the carnal mind; much less may the curious eye of natural intelligence hope to pierce the impenetrable veil which the Father has been pleased to interpose between the finite mind of mortals and the glory of his own revelation. Even the simple record of the evangelists is no more than history to the wisdom of this world; and in the powerful and irresistible logic of the inspired apostles, the worldly wise could see only evidence of madness. But to those who have been taught of the Lord, the word of the Lord is indeed and truth glad tidings; that is, gospel. While all the inspired record is thus by the sovereign pleasure of God hidden from the comprehension of the natural mind, there is no portion of the sacred record more deeply concealed, even in the letter of it, than the Revelation of Jesus Christ as signified to his servant John. The

wisdom of scientific divines has stultified itself in the very title of this book by calling it "The Revelation of St. John the Divine," whereas the inspired apostle begins by declaring it to be "The Revelation of Jesus Christ, which God gave unto him," &c. This was not given unto John, but the Lord Jesus sent and SIGNIFIED by his angel unto his servant John the mysteries recorded in this book.

It must, then, be borne in mind that all the marvelous record given herein is written in signs, and can no more be deciphered by the application of natural rules than the lights of heaven, which are ordained for signs in the natural firmament, may be read by the knowledge of the alphabet. As the direct revelation of the Father is the only power whereby any one can know our Lord as the Son of God, so all the riches of the wisdom and knowledge of God must be taught in the same way and by the same power. When it is his gracious will to reveal the glorious mystery recorded in any part of his word, it is manifested in the saint to whom he gives it, independently of intellectual powers or natural education. He shows his truth to an infant Samuel, or the unborn Jeremiah, or John, as easily as to the adult; and the educated Saul must feel his ignorance as deeply as the illiterate fishermen of Galilee. Nor can any of his people ever attain to strength to go alone, but all must ever feel dependent on his present grace.

The vision recorded in this chapter must be taken in its connection to express things signified therein, and not regarded as a literal record. The angel having the key of the bottomless pit, who bound the dragon, evidently signifies the Lord Jesus, who came down from heaven as the Angel or Messenger of the covenant, having the authority and power to do the will of God, by which he did through death destroy him that had the power of death, that is the devil, and in his resurrection he triumphantly led captivity captive. As the chain was in his hand when he came down from heaven, it is manifest that the result of his mission was in no wise uncertain. He came not to *try* to do the work given him to do, but to finish it, as he did, not leaving a jot or tittle unfulfilled. Thus his own arm [or power] brought salvation unto him, and his fury [or zeal] it upheld him. This was in his union with his body, the church, including all the children given to him in the eternal covenant of the immutable will of God. In his character as the eternal God he never needed salvation, for he was never lost; but as the Life of his body, "he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors."—See Isa. lxiii. and liii. 12. After the display of his victory over sin, death and hell, his exaltation and glory is signified, in verse four, by the thrones and the reigning power of their occupants, whose blessedness consists in their oneness with the Lord in his death,

as in his life. This includes all his redeemed, as clearly stated by Paul in the inspired judgment delivered in 2 Cor. v. 14, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead." And 2 Tim. ii. 11, "It is a faithful saying, For if we be dead with him, we shall also live with him." Then, unquestionably these are they who have part in the first resurrection, on whom the second death hath no power. This blessedness is not offered as an inducement to influence the dead to take part in the first resurrection, as it is represented by those who preach an offered salvation; but the blessing is definite, and the partakers therein are specifically identified as they who shall be priests of God and of Christ, and shall reign with him a thousand years. Notice the positive declaration; there is no condition in the word. Like all the promises of God in Christ, it is clear, certain and sure. The specified time of their living and reigning I do not understand to indicate the years as measured in our finite chronology; but as the term exceeds our experience of time, so it is used to signify that life which our Lord calls eternal life, which can never perish. The experience of it here in time is limited to the span allotted to each of them here; but it is in them a well of water springing up into everlasting life. In this life every saint does reign *with Christ*; but not even the most favored of the apostles ever for a moment reigned *without his presence*.

The loosing of Satan after the thousand years are expired, cannot signify that his power shall then be unlimited by the supreme control of our Lord; but as he is said to have the power of death, it is the will of our God that he shall exhibit that power to the extent which shall develop the final deliverance of the saints from the bondage of corruption and result in good to them; thus manifesting the perfection of the glory of God. In the individual experience of each of the redeemed, the victory is given in all its effulgent glory, when they smiling joyously fall asleep in Jesus, with Stephen, and beholding the glorified Redeemer, are changed into the same image from glory to glory, as by the spirit of the Lord. Looking on things seen by the natural mind, the dying saint seems to confess the triumph of Satan; but the faith of the Son of God converts the terrors of death into the gate of unimaginable bliss; when they can sing,

"Clasped in my precious Savior's arms,
I would forget my breath,
And lose my life amidst the charms
Of so divine a death."

In its application to the church in her organization, this loosing of Satan has been manifest from the primitive age to the present, as appears from the inspired record, and from the experience of the church since. But while wars and fightings among the saints attest the presence of this enemy among them, and the armies of their adversaries encompass them, the fire of the word of God shall de-

vour them all. And the devil that deceived them is consigned to the never ceasing condemnation signified by the lake of fire and brimstone, the abiding wrath of God, beyond the reach of hope.

The awfully sublime vision with which the chapter closes, of which the text is the conclusion, denotes the judgment of this world, which is rendered from the immaculate throne of the power of God, by the revelation of Jesus Christ. This judgment is not in the far distant future, but it is even now, as declared by the supreme Judge.—John xii. 31. He is now upon the throne of his power, and by his righteous word separating his sheep from the goats. The subjects of his grace are each of them made free from sin and death by the power of his own precious blood, justified freely by his grace, and shall not come into condemnation. Having passed the ordeal of the piercing scrutiny of divine justice and received the verdict of justification in their righteous Head, there is no more due to eternal justice from them; therefore they rest in the finished righteousness of their Redeemer, which is the only justification acceptable to God. This precious truth is made known to them by the Holy Spirit, who takes of the things of Jesus and shows unto them; and exactly as many as are led by the spirit of God are the sons of God, which includes all the children of Zion, as it is written in Isa. liv. 13. As God works in them to will and to do of his good pleasure, they can never be brought into bondage again, for they are no more under the law, but under grace. Hence the idea that they are to be again judged after time shall end, is inconsistent with itself and at variance with the plain testimony of the inspired record. The righteousness of God is theirs, and it is fully satisfactory for all his ransomed people. So that they are not merely saved from the penalty of their sins, but in their strong Redeemer they have righteousness in which they are perfect in him. These members of his body are all written in the book of life of the Lamb slain from the foundation of the world; so that there can be no uncertainty as to who they are. They are kept by the power of God, therefore they cannot be lost. They are all known to the sovereign Judge, and there can be no need of a court of inquiry to identify them, after they have left this mortal state. Those dear children of God who have fallen asleep in Jesus and are enjoying the eternal rest of heaven, will not have to be arraigned again to ascertain their right to enjoy the light of God's favor. The dying thief did not have to wait till ages should drag their weary length away for his final judgment. He heard the precious word of assured peace even in his closing agony. TO-DAY, not after ages on ages have expired. "To-day shalt thou be with me in paradise." The inspired record clearly teaches the doctrine of the resurrection, and while I do not dare to claim that I understand that mystery, to which Paul

sought to attain, and which did not yet appear to John, I tremblingly hope to realize its infinite glory when the body of this death shall be dissolved. How are the dead raised up? or with what body do they come? I dare not ask. It is enough for me to know what God has revealed in the scriptures; and there I would wait; while I have no controversy with any who may know more than has been shown to me on this vitally important doctrine.

The latter two verses of the chapter as quoted at the beginning of this article, being the close of the vision of the judgment, I could not detach from the connection in which the Spirit has placed them. The righteous judgment of God has disposed all his works in righteousness. And so even "death and hell are cast into the lake of fire." This is graciously explained to be the *second death*, which is just said, in verse six, to have no power on such as have part in the first resurrection. Unquestionably our Lord Jesus is the First Resurrection, and in him all his members have part. He is the Rock of our salvation. It is Christ in you which seals you as partakers in his resurrection life; and as that life is eternal, death has no power over it. While subject to vanity in this tabernacle, death works in our sinful nature, thus causing us to experience the tribulation assured us in the world. But all enemies are subjected to our victorious Lord, so that the certain destruction of this last enemy is expressly foretold.—1 Cor. xv. 26. Then only LIFE will survive when the last enemy shall have been destroyed.

Life is in the scriptures sometimes more than mere conscious existence. The natural man with all his carnal enmity against God, exists in natural life; yet in that condition he is said to be dead. And the apostle solemnly protests, saying, "I die daily." The close of the earthly career of the saints, I believe, is not after the resurrection of our Lord anywhere in the New Testament called *dying*, but only *sleeping*. They sleep, but they have not lost their life, for it is hid with Christ in God. So death also means all that brings darkness and sorrow in the experience of the saints. By the text is signified the banishment of all such elements as cloud our pilgrimage here, and their being with all other enemies of the peace of the saints consigned to that lake of fire where all the principles of iniquity writhe in everlasting torment, under the interminable condemnation of the burning wrath of the holy God. This is the perdition of ungodly men to which all the workers of iniquity are already condemned. And while the long-suffering of God endures these vessels of wrath fitted to destruction, their final destiny is as irrevocably fixed as is that of their moving spirit, the prince of darkness, and that destiny is determined by the righteous judgment of God. While he has power to execute his sovereign will, his judgments cannot be changed.

Of what I have sought to express,

this is the sum: Sin has brought up on all the human family the just sentence of death. This condemnation can never be revoked or commuted while God is immutable. The everlasting covenant in which all the members of the body of Christ are written, is the book of life. Jesus is that life which alone could satisfy the demand of eternal justice for the sins of his members in their relation to their earthly father. Justice being satisfied in Jesus, their life, they are by his blood cleansed from all sin, so that they are in him holy as he is holy. In their earthly existence it is given to them to feel in measure the bitterness of sin working death in them, while their life is hid with Christ in God. After they have suffered all that infinite wisdom has in love given them to endure, they shall be called from this world of tribulation to the full enjoyment of eternal rest in Jesus, which is heaven. Those sinners whose names are not written in the book of life, are still under the condemnation of death, not for rejecting the offers of salvation, but for sinning against the holy law of God. On such the wrath of God abides.—John iii. 36. This hopeless condemnation is the state of death and hell, or darkness and tormenting confusion signified by the lake of fire.

If these thoughts are consistent with the revealed word and the experience of the saints, I may hope they will be acceptable to brother McAdams and those of the saints who read. I have no desire to escape correction, if in any point I have written erroneously. I have no exclusive right to any truth. All my errors are original, and my own. He who shows me their inconsistency is entitled to my gratitude. If left to myself I shall doubtless go into error, and contend for it, but if I am led by the spirit of Christ, I shall thankfully yield to correction and reproof.

In the love of Christ, I am still the servant of all,

WM. L. BEEBE.

LONGWOOD, Ontario, Canada, Feb. 12, 1880.

OVERTON, Rusk Co., Texas, Jan. 4, 1880.

ELDER GILBERT BEEBE & SON—DEAR BRETHREN:—With your permission, I will address a few thoughts to the readers of the SIGNS, on discipline, as I understand it.

One brother does wrong, another speaks of it, and the rumor of the transaction spreads abroad, and increases as it spreads, until the offender becomes the offended and injured party; resentment is kindled in his breast, his friends participate in his resentment, and thus the peace and harmony of a church, or churches, are destroyed by the wicked practice above mentioned. But is there no remedy for this evil? Cannot the strict observance of any system or rules preserve us from such a deadly foe? Is there no balm in Gilead? Is there no physician there? Verily our Lord Jesus Christ has marked out a plain way for our feet, in which, if we would closely walk, it would be impossible for us to err in this re-

spect. In the eighteenth chapter of Matthew, fifteenth verse, he says, "Go and tell him his fault, between thee and him alone." And in the sixteenth verse, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Verse-seventeen, "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Here Christ has laid down the general rule in relation to offenses, and the manner of dealing with offenders. The rule here given us by Christ himself, in Matthew, refers to cases occurring among members of his church. But how, it may be asked, shall we avoid giving offense ourselves, or being offended at others? I answer, our Savior lays down the rule. The first step pointed out by the Savior is, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Where the thing is practicable, this rule is to be literally observed and obeyed. If you have undeniable testimony that your brother has sinned, do not wait for another, but go immediately to him and tell him his fault. Let no one else know anything of your purpose, nor of what you do. You should also be particularly careful of the manner and spirit in which you discharge this duty, remembering that it is alone in the spirit of meekness you should attempt his restoration. Do not visit thy brother with malice in thy heart, or show a resentful spirit against him, at the time you are striving to win him over to unfeigned repentance of his sin, and to the humble spirit of the Lord Jesus Christ, nor be harsh in thy manner, remembering it is written, "He that winneth souls is wise." How many difficulties that have involved members and churches in trouble, and prevented the free course of the glorious gospel of our Lord and Savior, might have been happily removed at once by a timely observance of the sacred rule given by Christ. Go in the spirit of prayer, considering who hath made thee to differ, and knowing and feeling assured that if any good is done it is the Lord that doeth it. Pray that he may enlighten your mind, influence your heart, and direct your tongue to use the proper language that will take with thy brother, and that he may bless thy efforts to that end. If you feel thus interested in the salvation of your brother, and your heart be filled with love to his soul, you will avoid all selfishness and pride in your address. You will be equally on your guard against treating your brother with contempt, as if you had a right to command his submission. Be careful to avoid all appearance of anger. Although you may use great plainness of speech, yet let there be no reproach, no railing accusation, no token of any wrath, but that of love; and yet this gentle manner need not hinder your speaking in the most sincere and solemn manner. The nearer your language is conform-

ed to the very language of scripture, the more good effect it is likely to have, and the better for us to use. Observe well that this step is not only recommended by the Lord Jesus, but it is the first step to be invariably taken; no alteration is allowed; no choice of anything else. "This is the way; walk ye in it." It is true he enjoins, if need be, to take two or three steps, but they are to be taken successively after the first; there can be no other way. It is highly sinful and productive of the very worst of consequences to defer this, and to relate it to another, and say, in way of self-justification, "I did not tell it to another until my mind was so burdened (and it is very painful to speak of those things) that I could hold it no longer." No wonder you groaned under a burden. You had knowledge of your brother doing wrong; you felt offended at the wrong, and yet kept it concealed within your own bosom. You have been laboring under the guilt of sin; you have violated a positive command, and your conscience must have been seared, had you not felt the burden. But how have you managed to get clear of the burden? Your mind has been burdened with the sin of omission, and you have proceeded to ease it by the sin of commission. May our God save us from all such deliverances. Go to your brother, between thee and him alone. Our Savior goes on to instruct his disciples in what manner they ought to proceed against an offender. After taking the first step towards reclaiming your brother from his error, and after experiencing the fruitless effects of your love, your second step will be to take with you one or two more, that in the mouth of two or three witnesses every word may be established. The persons selected on such occasions should be such as possess a loving disposition. As in the first instance, use no harshness of manner, no rough language, but in meekness and gentleness strive to show him wherein his wrong consists, the danger of persevering in such a course of conduct, and the necessity of retracting from it, that you may walk together in the unity of the spirit and in the bond of peace. Let the persons assisting in such labor of love reason with the offender; let them enforce the friendly observations of the wounded brother, and bring clearly to view the extent of such labor as he has taken, and point out the necessity of a change. They will then be better able to judge in what manner to proceed, and in the mouth of two or three witnesses every word will be established. Now, as in the first step, so in the second one, we are not left to judge for ourselves what course we shall take; the Lord has enjoined it. This course must be pursued, and pursued in successive order, as here stated by the Savior, or sin lieth at the door. We are not permitted to take witnesses with us at first, nor after we have reported it to the church; but after taking the first step, we are then, and not till then, to take the second step, nor are we left at our choice to neglect either.

Not until having taken these two steps in their scriptural order, are we permitted by any means to relate the offense to anybody; but having done all that we are able to do, agreeably to Christ's directions, to save our brother, we are then at liberty to mention all the particulars of the case to those who are now to assist in this act of discipline. We are to relate it to the church in conference. As the brethren who are called together as witnesses have no right to act with the wounded brother until he has labored himself alone, so the church may not take the case up and act on it until every word is established by the mouth of two or three witnesses. It may be that this last step will reclaim a straying brother after the other two have failed. "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Where these rules of discipline, formed by our Savior for the government of the church, are strictly observed, peace and happiness and prosperity, with every other blessing, will result.

Dear brethren, Paul's admonition to the church is, "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men. Rejoice evermore; pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the spirit. 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."

Dear brethren pray for us.

Brethren editors, the above is for you to print or not to print, just as you may see proper. I am your brother in Christ, I hope, and to serve in the bonds of the gospel of our Lord Jesus Christ.

I am happy to state that we are at peace one with another, and believing the doctrine of God our Savior as taught by Christ and his apostles; taking the bible as the man of our counsel, in doctrine, faith and practice, having to fellowship for any of the modern men-made missionary institutions, by whatsoever name they may be called. F.

HARE'S CORNER, Del., Feb. 6, 1880.

BROTHER BEEBE:—We are admonished or exhorted by the apostle to "covet earnestly the best gifts." From the connection we are led to suppose that the gifts alluded to were those to be exercised in the church. But as he was writing at the time, I do not know why writing might not have been included, and to "write intelligibly," been reckoned among the best gifts. It certainly is desirable if one writes at all that he throws light on his subject, reaches the understanding of his readers, and commands their interest and respect. If however we have not, and cannot have, this best gift, all that remains

is either to exercise ourselves for usefulness with what we have, or else bury our one little talent in the earth.

I wrote a communication a few weeks ago for the SIGNS, upon a subject that no one else had written upon, and that I thought involved questions of much interest and importance. That was, as to the precise time when certain scriptures were fulfilled in relation to the coming of the Messiah in the clouds of heaven, with power and great glory. I supposed this to be a legitimate subject of inquiry. In the last issue of the SIGNS, Feb. 1, there is a long letter that evidently caught its inspiration from that communication of mine. My name, it is true, is not mentioned; but as several sentences are quoted from my letter, and marked as quotations, I think I am not mistaken about it. It seems that the writer, or somebody else, had been apprehensive that I was about to undermine the kingdom of Christ, or that I had denied, or at least questioned, his *having all power*. I want to just say that the *air castle* that brother Purington labored so much to demolish, I did not build. I have never questioned that the church was organized on the day of pentecost, and that the disciples were then endued with power from on high. I have constantly and uniformly maintained both. I know not who ever wrote or said anything that suggested an *interregnum*; I feel pretty confident that I have not. I commenced the gospel dispensation just where the evangelist commenced it, "Beginning at the baptism which John preached;" quoting the words of the king himself, "The law and the prophets were until John; since then the kingdom of God is preached," &c. Some thirty odd questions are asked, in the form of challenges, that I do not know that I was expected to answer. As they do not involve any sentiment that I have ever objected to, I do not feel called upon to discuss them. My only reason for referring to the article in question at all is, that its general drift seems to imply some frightful things, that I am as far from endorsing as the editor.

I write in the humble hope of interesting and profiting some of the scattered of the flock, who get to hear little or no preaching. I also would fain render some support and encouragement to the SIGNS. Of course there are those who are in the advance of me, that I do not expect to interest or instruct. If any thing unsound, or otherwise unprofitable, is offered, the judgment of the publishers will prohibit its publication.

I have believed that Christ was *King* when before Pilate he witnessed a good confession, and that he will reign over the house of Jacob forever, and of his kingdom there shall be no end. Still I have thought that it was in the authority and power of his kingdom that he came in the overthrow and removal of the Jewish dispensation.

He himself gives the encompassing of Jerusalem with the Roman armies, as the *sign* of that particular

coming, about which I am writing. I have long felt an aversion to debate among the brethren, and rather naturally feel an aversion to being the opponent in issues that I never made.

When I shall be possessed of that *better gift*, I shall be able to minister to general edification and profit.

Yours to serve,

E. RITTENHOUSE.

STONEWALL, Scott Co., Ky., Jan. 30, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Finding some comfort, and I trust a little instruction, in reading the following portion of the scriptures, I feel disposed, notwithstanding a deep sense of my incapacity to write anything worthy of a place in our highly prized paper, the SIGNS OF THE TIMES, to say a few words: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 1-8.

By reference to the twenty-second verse of the preceding chapter, it will be seen that these words were spoken to the disciples: "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation." It was then with the disciples as it is now; all their hope, all their expectation, was from Christ. They had often beheld with wonder the manifestation of his glory. In beholding him as the true light, they had realized his shining to the "other part under heaven." Such days they had seen, when by a word the raging sea, the tempest of human passion and fury of devils were compelled to obey his potent voice. But soon he must go away, soon these poor disciples will know him no more after the flesh. They must soon go out as lambs among wolves, and to be hated of all men for their Master's sake. Evil men and seducers waxing worse and worse, deceiving and being deceived; while the dear children of God were regarded by their enemies as having no rights, not even

the sacred right to obey their God, without daily exposing themselves to the fury of implacable foes and the strongest cruelties. In view of these things, how significant the words of the poet,

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

But in the parable, the sweet assurance is given that in all these trials God still remembers his people and his promise, though he bear long with them, though to some he seems for a long time to hear not their incessant cries. Is it wonderful, when we consider our infirmity, that the inquiry should sometimes arise in the mind of the dear child of God,

"How often have I thought,
Why should I longer lie?
Surely the mercy I have sought
Is not for such as I."

Why should I continue to pray? I am afraid that my prayers are no better than the heathen's, who suppose that they will be heard for their much speaking, and I believe they would cease to cry. But our text says, "Men ought always to pray, and not to faint." The word *ought* in this place, I think, is to be understood, not as enjoining a duty, but as expressive of a grace bestowed. "They shall come with weeping [expressive of sorrow], and with supplication will I lead them."—Jere. xxxi. 9. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications," &c.—Zech. xii. 10. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought."—Rom. viii. 26. It is said, "Ought not Christ to suffer these things, and to enter into his glory?" Are not his sufferings as clearly set forth by the prophets, as the glory that was to follow? And is it not true, that while "many are the afflictions of the righteous," God delivereth him out of them all? Speedily indeed was the avenging of his elect, when God overthrew the doomed city and temple; when Jerusalem, that killed the prophets, and stoned them that were sent unto her, was razed to her foundation. Not only those disciples who were then living, but the whole body of his elect in all subsequent times, ought to cry day and night unto him. And they need no "Common Prayer Book," for no human language can express the sense of their groanings; but he that searcheth the heart knoweth the mind of the Spirit, for he maketh intercession for the saints agreeable to the will of God.

But the unjust judge in the parable would not for a while avenge the widow; but she continued her suit, and he said, "Though I fear not God, nor regard man, I will avenge her, lest by her continual coming she weary me." And shall not God avenge his own elect, who cry unto him day and night? They who crucified him thought he would not. They said, He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God. So our carnal hearts say, when we

are in deep trouble, Let him save us *now*, if he will have us, for we have hoped that we are the sons of God. But the new man, which is after God created in righteousness and true holiness, glories in these tribulations, "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." And thus God works in his children to "wait patiently for the Lord," believing that his unaided power can and will fulfill every promise made unto their fathers, and that "Israel shall be saved in the Lord with an everlasting salvation," and all the glorious things spoken of Zion shall be in due time realized by his now mocked and suffering church.

This very imperfect letter is submitted to your riper and more practiced judgment. I hope it has been written in love to God and to his people. With unfeigned love, I trust, I subscribe myself your brother,

J. M. THEOBALD.

BUFFALO, Kansas.

ELDER BEEBE & SON—DEAR AND MUCH ESTEEMED BRETHREN:—I forward to you a letter received from our brother, Elder J. M. True, hoping you will publish the same in the SIGNS OF THE TIMES, that others may be comforted as I have been in reading it. We as a family by the ties of nature are far separated in these low grounds of sorrow, and it is a comfort to us to hear from each other. Then much more should the children of the heavenly family regard each other in love, and speak often one to another.

Much love to you, dear Elder Beebe. From a poor, unworthy, but hopeful sister.

P. G. ELLIS.

COLUMBUS JUNCTION, Iowa, Nov. 27, 1879.

VERY DEAR SISTER:—Your good letter of the 18th was received on the 21st, and was read with much interest by myself and family, and also by brother Magee and wife, and Anne Wheat. Lillie remarked, when she finished reading it, "What a treat to read such letters." We were both rejoiced and grieved at the contents of it. Rejoiced, that you still give unmistakable evidence that the good Lord is leading you along, and verifying his promise, that as thy days, thy strength shall be. It seems that in your old age you are surely blessed with a double portion of God's spirit to sustain and solace you while approaching your end. We were grieved, to learn of the sad and trying affliction of your dear granddaughter and our niece, Frances. These hard and trying afflictions are given by a wise and just God. He knows what is best, and will do all his pleasure. He gives us comforts and friends, and in his own good time takes them away; and if we can only say, with one of old, "Blessed be his holy name," then these afflictions can be borne with a calm and quiet spirit. But our nature is rebellious, and we

cannot be reconciled at all times to God's dealings with us. I can only say to Frances, in the language of David: he cannot come to her, but she can go to him. I know her young and tender heart has been made to bleed, and she cannot see through the mysterious ways of providence; but the Lord knows how to temper the wind to the shorn lamb, and he will sustain her, and take care of her and her dear little orphan boys. He has already provided a relief in the person of her dear, good brother John. What a noble heart he has—always ready and willing to assist his needy friends. May the Lord bless and prosper him, is my prayer. Now to George and Rebecca I would love to speak words of comfort and encouragement, but I realize that language is wanting, as in the case of the dear, bereaved young widow; still we have one solace, and one precious and glorious Comforter to point all of them to: it is the God of the heavens and the earth. Remember, my dear, grieved and sorrowing friends, that Jesus Christ, while here on this earth of sorrow and sickness and death, grieved on one occasion; then it is not wrong for you to grieve for the departed one. But try, my dear children, to look to God for strength and reconciliation in these deep and, to us, mysterious providences; and remember the night of death will soon come with you and I, and we too must go hence to the undiscovered land, never to return. But thanks and everlasting praises be to God, our hopes do not stop at the cold grave. No; if so, Paul says, we would of all men be most miserable. But we look for the blessed Jesus to come again, and we are assured that all who sleep in him he will bring with him at his second coming. He will not come to suffer again, but will come "without sin unto salvation;" and his angel has told us that "in like manner as ye see him ascend," he will descend in the clouds of heaven, and we that are alive and remain on the earth shall be changed, and caught up into the clouds to meet him. And what about the dead? They too shall come forth out of their graves, and we that remain shall be changed in the twinkling of an eye, and all caught up together to meet the Lord in the air; and we are assured that we shall ever be with the Lord. The hope of life beyond the grave is encouraging to all that trust in the blood of a crucified Savior, and they can say, "I know that my Redeemer liveth." Jesus said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father but by me." These were the words I used at the last meeting as a text for what I was enabled to say. I was blessed, I hope, with some light, and felt to enjoy my mind while talking. It was at Green's Grove, at their Yearly Meeting. There was no other preacher there but Elder Ping. We went up on Friday, and meeting commenced that night and continued until Sunday night. The congregations

were very good, and there seemed a marked attention. It was my blessed privilege to lead one saint into the water on Sunday morning, and baptize her into the fellowship of the church. I think there are three or four more that will follow her in the ordinances of God's house at the next meeting. On Sunday, after preaching, Elder Ping assisted me in administering the Lord's supper to the saints assembled. These things, my dear sister, are solemn and sublime, and I felt my unworthiness, and shrank from the great task; yet I hope the Lord has shown me that it is my duty to go forward, trusting in him for strength and support. I felt, when the time came for me to go into the water with this dear sister, something of the same that I suppose John felt when the blessed Jesus went to him for baptism. But the Savior said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." So I hope I relied upon that same thing; and when I went into the water the doubts all left me, and I was made happy while attending to the duty. May God in infinite mercy keep us all, and enable us to go forward in the discharge of every duty, putting our trust in him.

I remain your brother in hope,
JAMES M. TRUE.

HERRICK, Bradford Co., Pa., Feb. 17, 1880.

DEAR BROTHER BEEBE:—In the excellent communication of Elder Purington, published in the SIGNS for February 15th, occurs this sentence: "These things called 'innocent amusements' have in some instances led God's children far astray; for the card playing has led to genuine 'gambling,' and the midnight hour has found the members of the church with the rabble, and sometimes such ones go home intoxicated, and thereby have brought sorrow and distress not only into the family, but into the church."

This is a very startling statement, presenting a sad and deplorable state of things in a church, any of whose members conduct themselves in this manner, especially if such disorderly members are not at once called to account and dealt with according to the laws of our King.

Brethren have asked in astonishment, Are there such things among us? And others who are not members, but who love and reverence the people of God and the order of his house, reading this statement, may inquire with anxiety and alarm, Are there such people among the Old School Baptists, and are they retained among them? While the enemies say, Aha! so would we have it. Now I wish to say for the reassurance of any of our friends who may have been worried, that such cases as that presented by Elder Purington are undoubtedly very rare. In all my acquaintance among our churches, which has been quite extensive, I do not now remember to have known of but two such extreme cases. These were at once taken notice of by the churches, and after proper labor the

offending members were cut off. It was manifest in each of these cases that they never had been vitally connected with the true Vine. I have no question but that a child of God may be left to go as far astray; but an orderly church cannot retain such a one in her fellowship without a humble confession of his transgressions, and a true repentance or turning away from them, which is the only reliable evidence of a godly sorrow for sin. If I should know of such a case in any church of our order, I think it would be my duty to labor with such an erring brother, where it was expedient, if I could do it in the spirit of meekness and love, and certainly to bring it to the attention of the church when private labor was inexpedient or unsuccessful. This I believe will be acknowledged among all our churches as the correct course. The case or cases referred to by brother Purington were undoubtedly attended to in a gospel manner by himself and the church or churches concerned.

I am glad when the walk of the people of God claims the attention of those who write for the SIGNS, especially of the older ones and the fathers among them. It is meet that they should stir up the pure minds of their brethren by way of remembrance of the things they have been taught; and it is certainly profitable when they are led to exhort and admonish the brethren concerning their duties, which are all privileges, and their privileges, which are all duties, in the church of God, which is the place where God's honor dwelleth, and is "the joy of the whole earth," the only place of true joy and lasting comfort for a child of God in all the earth.

Affectionately your brother,
SILAS H. DURAND.

TURIN, N. Y., Jan. 26, 1880.

ELDER G. BEEBE & SON:—If we know our own heart, we have been much comforted in reading number two, of volume forty-eight. I have had the privilege of perusing the able communications in the SIGNS OF THE TIMES almost ever since its first issue, and I need the consolation of speaking often one to another as much now as when we were passing through the bitterness of separation. The only consolation we have is that "He that keepeth Israel neither slumbers nor sleeps."

"The church adorned with grace
Stands like a city built for God,
To show his smiling face."

The great question with me is, Do I show forth the praises of him who hath called us out of darkness into his light? Like the great apostle Paul, do I rejoice, whether in pretence or in truth, that Christ is preached? Is my trust alone in him whose ways are past finding out? In my pilgrimage of seventy-five years I can find no place of rest but in him who worketh all things according to his own will. Yours,

ABIGAIL KENDALL.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1880.

I CORINTHIANS VI. 19, 20.

"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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

At the special request of sister Permella Cameron, of Texas, we will give such views as we have on the text written above. There were many points on which the faithful apostle had occasion to admonish the church of God which was at Corinth, who, though recognized by him as the church of God, were located among pagan idolaters and other enemies of the truth. In the enforcement of his admonitions he was inspired to use the most potent arguments and incentives to impress on them the importance of their solemn consecration to Christ as their Redeemer, who had bought them in a redemption purchase with his most precious blood. Whether the apostle, in speaking of their body in the singular number, applies the term to them as a church, or to each individual member severally, in either application his argument is appropriate; but as his address is to the whole church, we think he is speaking of the church as an organized body, and whatever would defile the body of an individual member of the church, would desecrate the church in her organic capacity. The plural form of the pronoun, *ye*, makes the admonition applicable to all the church. *Ye* are not your own; *ye* are bought with a price. A temple is a consecrated place, solemnly set apart from a common to a sacred use, and as such it was applied to the body in which God our Savior in his incarnation appeared, and of which he said, "Destroy this temple, and in three days I will raise it up," when he spake of the temple of his body. The sacredness of the body in which Christ was put to death and arose from the dead most vividly appears from the testimony, that in it all the fullness of the Godhead dwelt bodily, and all his members were and are complete in him. The temple in Jerusalem was a consecrated house of prayer, the sacred place where the children of Israel were to assemble to worship God, and through their high priest to make their offerings to God; and in all their devotions they were to turn their faces towards it when they called on the name of the Lord, thus signifying that the new and living way, and the only way of access to the throne of grace, is through the vail, that is, through the flesh of our Immanuel, for no man can come unto the Father but by him. This is the consecrated way, in which God's chosen people can find grace to help them in time of need.

"Is he a temple? I adore
Th' indwelling majesty and power;
And still to this most holy place
Whene'er I pray I'll turn my face."

The church also, as the body of Christ, is of lively stones built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, accept-

able to God through Jesus Christ.—1 Peter ii. 5. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 20–22. In the third chapter of this same epistle to the Corinthians, Paul makes this appeal, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy [consecrated], which temple are ye."

As our Lord Jesus Christ, in his Mediatorial relation to and identity with the eternal Father, and also with the church, which is his body and fullness, is the only consecrated place in which redeemed and quickened sinners can approach unto God, so is he the sacred temple in which alone they can worship God acceptably, with reverence and godly fear. God has made his chosen people accepted in the Beloved. God is in Christ in all the refulgent fullness of his glory, and all the fullness of the members of the body of Christ are in him, according as God has chosen them in him before the foundation of the world, so they in their vital union, or union of life, are sanctified by God the Father, preserved in Christ Jesus, and called; saved and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. As the light of the knowledge of the glory of God shines in the face of Christ, who is the brightness of the Father's glory, and the express image of his person, the image of the invisible God, so the Shekinah of his presence covers and fills the church as the temple and dwelling place of the Most High God. God is in the midst of her: she shall not be moved; God shall help her, and that right early. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish."—Psa. cxxxii. 13–18. As the place where God has graciously recorded his name, and where he dwells, is his temple, so the saints also in whom he by his spirit dwells are temples of the Holy Ghost; and in this sense we understand the apostle to speak of the body or bodies of the saints, as temples chosen, redeemed, called, consecrated, sealed and prepared for the indwelling of his spirit. So that in him who is born of God is a spiritual offspring of God, a child of God, a son or daughter of the Lord Almighty, begotten

of the Father, born of the Spirit, and is manifestly an heir of God, and joint heir with Christ; for it is born, not of blood, nor of the will of the flesh, nor of the will of man, nor of a corruptible or perishable seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever, and therefore is a new-born child of God, a spiritual and heavenly treasure committed to an earthen vessel. "For God, who commanded the light [or life, for the life that was in Christ was and is the light of men, John i. 4] to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God [which is life, John xvii. 3] in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 6, 7. These earthen vessels are our mortal bodies, descended from the earthly Adam, formed of the dust of the ground, which sinned and fell in Adam, were redeemed by Christ, before prepared unto glory, washed and sealed with the holy spirit of promise, which dwells in us as a divine treasure, and is an earnest of our spiritual inheritance, which is reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. These bodies we cannot call our own: they were sold under sin; but they are bought with a price, and are called a purchased possession, to be hereafter delivered from the bondage of corruption into the glorious liberty of the sons or children of God. Though now they are mortal, corruptible and vile, they are sealed to the day of deliverance, when they shall be changed from mortal to immortal, from corruptible to incorruptible, from natural to spiritual, and from vile to glorious, and be fashioned like the glorious body of our risen Redeemer. And we know that when he shall appear, we shall be like him; for God has predestinated all whom he foreknew to be conformed to the image of his Son, that he might be the first born among many brethren. It is strange that any of the children of God should fail to perceive a difference between the vessel and the treasure which it contains: the casket and the precious jewel committed to it. The vessel is the outer man, the treasure is the inner or new man; and these are contrary one to the other, causing a continual conflict as long as we continue in our militant state.

As the tabernacle in the wilderness and the temples in Jerusalem were the consecrated dwellings of the Shekinah or the presence of the Lord, sanctified as his abode, so the indwelling Godhead of Christ's own supreme deity was manifest in the body of his flesh, as the temple of the living God, and the consecrated sanctuary of his people. And as the vital union of Christ, in his Mediatorial Sonship, with his mystical body the church, identifies them with him, even as he is identified with the Father, so he by his spirit dwells in the church as his body, the fullness

of him that filleth all in all. The head of the church is Christ, and the head of Christ is God. Christ is in the Father, and the Father is in Christ, and Christ and the Father are one; even so also the church is in Christ, and Christ is in the church, and Christ and the church are one. As therefore Christ dwells in his church, and all the fullness of the Godhead dwells in Christ, therefore the church is his consecrated temple. And as Christ by his spirit dwells experimentally in each quickened member of his body, and has redeemed their persons with his own precious blood, their bodies are sealed, as we have already shown, with the holy spirit of promise, which makes their bodies consecrated temples, in which his spirit dwells; for they are sanctified by God the Father, and chosen to salvation through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. To sanctify is to set apart by solemn consecration to a sacred purpose or calling; so by the redemption in which Christ gave himself for them they are individually and personally, as well as collectively, bought with a price, and are by sacred right the property of him who purchased them with his own blood; and are therefore not their own, nor have they a right to withhold their service from him whose they are, and whom they are commanded to glorify in their body and in their spirit, which are God's.

How solemn the obligation by which the children of God are bound to honor, obey and glorify God, devoting all the ability he has given them in that direction. To them it is said, All things are yours, and ye are Christ's, and Christ is God's. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." Our bodies are members of Christ, for he took on him the seed of Abraham; and if we be Christ's, then are we the seed of Abraham, and heirs according to promise. The children being partakers of flesh and blood, he also himself likewise took part of the same. His taking part of the flesh and blood of which his children are partakers, did not make him the Son of God, for his relation and identity with the Father were from everlasting; neither did his children partaking of flesh and blood make them the children of God, but only developed them as children of the flesh, even as the incarnation of the Son of God manifested him as the Son of man. Hence, in the body of his flesh he claims his disciples as the bone of his bones and the flesh of his flesh. The bodies of his redeemed people are the members of his body, of which he saith by the mouth of the inspired psalmist, "My substance was not hid from thee, when I was made in secret, and curi-

ously 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 [or as in the margin, what days they should be fashioned], when as yet there was none of them."—Psa. cxxxix. 15, 16. The bodies of the saints were all comprehended in the body of the flesh in which Christ came to do the will of the Father, when he took on him the seed of Abraham, and was manifested in our flesh under the law, to redeem us from under the law, that we might receive the adoption for which we are now waiting, and must wait, to wit, the redemption of our body.—Heb. ii. 14, 16; Gal. iii. 29; Rom. viii. 23.

By all these considerations the solemn admonitions of the apostle come home to us as the redeemed members of the body of Christ, showing the enormity of sinfulness justly chargeable on those who desecrate the body of which they are members, by asserting an independence or free agency, or by any unhallowed association religiously with idols, or with any other religious body than that of the Lord Jesus. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many."—1 Cor. xii. 12–14. May we be divinely preserved from sinning against the body of which the grace of God has made us members, or of defiling the temple which God has consecrated, and in which he dwells by his spirit. "If any man defile [or destroy, as in the margin] the temple of God, him shall God destroy; which temple are ye." How fearful the judgment! and how vigilantly and constantly should we watch and pray, lest we be tempted to bring reproach or dishonor upon the consecrated temple in which the Holy Ghost dwells. The destruction of which the apostle warns us to beware is not the interminable perdition of the ungodly, but that destruction which is parabolically compared to salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men. Paul says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." It is in this sense Christians may be destroyed as to their usefulness in the church, their communion and sweet fellowship with the saints, and enjoyment of the approving smiles of their God. This is indeed a much sorer punishment than Moses ever inflicted on those who despised his precepts, though they died or were put to death without mercy, under two or three witnesses. None but the chastened sons of God can know how sore a plague is sin, and how terrible the strokes of God's chastising rod.

"To-day, let us hearken to-day

To the voice that now speaks from above,
And all his commandments obey,
For all his commandments are love.
His wrath let us fear to provoke,
To dwell in his favor unite;
His service is freedom, his yoke
Is easy, his burden is light.
But O! of rebellion beware,
Rebellion that hardens the breast,
Lest God in his anger should swear
That we shall not enter his rest."

MINUTES

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.

ORDINATIONS.

BROTHER BEEBE:—The New Hope Church of Regular Predestinarian Baptists at Greenbush, Warren Co., Ill., in the month of January, 1880, made choice of **ALFRED W. SIMMONS**, one of her members, as a Deacon in her body, and at her February meeting he was ordained to fill that office.

The presbytery officiating was composed of Elders **Cyrus Humphrey**, of Friendship Church, John M. Brown, of Henderson Church, and I. N. Vanmeter, member and pastor of New Hope Church.

After a comforting discourse by Elder Humphrey, he led in prayer, and the three Elders laid on hands, and Elder Vanmeter gave the charge, after which the church and counsel gave the Deacon the right hand of fellowship.

This beloved Deacon is the regular clerk of the church, and is a brother to Deacon Andrew W. Simmons, and the address of both is Greenbush, Warren Co., Ill.

The church requests that these proceedings be published in the SIGNS OF THE TIMES.

I. N. VANMETER, Mod.

A. W. SIMMONS, Clerk *pro tem*.

BACK NUMBERS.

Our back numbers of the present volume are nearly exhausted, and therefore we shall not hereafter send them to new subscribers except where they are especially ordered.

APPOINTMENTS.

PROVIDENCE permitting, Elder B. Jenkins will preach for the church at Jacksonville, N. J., on Sunday morning and evening, March 28th, 1880.

M. L. BURLEW.

MARRIAGES.

At the residence of the bride's brother-in-law, in McKenzie, Tenn., at 10½ a. m., Dec. 10th, 1879, by Elder B. J. Davis, of Jackson, Tenn., Captain T. J. Ruffin, of Toon's Station, Tenn., and Miss Mary Smithie Turnley, of Lauderdale Co., Ala. After the ceremony the happy pair were accompanied by their friends to the cars, which they took to Toon's Station, Tenn. May heaven's richest blessing ever be theirs.

OBITUARY NOTICES.

ELDER G. BEEBE & SON—DEAR EDITORS:—It becomes my duty once more to send you the obituary of another of the members of the Bethel Church, who fell asleep in Jesus on the 15th of January, 1880, aged seventy-three years and fourteen days.

Sister **Mary Miller**, the subject of this obituary, was born in Wayne County, Indiana, January 1, 1807. Her maiden name was Mary Little. She was married to Abraham Miller, probably while living in that county. The time is not exactly known. She, with her husband and other relatives, at a later date moved to Montgomery County and settled near the city of Crawfordsville, where they lived for some years, and then moved to Mercer County, Illinois, in September, 1834, and settled in Sugar Grove, on the Edwards River. Shortly after this time the church called Edwards River was constituted, and sister Miller united with this church by experience and baptism, about the year 1840, and was baptized by Eld. Joseph Jones, the pastor of said church. Here she lived, and was beloved by all who knew her, and her house was a home for all the members. Her husband never made a profession of religion, but was a warm friend of the Old Baptist cause, and very readily assisted in making all the friends comfortable while at his house, as the writer can testify. In the year 1847 the Edwards River Church was dissolved, and the members were all lettered out by a presbytery from other churches. As a goodly number of the members were about moving to the then territory of Oregon, sister Miller and her family followed to Oregon in 1851, and settled that fall on the place where she died, July 24th, 1852. She united with this church, which was then, as now, under the pastorate of Eld. John Stipp. In this church she lived until the day of her death, a devoted and beloved member. For many years before her death she and her husband became afflicted with inflammatory sore eyes, which nearly deprived them of sight, and enfeebled their whole system, so that they could hardly get out from home. And to add to her afflictions, her husband, while trying to exercise some, walked out from the house a short distance, and likely becoming tired, sat down on the rail-road track to rest; and being very hard of hearing, and partly blind, he was struck by the engine while passing north, which knocked him from the track, mashed his left hip, broke his leg in two places, and one arm, and fracturing his head. He lived but a few hours, dying about seven o'clock in the evening of the 29th of December, 1875, leaving our poor old sister a widow, to mourn the loss of her beloved companion, who was then aged about eighty-two years. She has survived him a little over four years. It has pleased our heavenly Father to take her home to himself, to enjoy that rest prepared for the children of God. She was ready and willing to go, and be at rest, free from pain and sorrow. This was her constant prayer, and we feel that she has answered to the call, "Child, your Father calls, Come home."

Yours in the bonds of love,

JOHN T. CROOKS.

MILLERS, Linn Co., Ore., Feb. 9, 1880.

DEAR BROTHER BEEBE:—The duty devolves upon me once more to announce the death of a dear sister in Christ, and one of your early and life-long friends.

Sister **Eleanor Hoyt**, of Spring Valley, Rockland County, N. Y., died at the residence of her son, brother Henry H. Hoyt, on Wednesday, January 15th, 1880, in the seventy-fourth year of her age. Sister Hoyt, whose family name was Forshay, experienced a hope in the Redeemer at a very early age, and on April 30th, 1822, when about sixteen years old, was baptized by Elder Griffiths, your immediate predecessor in the pastoral charge of the Ramapo Baptist Church, of which she continued a beloved member until her death, the long period of nearly fifty-eight years. She was of a modest and retiring disposition, but being well established in the truth, she was steadfast in advocating and maintaining the doctrine of the scriptures and the order of the church. When in the year 1844 the church was divided through

the unhallowed schemes of wicked and designing men, who had crept in unawares, sister Hoyt did not hesitate a moment, but took her stand with those who chose rather to suffer affliction with the people of God than to enjoy the plaudits of the popular religionists of that day. She enjoyed the unbounded confidence of her brethren, whose fellowship she highly prized, and delighted in their company; and although she resided some distance from the house of worship, she was regular in attendance on the services of the sanctuary. The death of her husband, brother John Hoyt, in 1861, left her a widow with six children, to whom she was an affectionate parent and untiring to the last in her care and counsels for them. Just a week before her death she spent the day with a sister in the church. On her return home she was taken with a chill, which resulted in pneumonia, from which she suffered greatly, but with much fortitude and resignation to the divine will, until death relieved her from her pains. She leaves a daughter, three sons and seven grandchildren, to mourn a loving mother and faithful friend.

The funeral was held at the meeting house of the Old School Baptist Church, on Sunday, the 18th ult., when I tried to preach to a very large congregation of relatives and sympathizing friends and neighbors, many more than the house could contain, from 1st Peter i. 8, 9.

This is the fourth member of the Ramapo Church who have been called from the militant to the triumphant church since my relation to it as pastor. May the Lord in his great mercy supply their places with those whom he will make sons and daughters in his house, and sanctify every bereavement and dispensation of his providence to mourning relatives and friends.

Yours in the gospel,

WM. L. BENEDICT.

WARWICK, N. Y., Feb. 16, 1880.

ELDER BEEBE & SON:—By request it becomes my painful duty to chronicle the death of sister **Elizabeth A. Mouser**, wife of David Mouser, of Marion, Ohio. She died of cancer of the stomach, on Thursday, February 5, 1880, after a long and painful sickness. The deceased was born in Ross County, Ohio, September 16, 1820, and came to Marion County when quite young. Her maiden name was Elizabeth Ann Crabb. She was married to Henry Rhoads, December 5, 1839, by whom she had six children, and of these, three survive her. She was left a widow by the death of Mr. Rhoads, which occurred March 11, 1855. After remaining a widow for eighteen years, she married brother Mouser, of Marion, (a member of the Regular Baptist Church of Rocky Fork) April 17, 1873.

The deceased united with the M. E. Church when about twelve years of age, and continued a member of said church until after her last marriage, when she united with the Regular Baptist Church of Rocky Fork, and was baptized by the writer, in December, 1873, and remained a worthy member until her death. Her age was fifty-nine years, four months and nineteen days. After a time of service in her Master's cause, she is at rest from disease and pain, and sleeps, in hope of a blessed resurrection.

Her funeral services took place on Sunday, the 8th instant, at half past ten o'clock a. m., and were conducted by the writer. Her body was deposited in the Marion Cemetery vault for the present.

Sister Mouser bore her sufferings with patient resignation to the will of her heavenly Master, willing to depart and be with Christ if it was his will to take her. A short time before her dissolution she summoned her husband, children and friends to her bedside and bade them her last farewell. She was entirely conscious of her approaching exit from the world, and gave expression of confident victory over death and the grave, saying, "Christ is the Rock." "O Lord, why dost thou not come and take me?" and then added, "I must wait his appointed time." And with many other words of cheer and comfort to her sorrow-stricken husband, children and kind friends she passed from earth to glory.

Sister Mouser was an exemplary christian, always acting with discretion. Her house

was a home for all. She was a pillar in the church, where she will be missed indeed. She was sociable, kind-hearted and instructive to all with whom she associated. Brother Mouser and the relatives have our sympathy and prayers in their sad bereavement.

Beyond the sky her soul is blest;
Her body in the earth doth rest,
Until the resurrection day,
When Christ shall change her mortal clay.

Then with that happy throng she'll sing,
Hallelujah to her great King,
Who hath redeem'd us by his blood,
And made us kings and priests to God.

Yours in hope,

LEWIS SEITZ.

WYANDOTT, Ohio, Feb. 15, 1880.

ELDER G. BEEBE & SON:—It has become my sad duty to announce through the SIGNS OF THE TIMES the death of our beloved sister, **Anna Foster**, who died June 11th, 1879, in the seventy-eighth year of her age. She had been hurt by a fall, which for eight or nine years caused her great pain, which she bore with the greatest christian fortitude I ever witnessed. She had all done for her that kind friends could do, by her dutiful son, brother I. S. Cloud, and his amiable wife and children. Sister Foster was a daughter of Eld. Jacob Layman; she was an Old School Baptist for many years. The writer of this notice was a neighbor to her for thirty-five years. Her seat in the church was never vacant, unless she was providentially hindered from filling it. Her membership was in the East Fork of Little Miami Church, at Lynchburgh, Ohio. We may well say, a mother in Israel has gone to her reward. She was a good neighbor, a kind mother and a dutiful wife. We all miss her very much; but we sorrow not as those who have no hope, for we believe she has gone to enjoy that rest which God has prepared for his people. She could not talk much for the last few days, but she told her widowed daughter-in-law that she hoped to meet her in heaven. She told me that if she ever entered heaven it would be all by the mercy of God. The bible and the Signs were her reading. Her last husband, brother C. H. Foster, delighted in entertaining the old order of Baptists, with whom she lived twenty-eight years. Her first husband died when their children were small; she lived a widow sixteen years, and raised six excellent sons and one daughter. She leaves five sons, with grandchildren and great-grandchildren, brothers and sisters, who with her husband and the church, mourn their loss. May they be still in their bereavement and know that the Lord doeth all things well. Brother M. Reaves preached on the occasion a very appropriate and comforting sermon at the house.

RHODA HAIR.

DIED:—At his residence near Easton, Leavenworth County, Kansas, February 1, 1880, brother **Lance Woodward Jr.**, aged fifty-one years and eleven months, lacking two days. Brother Woodward has lived within sight of the writer (being about one mile apart) for about twenty-five years. He was one of the early settlers in Kansas. He was born in Kentucky, March 3, 1828, and was raised there. He moved to Platte County, Missouri, where he married Miss Sarah Vaughn, January 9, 1851. He professed a hope in Christ about four years ago, and was baptized by the writer in the fellowship of Big Walnut Creek Church, Jefferson County, Kansas, on the third Sunday in March, 1877. He lived up to his profession as near as he could, filling his seat in the church whenever he could. He was a firm believer in the doctrine advocated in the SIGNS OF THE TIMES. He put ten dollars into my hands a short time before his death, for the purpose of supplying some of his needy brethren with the SIGNS, saying that if they got able to pay him, it would be all right, and if not it would be all right. He wanted them to have the paper. I visited him the third day after he was taken sick, and found he had recovered from a hard spell of strangling. He looked at me and said, "Brother Jones, have you sent that money to brother Beebe for the SIGNS, for those brethren?" I told him I had not, but that I had got the money order

yesterday, and would send it to-morrow. He said that was all right, and told me to be sure and request brother Beebe to send them the back numbers. He said from the time he was first taken sick that he would never recover. His physician thought he would recover, until near the last. He leaves a wife, ten children, father and mother, two brothers and five sisters, and a number of other relatives and friends, with the church, to mourn their loss, which is his eternal gain. He was a friend to the widow and orphan. His neighbors were kind to him in his sickness. All who knew him loved him for his honesty. May the Lord bless the bereaved.

WM. F. JONES.

EASTON, Leavenworth Co., Kan.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am requested to write the following for publication in the SIGNS OF THE TIMES:

DIED—At her residence in Anderson County, Kentucky, on the 17th of October, 1879, Joseph Allen, aged eighty-six years, three months and sixteen days.

The subject of this notice was born in the state of North Carolina, and at the age of six years emigrated with his parents to Kentucky, where he resided to the time of his death. Our dear brother had been a member of the Baptist Church at Salt River for a large number of years, but owing to his deafness had not attended for several years. I have known brother Allen over forty years, and can say respecting his straight forward walk, and his honesty and integrity, that he stood very high in the community in which he lived. But he has now left these mortal shores, and gone, I trust, to that rest which remains to the people of God. He leaves a number of children and grandchildren, brethren, sisters and friends, to mourn; but they should not mourn as those who have no hope, for we trust their loss is his eternal gain.

Our dear brother J. F. Johnson preached a very able and appropriate discourse on the occasion, to a very large and attentive congregation, after which his remains were deposited in their last resting place, to remain till the second coming of our dear Savior.

May God comfort and protect his dear children left behind, and prepare them to meet him in that better world, is the prayer of

Your unworthy brother,

A. J. BICKERS.

DIED—At Broome, Schoharie Co., N. Y., Feb. 20, 1880, brother James Borthwick, aged eighty-five years and seven months. He lived and died within a few rods of the place where he was born. For nearly fifty years he was a consistent member of the Middleburg Church. His house has been a home for all the brethren and ministers that attended the meetings there, and a welcome home for all the numerous relatives, and for all in need. His life has been exemplary, like a Christian. He has been a pillar in the church, and for many years has been its Clerk. His place will not be easily filled. May his mantle fall on some one. I preached his funeral discourse to a large congregation of friends and numerous relatives, who mourn their loss, from Psalm cxvi. 15, 16.

I. B. WHITCOMB.

JEWETT, N. Y., Feb. 24, 1880.

GRIEF-STRIKEN with sorrows, and with a trembling hand, I have to announce another sad bereavement, in the death of our sweet babe and only daughter, Mary L. Lewis, who breathed her last on February 3d, 1880, at four o'clock a. m., after a few hours of intense suffering from membranous croup and diphtheria. Within one year and four months the same disease has taken from us two lovely boys, and now our lovely and only daughter, aged two years, seven months and thirteen days. This was indeed a heavy blow upon our humble home. Death has again and again visited our dwelling and taken the dearly loved ones from our embrace. May the Lord sustain us in our bereavements and reconcile us to his holy will.

Our Mattie dear has left us all;
How desolate our home;
There's not a spot on which we gaze
But speaks, She's gone! she's gone!

Yours in great affliction,
THOMAS & MARY P. LEWIS.
KELLEY'S CORNERS, Mich., Feb. 20, 1880.

DIED—In Sanford, Maine, January 29, 1880, Mrs. Elizabeth Quint, wife of Mr. Robert Quint, aged fifty-eight years and five months. She never made an open profession of hope in Christ, but we hope she is gone to rest. Some days before she died she had a shock of palsy, so that she was not capable of speaking, nor did she seem to be conscious of anything until death. A large number of people attended her funeral. She has left a husband and three children to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

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G. BEEBE & SON.

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DEVOTED TO THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., APRIL 1, 1880.

NO. 7.

POETRY.

THE STREAM OF SALVATION.

BY HON. JOHN SEITZ.

There is a stream that ever flows
With life, and light, and healing;
'Tis heaven's grace this boon bestows,
The Savior's love revealing.
O wondrous mercy! Can it be
That stream should ever flow for me?
So vile and sinful all my ways,
My thoughts impure, deceitful;
And yet it reached my wretched case,
With heart so vain and hateful.
O precious stream, so pure and free,
To cleanse a guilty one like me.
That stream once flowed from Jesus' side,
While on the cross and bleeding;
Then for my sins the Savior died,
And still for me is pleading.
O loving Savior, can it be
Thy precious blood was shed for me?
That stream has turned my night to day,
My mourning into praises;
It leads me gently on my way,
To love and follow Jesus.
O Lamb of God, how can it be
Such wondrous love should flow to me?
That stream runs still to Zion's hill,
From God the gracious giver;
With life and peace, and healing still,
A pure and glorious river.
O! my Redeemer, still I pray,
Still let its blessings flow to me.
Though dark has been the hue of sin,
His blessed word is given,
This stream divine shall make us clean,
And fit our souls for heaven.
Dear Savior, there from sin all free,
O may I join in praise to thee.

JUST AS GOD LEADS.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow;
Assured he will not let me stray;
So, as he leads, the path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
That I should do his gracious will,
In living or in dying.

Just as God leads—I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold him firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true he leads me still.

WM. QUINT.

NORTH BERWICK, Maine.

CORRESPONDENCE.

THE PERSECUTED.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Here we have another mark characteristic of the people of God as they are manifested in the world. This description of the blessed characters does not draw a line of distinction among different Christians as though presenting a condition circumstantially attending some for which others are exempt; but it presents the true relation of all the children of grace to the world, and the necessary condition attending the manifestation as such: as light in the opposition of darkness, suffering the antagonism of evil, good receiving the enmity of evil. This condition is experienced in its afflictiveness in proportion as grace reigns in the heart, and as the life of Jesus is manifest in our mortal body.

The world, the natural man, does not understand any righteousness belonging to a man except what consists in his relationship, as having a righteous father according to the flesh, or in his actions, as having lived a moral life, and done what the letter of law requires. Such a righteousness, however, will not enable one to stand in the presence of that God who searches the hearts and tries the reins of the children of men. Those who are made alive from the dead see and feel their justly condemned condition, and by repeated efforts discover their inability to recover themselves from it. They have nothing wherewith to pay the just demands of the law, and are therefore discovered as "poor in spirit." On account of this sad condition they "mourn." Having sin, and yet feeling that they are all sin, they are "meek," not regarding themselves as deserving any favorable notice from God or his people. But still they "hunger and thirst after righteousness," though unable to supply that longing by anything they can do. Now the Lord is pleased to open up to their view Jesus as the way of righteousness, as the bread and water of life, and their hungry and thirsty souls are filled. The effect of this glorious and abundant mercy is to awaken tender, "merciful" feelings within them towards others; and filled with the pure doctrine of the precious Savior, and desiring nothing else, they are "pure in heart," and through the rich blessing of the God of peace, they become "peacemakers" in the kingdom of his dear

Son. But all this is an experience which the natural man is a stranger to, and a way which the world cannot understand or receive. The wisdom of the world cannot comprehend the doctrine of a righteousness belonging to one who has not obtained it by the works of the law. That one should claim to stand holy and unblamable before God in love, without having done anything to atone for his sins or to merit reward, that he should claim to have a righteousness imputed to him without works, a righteousness as a free gift, while yet in himself a poor, vile sinner, and that this gift is according to the eternal purpose of God; all this excites the contempt and bitter enmity of the wise of this world, as most preposterous, an extremely foolish claim, and calculated to do injury by denying the necessity of good works as a means of salvation, and by casting contempt upon the wisdom of the wise and the good works of the righteous.

The expression of this antagonism of the world to the righteousness which is of God by faith, in whatever form that expression is made, is persecution. Sometimes this persecution has taken the form of personal violence. The apostle Paul records a list of examples of great variety in which this persecution touched the body. He himself, while yet in unbelief, was engaged in the terrible work, verily thinking he ought to do many things contrary to the name of Jesus of Nazareth. But all personal violence on account of differences of religion has not been on the part of error against the truth, but the most part has been probably between different systems of error in the world, the stronger fighting the weaker.

The contempt of the Greek, to whom the doctrine of Christ is foolishness, is persecution, as well as the bitter hatred and violence of the Jew, to whom it is a stumbling block. Loud and coarse scoffs and jeers are no more trying to the sensitive spiritual mind than the good-natured ridicule of friends, the evident pity of the naturally kind-hearted, or the politely concealed and still plainly expressed contempt and offense on the part of the learned and refined. It all indicates the absolute opposition of the world to this precious doctrine of ours, and how much they are offended in our dear Savior. The expression of that bitter opposition and offended feeling toward what we so love and feel to be our very life, is persecution for righteousness' sake. If we have this righteousness, we must have a measure of this persecu-

tion; and the measure of the persecution must be according to the degree of enjoyment and manifestation of that which calls it forth. We cannot be faithful witnesses of Jesus, cannot experience and manifest the vital power of true religion, and avoid this persecution. "They that will live godly in Christ Jesus shall suffer persecution." If one gets along without encountering in some degree and feeling the keenness of this opposition of the world to the truth as it is in Jesus, then he is not living godly in Christ Jesus, is not walking in and contending earnestly for the doctrine of God our Savior. So in the ministry, if one preaches clearly and plainly the distinguishing doctrine of grace, he will be made to feel in one way or another the world's hatred of it. "And I," said the apostle, "if I preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased." There is a good deal said at times about the difference of ministers in talent, manner and speech, and one is sometimes thought to be much more profitable than another because of having more attractive ways. Now I know there are a variety of gifts in the church, and that each is profitable only when it is in its proper place. But I cannot acknowledge that the offense of the cross is less to the world, or its attractions greater to the Lord's people, on account of any natural difference in those whom God has called to preach it. The manner of one may be harsh and forbidding, his language unrefined, "his bodily presence weak and his speech contemptible" to the learned of this world, yet this will not prevent the children of God from being attracted by the gospel which the Lord has called him to preach, and being fed by him; nor will it cause one to dislike the precious truth which has been written in his heart, nor drive a hungry and thirsty child from the table. Another may have a pleasant manner, ability to use choice language and employ striking imagery, may be powerful in speech, and mild and courteous in address, all of which is very desirable naturally, though not necessary, or the Lord would have chosen only such to preach; but all of this will not add one to the company of those who love the truth, nor shield the faithful minister in any degree from persecution for righteousness' sake. Though an attractive way, with some attention to what will please the natural mind in discussing a subject, will sometimes cause one to be deceived for a little

while, and to deceive others as to the true state of his mind with regard to the doctrine of God.

It is the plain, clear, simple truth, the doctrine of righteousness by faith in Jesus Christ, without works on the part of the creature as the cause of it, but according to eternal purpose, and sovereign, discriminating, personal choice of God before the world began, that the people of God love, in whatever manner it is presented; and it is this same truth that the world hates, and for which it hates and persecutes the followers of Jesus.

But how blessed are they who are thus made to feel this persecution for righteousness' sake. *For theirs is the kingdom of heaven.* Not shall be, but is now. This was also the form of the blessing pronounced upon the poor in spirit. There it is the riches of that kingdom which is made to appear in contrast with their poverty, which it covers and swallows up in its infinite fullness. Here it is in its power, victory, liberty, that the kingdom is brought to our view as contrasted with their weakness, oppression and distress. And it is now that the blessing is experienced, now, in the very hour of felt weakness, under the very weight of the affliction, while the shafts of persecution are rankling most keenly. It is at such times that the poor, afflicted child of God is made to realize most fully and sweetly the power and glory of the kingdom of heaven. O how precious is the affliction, the pain, the distress, which has opened up to his soul such depths and heights and breadths and lengths of love and grace and power. It is here that he learns that "the kingdom of God is not in word, but in power." What throbs of thankfulness have been felt, what songs of praise have arisen from the terrible den of lions, from the raging, fiery furnace, from the midnight prison, from the midst of the murderous crowd, maddened by the sweet strains of gospel truth, for there the dear Savior has appeared in the power of his kingdom to close the lions' mouths, to quench the violence of fire, to light up the heart with love and the prison with glory, to shake down the walls of stone and break up the harder adamant of the jailer's heart, and from the opening heavens to reveal his glory to his faithful servant as he gives his dying testimony to the enemies of the truth.

Tender, loving wives whose husbands, themselves, perhaps, professed christians, have become embittered against them because of their hope in Jesus as their righteousness, children oppressed or driven from the paternal roof because of their desire to follow their dear Savior, parents in the weakness of age made to feel keenly the disregard, if not hatred, of their offspring, because of the truth which they love, kind-hearted men and women looked coldly upon by former friends, opposed and crossed by kindred, neglected, sneered at as foolish, charged with obstinacy, uncharitableness, bigotry, and all manner of evil dispositions by neigh-

bors, all these in the affliction of persecution for righteousness' sake have been made to rejoice at times in the blessing whose experience must come through such dark and trying ways, feeling that there is infinite compensation for all their sorrows in this sweet revelation to their souls of the glorious kingdom of heaven.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa.

"KEEP yourselves from idols."

An idol is an image or representation of anything; "an image of divinity;" "a representation or symbol of Deity, made as an object of worship." Hence it is that also on which the affections are strongly, excessively and improperly set, whether the object be imaginary or real. An idolator is one who worships an idol, or, in other words, one who pays divine honors to images, statues, or representations of anything, made by hands. The object or thing itself is not worshiped by an idolator; only the image or representation.

Idolatrous worshiping, and the bestowing of honor on images and statues, began at a very early period in the history of the world. Its appalling blight is visible among men before the flood. Its God-dishonoring presence is seen among the tribes after the desolations in the time of Noah. Its sickening and mysterious shadows gather where Israel, the blessed and chosen Israel, pitched their tents. It stalks with momentous but dishonoring tread where even the appointed priests of God were wont to officiate. From righteous Abel down to the coming of Christ, and from that auspicious period down to the present moment, the alluring imagery of the ungodly nations has been employed in its seductive work. Men, uncircumcised in heart, destitute of spiritual life and knowledge, and without hope, (save only that which rests on the slender thread of their own works,) worship idols of various forms, sizes and shapes, beside those that are made of gold, silver, brass and stone, none of which can either see, hear, walk or talk. Thousands have been set up since the creation of the world, all of which are repugnant and dishonoring to Israel's God. The golden calf, around which the tribes in their madness and idolatry gathered, so soon after their miraculous deliverance from an oppressive bondage, is a fearful illustration of the spirit of idolatry that took hold of that favored people. In all their privations and vicissitudes during their stay in Egypt, their threatened destruction and subsequent deliverance at the Red Sea, and their sufferings, distress and warfare in the wilderness, the mighty God of Jacob had been with and supported them in every trial. He divided the sea, that they might pass safely beyond the reach of their pursuing task-masters. They hungered, and he gave manna to eat. They thirsted, and the flinty rock in Horeb poured out its refreshing waters at his command. The hostile armies of Amalek confront them, and

seek the destruction of Israel; but God is there, and his presence puts to flight the cruel enemy. Even Jordan trembles, and rolls back its mighty flood, when Israel drew near the brink. The Lord was there, and even the waters obey his voice. Could there be any stronger inducements for any people to serve God and "do his commandments," than was presented to this people? But notwithstanding these unmistakable manifestations of power, love and constancy, this highly favored people would forget his kindness, and betake themselves to their idols. Ephraim was "joined to his idols." His wickedness in this respect came up before the Lord, who says he "will lay desolate their idols, and cut down their images, and cause them to cease." It does not appear quite so strange that the enemies of Israel should worship graven images, for they knew not the God of Abraham, Isaac and Jacob. But for the chosen Israel of God, that people of whom it is said, "Blessed is the nation whose God is the Lord," and who were and are the constant witnesses of the abounding mercy and goodness of the Lord, to utterly forsake his ways, disregard his commandments, and join themselves unto their idols, is not so easily accounted for.

Manassah, king of Judah, became so forgetful of the blessings that had abounded toward him and his subjects, that he "set a carved image, the idol which he made, in the house of God." And for this shocking desecration of the temple service, the Lord suffered Manassah to be carried as a captive to Babylon. For as the Lord had utterly broken down and destroyed the idolatrous practices of Samaria, even so would he also do unto Jerusalem.—Isaiah x. 11. Children, see that you do not bring your idols into the temple of the living God. Look at the fate of Manassah! Will the Lord withhold his chastening rod from his rebellious people now?

While we learn from the scriptures that many of the Lord's chosen people bowed to the shrine of unfeeling idols, yet there were those whose faith in the eternal God was so strong that they could not be induced to disregard his solemn worship. The Lord was their constant trust; no other refuge afforded them protection from the stormy blasts. The glittering idols, images and statues that confronted them on every side, afforded no help in the hour of need. Deaf, dumb, blind, and without the sense of touch or feeling, they were powerless to do good. They afforded not even a shadow in a weary land, nor covert from the desolating tempest. Our land is full of such idols now. They infest land and sea, mountain and dale; while thousands seek respite in the vain belief that these *dumb idols* will somehow or somehow be the *means* of their salvation. Many false prophets have gone out into the world, and their smooth words are heard on every side. To the world, the false teachers are very attractive. Against them and their

idolatrous practices, the Lord's children are fully warned. Beware of them, lest they make you to "sin a grievous sin."

Magnificent as was the great image set up in the plain of Dura, and although the king's decree made it incumbent on all men to worship that image, yet Daniel and his three companions refused to bow thereto. The den of savage beasts, the threats of wicked spies, and the fury of the heated furnace, causes not the slightest emotion of terror. The omnipotent and all-wise God walks before them. He seals the jaws of the beasts, and subdues the power of the flames. He moves in depths of the earth, and gently walks amidst the flaming fires. There he is seen, and his "appearance is like unto the Son of man." These faithful servants were forbidden to touch the unclean thing—to pollute themselves with idols.

I have referred to the circumstances connected with the idolatrous practices under the old dispensation, more freely than I had intended. I will now say, that I think the idols or images of gold, silver, brass, stone and wood, only represent, or may represent, the very great variety of idols and images that are worshiped now. The beloved apostle John would say, "Little children, keep yourselves from idols." What a solemn admonition! How a glittering toy, or anything marvelously bright, will attract a little child! The apostle's brethren were *little children*. They were liable to be allured by the costly decorations that hung in profusion around the *dumb idols* that were making their appearance according to prophecy. And sometimes the Lord's children, like Manassah of old, do not hesitate to cling to some little idol of their own. "Little children," ye have renounced the world, and turned from idols to serve the living God. Will ye serve him, or will ye also go away? There are a thousand little idols ever hovering about your pathway. They may exist in the person of your children, or it may be your homes, your business, your gold and silver, your cattle and hogs, your sheep and horses; anything on which your thoughts and "affections are excessively and improperly set" constitutes an idol, and is embraced in the admonition of the apostle. Do we not too often stop to bow at the shrine of some one or more of these idols, instead of going to the place appointed for the worship of the true and living God? Ye are exposed to all the wicked devices and cunning craftiness of the emissaries of Satan. Their gilded chariot of "Free Moral Agency," ornamented with the golden trappings of Benevolence, Charity, Temperance, Sunday School and Bible unions, and many other very bright and attractive devices, moves with stately tread through the land. Thousands are drawn into the wake of this gorgeously arrayed "evangelizer." As I have already said, "Ye are risen with Christ;" and the apostle again admonishes you to "seek those

things which are above," to "set your affections on things of heaven, and not on things of the earth." These idols are earthly attractions. They are of the world, and the world will follow after them. But "ye are the temple of God"—of the living God; there can be no compromise with light and darkness, neither doth righteousness have fellowship for unrighteousness. Ye cannot worship God and Mammon. If we follow after the idols of our heart, we will have our reward. The Lord has said he would destroy them. Our children may be taken, our gold and silver swept away, our lands and houses confiscated, indeed our every earthly possession may be destroyed in a moment, on account of our disobedience and rebellion in this respect. May God keep you from every evil way, and bless you with his comforting presence, is my desire and prayer.

Dear brethren, the above was written two or three months since, and laid aside, as has been frequently the case before; but as I have not furnished anything for the columns of the SIGNS for some time, I submit this for you to dispose of as your riper judgment may direct, and your decision will be kindly respected, whether some be published or not.

Your unworthy brother,

J. G. SAWIN.

LOXA, Ill., Feb. 13, 1880.

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem."

I propose to give a brief sketch of my travels from Shushan the Palace to Jerusalem. I did not ask leave of the king to go, (as did Nehemiah,) neither did I tell the king I would return; but I came to the conclusion that I did not belong there.

I have for many years been a member of the New School Baptists, which I call Shushan the Palace; but I never was entirely swallowed up with their movements, for they say and do not. Providentially I (shall I say happened to? no, for then it would not be providential) came into company with brother Reynolds at Osborne Hollow, some six or seven years ago, as I have before mentioned in the SIGNS, which was the first I ever heard of such a people as the Old School or Primitive Baptists. Brother Reynolds told me there was a branch of the Otego church organized at Osborne Hollow, and also showed me the SIGNS, which I soon ordered sent to me from Elder Beebe. The SIGNS was to me like those who told Nehemiah about Jerusalem, and the burying place of Nehemiah's fathers. After a while I saw a notice of a two days meeting at Osborne Hollow, and I purposed going, but wanted to go all alone, just to see what kind of a people the Old School Baptists were, and to see what the Lord would say to me. I liked them very much, and afterwards (I think the next year) I went again for the same purpose, and was very much pleased with them. It seems now that the Lord was speaking favorably to me, and opening the way to me. Time went on, and I saw in the SIGNS

a notice of an Old School Association in Burdett. I purposed to attend, to see what the Lord would say to me, for I thought at a meeting like that I should know more of their doings. At this time my wife had a desire to go, but I did not tell her what I was going for, but it was to see what the Lord would say to me. We both attended, with the same pleasing result. Afterwards we attended a church meeting at Burdett, and still were pleased with the doings of the meeting. Finally we found ourselves rather strongly drawn towards them, and last June we attended the Old School Association at Grover, and still we felt as if we were among the people of our choice, but felt that we were outsiders. I went to Grover for the same purpose as before mentioned, to see what the Lord would say to me, thinking I should see something that would show me whether or not it was the will of the Lord that we should make our home with the Old School Baptists; for it is written, "They that are after the Spirit do mind the things of the Spirit." We had an excellent meeting at Grover. Finally my wife and myself made up our minds that our home was with the Old School Baptists, but there were one or two things more that were not settled in our minds, our experience and baptism, which took place forty-one years ago next spring, being baptized by old Elder David Crane, of Otego. We joined what was then known as the Regular Baptist Church, (no New School or Old School that we knew of,) but years afterwards ministers organized anxious-seats, and rising up for prayers. Then the ministers called it new measures, or manoueuering. But it was not so with the minister that baptized us, for I have learned within a year that old Elder Crane was a strong Old School Baptist. Elders Balas Bundy and Durand were satisfied with our baptism, and also with our experience, of which mine was light; but after all I shall never forget the load that I lost, and how I grasped after it to get it back again, that I might know how it went. But I never could get it back.

But to return to our travels from Shushan the Palace to Jerusalem. Our baptism and experience being accepted by the church at Burdett, it seemed to us that the Lord truly had for us opened the way, and set before us an open door, and now it seemed that the time had come for us to go to Jerusalem. I wrote a letter to the New School church of which I was a member, giving them my reasons for leaving them. I put the letter in an envelope, addressing it to the minister, to be read before the church (not the advisory committee) when assembled. This letter was dated October 1st, 1879, and I have not learned as it has been read to this day, and I do not care whether it has or not. There was to be a church meeting at Burdett on November 23d following October 1st, same year, presenting to us an opportunity to offer ourselves to the church. Between the two

dates we had an opportunity to look back into Egypt, and the question of leaving them came a little nearer home than we had before realized. Three of our girls were members there, and we were well situated in a new brick meeting house, and leaving all our other relatives belonging to the same order, and my business being that of a miller, I should lose custom, and meet with a cold shoulder and scorn, and that I should have to go clear over to Burdett to meeting. While I stood thus, looking back into Egypt, this passage of scripture came to my mind, "What is that to thee? follow thou me." I could not evade this impression, so I turned and looked toward Jerusalem again. We concluded to wait a few days, till it was time to go to Burdett, which is twenty-five miles, and if the weather was fair we should conclude it would be all right for us to go; so the weather was pleasant and fair, and then we concluded that it was right for us to go. But the day and night before we went our minds were dark and clouded; but we concluded to go, and when we got there we were not sure what we should do. My wife did not know that I was fully persuaded to offer myself, neither did I know whether she would or not. The question was asked me if I intended to offer myself, to which I replied that I did; and that was her mind. So we were received, and there we stand; and I am glad it is so, for we feel as if we belonged to a Baptist church, and we expect to remain with that sect that is everywhere spoken against till we lay off our armor. In coming away from the New School, or up out of Babylon, we did not bring or wear a single Babylonish garment to recommend us to the Old School or Primitive Baptists. I staid with the New School longer than I wanted to, and until I began to be afraid to stay any longer, lest the chastening rod should be applied by him who holds the rod to chastise his people. But as Lot lingered to go out of Sodom, so we lingered; but we had to go.

Thus I have briefly and very brokenly written our experience with regard to our church relationship, and since we left the New School it seems as if they were let loose in their extravagance. Well, let them riot in the daytime, and sound a trumpet before them, as the heathen do. I dare not, neither do I want to be with them.

"Speak ye comfortably to Jerusalem." And now I want to say a little more, by way of "Comfort ye my people." I attended the two days meeting at Osborne Hollow, the 7th and 8th of the present month, and had a good meeting. I heard the word of the Lord explained to my edification and comfort, and also while on the cars talking with sister Brewster, who said that when she got home she would have to keep mute, having no one to talk with about the same faith. I could not help seeing and feeling the value of having a companion, not only in the things of this life, but in the fellow-

ship of the same faith, that we may talk with each other, if we have no one else to talk with. There are many others who are alone, and have no one in their household to talk with about this precious faith, which exalts the Lord upon his throne. To all such I would repeat the words of our Lord, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7. And further, our Lord has said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6. Tell the Lord all about your troubles while you are in the closet, and the Lord has promised to reward you openly.

Dear Elder Beebe, if you think good, publish this in the SIGNS; but if you think not good, cast it aside, and I will keep still, for I see so many mistakes that I hardly think it worth correcting and arranging for publication. My mind runs much faster than my pen, but I would like to speak comforting to the despised people of God. I will close by saying to the ministers of the Old School or Primitive Baptists, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem."—Isa. xl. 1.

J. MAY.

PENN YAN, N. Y., Jan. 25, 1880.

WILLIAMSTON, N. C., Feb. 18, 1880.

ELDER G. BEEBE—DEAR AGED BROTHER:—In compliance with an irresistible impression of mind, I am again constrained to write to you.

Time flies with great rapidity, and in its ceaseless course is drawing us nearer our final home, reminding us that we have but a little longer to speak to each other as pilgrims, for soon the lamp of life will cease to burn. Every number of the SIGNS OF THE TIMES comes to us richly laden with good things, choice fruits from the hill of Zion. I am unable at times to decide which is the best. It contains a rich variety, suited to both the strong and the weak. The young and feeble lambs of the fold are often cheered and encouraged, and enabled to rejoice for a season in hope of the glory of God, as their experience is found to harmonize with the exercises of so many others. The aged and way-worn pilgrim finds his companion in tribulation, so they can also rejoice together. The strong are encouraged to go on unto perfection, leaning still upon their Shepherd. They are enabled by the teaching of the Holy Spirit to comprehend some of the glorious truths of God's kingdom, and the riches of grace treasured up in Christ Jesus; but the rich treasures of wisdom and knowledge which are hid in him can never be fathomed. The excellent communications of the dear brethren and sisters are very precious to me, and I read them with great delight; also your editorials, with feelings of the deepest interest. I would cheerfully bear my feeble testimony to the pre-

cious truths they contain, and give expressions of love and fellowship for the dear ones that write. I feel that they are my dear kindred, yet how unworthy I am to claim such relationship. From whence arises this strong band of union, this heavenly love? There is a cause, a foundation for this exceedingly precious boon, the fellowship of saints. It is the love of Jesus shed abroad in the heart of poor sinners, by the gift of the Holy Spirit, that brings them nigh, and makes them one in Christ Jesus wherever they are. In all lands and climes, those who are born of God are introduced into one family. All have been strangers and foreigners to him, but have been quickened into life by the power of the Holy Ghost, and redeemed and brought nigh by the blood of the Lamb. How powerful and perfect is the salvation of the soul, although to the individual it may appear less significant than the mustard seed; but it matters not how small the genuine seed, it will grow and bud and eventually bloom in the fair clime of immortal glory, and that cementing power of eternal, electing love will bring all the heirs of promise home, forever to bathe their weary souls in the sea of eternal love. Perfect union there in every heart will reign, and not one discordant note be heard in all that heavenly plain. What wonderful treasures of grace are revealed in God's word for the comfort and consolation of all his tried and afflicted people, all his little ones, so helpless that they cannot stand nor go alone one moment. What can his dear children ask or desire more than their Redeemer God has promised to bestow upon them? What boundless grace, love and mercy have been revealed through the babe of Bethlehem, the sin-atoner, bleeding Lamb. The reflection for one moment is enough to overwhelm a sinner, saved by this powerful, wonderful salvation, in humble gratitude and love, and enrapture his soul with joy unspeakable and full of glory. He may well exclaim, with the poet,

"O what are all our sufferings here,
If, Lord, thou count us meet
With that enraptured host to appear,
And worship at thy feet?"

"Give joy or grief, give ease or pain,
Take life or friends away,
But let us find them all again
In that eternal day."

O how should those live and act who have such a blessed hope? Should they be conformed to this world in all its forms and fashions? Should they seek to lay up their treasures here, and spend all their time and talents in seeking to obtain the golden dust of earth, all of which is to perish in its using? We know from the testimony of God's word, the instruction of Jesus to his disciples, that it should not be so. He has declared that his kingdom is not of this world, and the inheritance of the saints is not in this wilderness land. My dear brother, it is a matter of the greatest moment with me to know for myself, and not for another, that my Redeemer liveth, and that I have an interest in his atoning sacrifice.

Everything else sinks into utter insignificance, and I am lost in mind to all earthly and created good. I want to know that I have a lawful home in the house of God among the saints, that God is my Father, and Christ my Elder Brother. I do not want a name to live, and still be dead; but I want that life that will never die, and to possess that living faith that will endure as seeing him who is invisible, so that amid all the varied scenes of earth, the storms of life, the billows of adversity, the temptations of Satan, the seductions of the world, and the corruptions that rage within, that holy living faith which anchors in Jesus, who has conquered death, hell and the grave, and has risen a victorious conqueror for his people, may triumph gloriously. This faith will overcome the world, the flesh and Satan.

Dear brother, I rejoice to know that you still stand with staff in hand, girt about with truth. God has wonderfully sustained you even down to old age, and I am sure that he will strengthen you for the remaining conflict with the powers that be, and in contending for the faith once delivered to the saints. You have the promise of the mighty God of Jacob. He holds the seven stars in his right hand, and in what safer place can God's servants be found? God has abundantly blessed your labors of love in behalf of his people. In your trials and afflictions, which have been manifold, he has been with you to bless, and I think you can have fellowship with Paul in his joys and sorrows. But above all, you have fellowship with your Elder Brother in his sufferings and afflictions, and with the host that have gone before; therefore you have cause to rejoice exceedingly, knowing and believing that your redemption draweth nigh. How precious is the redemption of lost sinners. It is such a wonder of wonders! What language can set it forth, and take in its full boundaries? Truly it is an ocean of eternal love, a mystery so deep that it cannot be fathomed by men nor angels. Eternity, as it continues to roll on, will unfold the leaves to the enraptured vision of all the redeemed host of every kindred, tongue and people. The constant inquiry of my soul is, Am I inclosed in the arms of redeeming love? This question is more momentous than all others. My soul is cheered at times with the humble hope that Christ is my Savior, and I am enraptured with the wonders of his salvation, and desire to describe in language that mortals cannot grasp the wonders of his love. The blessed volume of God's word seems like a rich ocean of jewels, and every word a gem of the richest hue.

We reflect with great pleasure on your late visit to the Kehukee Association. Our brethren generally were greatly delighted and cheered to greet you, and to hear you proclaim the true doctrine of God our Savior. We fear it may be your last visit, yet we would fain hope to see you with us again, if it is the Lord's will. The last night you spent at our house,

in company with Elder Durand, made an impression on my mind that will not be soon erased. While that melting, fervent prayer was offered before our Father's throne, we could but feel that the Lord was with us by his spirit. It seemed to me that we most sensibly realized what the disciples felt when they were about to part with the aged and beloved Paul. That tremulous voice in which you read Paul's parting words, still falls on my ears with melting accents. O may the Lord continue to bless you in your labors, and your dear son also, who is identified with you in the same; and when you are called home to your rest in heaven, may your mantle fall on the favored one of the Lord, and all will be well. Please remember me with much affection to sister Beebe and your family.

Your penetrating eye will see many defects in this letter; but at the same time let the mantle of charity fall over all, and receive this as a token of my highest regard and christian fellowship.

Your affectionate sister in gospel bonds,

M. M. HASSELL.

SPRINGPORT, Ind., January 29, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I feel that I would like to write to the dear brethren and sisters, when I read your excellent paper, which contains so many interesting communications from them. I feel that it would be a great privilege to write, if I could only write as they do. I will try to write something concerning the Lord's dealings with me, a poor sinner.

When I read the experience of others, I feel that they can describe my feelings better than I can myself. And again, there are others who can tell so much more, that I sometimes fear I know but little about it.

My mind was greatly troubled at times during the fourteenth and fifteenth years of my age; but the trouble would seem to gradually wear off, and for a time I would think but little about it. But at length I began to feel very miserable. I thought I surely was the greatest sinner that ever lived, and that there was no good in me; and I thought every body knew it, although I tried to conceal it from them. The next thing was to try to do better. I would make resolutions, and tried to live up to them; but I soon found that I could do nothing good. I had no power. Thus things went on for some time. I would read the bible, but it appeared only to condemn me. I was afraid to let any one see me read. I would go off by myself and read, because I loved it, and felt that I could not refrain from it. Last August I went to the association in company with Elder Danks. I felt a great desire to talk on the subject, but still I was afraid to say anything. I felt that it was not my place, and I surely was too great a sinner to converse on the subject of religion; but I did talk some to him. After we reached the meeting, and heard so much good preaching, and met so many of the

dear brethren and sisters, I felt within my heart, O if I were but one of them, how much pleasure and enjoyment it would be to me. But still I felt that I had no right there. After the association closed, and we returned home, I was more deeply troubled than ever before, and these words were very forcibly impressed upon my mind, "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 then felt that if I should be saved it must be by grace alone, and not for anything that I had done or could do, but alone through the abounding mercy of God. Some time after this I was talking on the subject to my cousin. I was attending school at this time, but I felt such an interest in the subject of religion that I could not keep my mind upon my studies. One evening after I had returned from school, I was in the yard taking the clothes from the line, and in a moment every thing seemed to be changed, and I felt that I had never before seen the surroundings look so beautiful. That night I was rejoicing, and felt much relieved. The next morning I returned to my school and all went on smoothly and nicely. I felt very anxious for the time of our next meeting to arrive, as I felt a great desire to hear preaching. When the time came my cousin and I went in company to the meeting on Saturday. My uncle preached, and I thought I had never heard as plain a sermon in my life. I felt to say, "Once I was blind, but now I see." After services the door of the church was opened, and an invitation given, when my cousin went forward, and then I felt, O if I could only go! But I was too weak. While they were singing the hymn I thought I had never heard music sound so sweetly. I was greatly affected, and could not refrain from weeping freely. She related her experience, and was received for baptism. They sang another hymn, and the opportunity was still continued; but I could not go. My prayer was, "Lord, be merciful to me, a sinner." Meeting closed, and my uncle seeing that I was so affected, came to me and talked to me, and asked if I did not feel like telling the exercise of my mind. I told him I would, but was afraid to, on account of not having named the matter to my father and mother. Then these words came to me, "Forsake all and follow me." So he called the church to order, and I related my little experience as well as I could, and, to my surprise, was received. My cousin and I attended the meeting the next day, and after services we repaired to the water and were baptized. I thought I had never seen the sun shine so brightly, and the water looked so clear and beautiful, and every thing was praising God.

And now how glad I am that I can meet with the dear brethren and sisters at Lebanon and enjoy the privileges of the church, and hear the sweet sound of the gospel of salvation. But I must close, for fear I may weary you, and submit what I

have written to your better judgment.
Your sister in hope of eternal glory.
MARFRED A RIEMAN.

SPRINGPORT, Ind., Jan., 1880.

DEAR BRETHREN BEEBE:—I have been thinking for some time about trying, in my weak way, to write a few lines concerning my exercise of mind, although I have no doubt but that there are many other communications awaiting publication that would be of far more interest to the readers of the SIGNS than anything I could write.

Of course the saints of God, although varying somewhat in the exercises of their mind, experience substantially the same things. For they are all taught in the same school, and by the same infallible instructor; and I feel that my experience has been published in your paper many times, much more clearly than I could write it myself.

The first that I can distinctly remember of my conviction of sin was one evening at home, while I was alone, sitting upon the door-step with the bible in my hand. All at once it appeared to me that a dark cloud hung over me, and that cloud was sin, and all that I could read in the bible only condemned me. I thought then that I would try to be a better girl, although I had read that it is not by works of righteousness which we have done, but by grace we are saved. Nevertheless I still felt that I must do something to merit the love of the Savior, and I tried to pray that he would keep me from sin. But alas! I soon found that if my salvation depended on my good works, I might as well cry, Lost, and give up in despair. I continued in about this frame of mind for a year or more, without mentioning it to any one. I felt that I was sinking deeper and deeper all the time. I had a great desire to attend meeting, which I did, and often enjoyed it more than I could tell; for frequently there would be words of comfort spoken, and at times I felt that I could claim a little hope; and then again all would be dark, and I would be doubting. But I found that I enjoyed myself more among the church members than any place else. I loved to meet them and hear them converse on the subject of religion. I felt that if I could be one of them I should be happy. Still I felt too unworthy to have a name and place among them. When I would be thinking of going to the church, something would seem to say to me, What business have you there? You would only prove that you are a hypocrite. I often received much comfort from reading the twenty-third Psalm, and the closing part of the eleventh chapter of Matthew. "Come unto me, all ye that labor," &c. I also felt a great desire to converse with some one of the members of the church concerning my feelings. So one evening I visited my uncle, Eld. J. A. Johnson, feeling that I would rather talk to him than any one else. That evening we were seated in the room and I began to feel discouraged, thinking that I should

have no opportunity to say anything about it. Uncle was busy, writing, and I did not know how to introduce the subject. I went out and tried to pray the Lord that I might have the privilege of telling the state of my mind. I went back to the house and soon my uncle and I were left alone in the room. This encouraged me a little. But I began to wonder what I should say first. So I began by asking him to explain a certain passage or portion of the scriptures. He then related to me his own experience. After this he seemed to understand what was troubling me, and to my surprise asked me about the exercise of my mind. I then proceeded to tell him, as well as I could, what I had experienced. He had intended to be in Pennsylvania at the time of the next church meeting, but as I expressed a wish to follow the Savior in baptism, he arranged matters so as to return and be at home at that time.

It appeared to me that I never knew a month to pass so slowly as that one. When the time arrived I went to the church, and when the opportunity was given I went forward. I said but very little, and to my great surprise and astonishment I was received. I and my cousin were baptized on the following day by our uncle. I felt at that time as though every thing was praising God, and I thought I should never see trouble any more, and even thought that perhaps I should always be good. But I have found, as the apostle has said, that "When I would do good, evil is present with me," so that "the good that I would, I do not." I now hope that I enjoy my privileges in the church more than all things beside, and would not be deprived of that enjoyment for worlds like this.

But lest I should weary you with my writing, I will close. I hope the dear brethren and sisters will continue to send their interesting communications to the SIGNS, as there is nothing which affords me more pleasure than reading them. And may the Lord still sustain you, father Beebe, to enrich its columns with your instructive and highly entertaining editorials.

CLARA VANCE.

FALMOUTH, Jasper Co., Ill., Dec. 31, 1879.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Through the tender mercy and long-suffering of our covenant-keeping God my unprofitable life is still spared, and I am permitted to see the close of another year, which is now about to be numbered with the things that are past; while many, who by nature seemed far better than my humble self, have been called to try the realities of that eternity unknown to the natural man. When I contemplate the goodness of God, not only in preserving our mortal lives, but also in granting us the forgiveness of sins through the perfect obedience of his dear Son, who loved us and gave himself for us, that through him we might have eternal life, and be raised up at the last day, I am constrained with one of old

to say, "Bless the Lord, O my soul, and all that is within me bless his holy name." For surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever. For the Lord is my Lawgiver and King, he will save me. The Lord is my Shepherd, I shall not want. He leadeth me. Blessed thought. He does not expect me to go before, and call on him to follow me with his blessings. O no. He leadeth me into green pastures, beside the still waters. He restoreth my soul; he leadeth me in paths of righteousness for his name's sake.

Dear brethren, the SIGNS OF THE TIMES come to us regularly, laden as ever with good news from a far country, telling us of the glorious mansions which God hath prepared for them that love him. While reading the SIGNS we behold with delight the under-shepherds arrayed in robes of the spotless righteousness of Christ, clean and white. They stand upon the walls of Zion, as burning and shining lights, not only warning us of the near approaching danger, but also feeding the flock of God over the which the Holy Ghost hath made them overseers; pointing us to the far off land where we shall be free from all the perplexing scenes of this transitory life; pointing to a country that is far out of sight, where the Lord God and the Lamb are the light of the city, and where the spirits of the just are made perfect. There we all behold our Savior's face in righteousness, and be satisfied with his likeness. The SIGNS is a blessed medium through which the dear children of God can speak one to another and tell of trials and hopes and fears. In days of old, "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." May it not be so now? No doubt it is. The SIGNS is a medium ordained of God for the benefit of his poor and afflicted people, who are scattered to the four winds of the earth, and it contains rich food for our weary souls when we hunger and thirst after righteousness. We read in this blessed medium and find that thousands are traveling the same road, so we are encouraged to hope on, believing that we are not alone, but that we are traveling home to God in the way our father have trodden. This is very encouraging to a poor desponding child, when almost ready to lay down in despair, and to say, "Lord, they have digged down thine altars, and killed thy prophets, and I only am left, and they seek my life." O who can tell the heart breathings of a poor desponding child of God when thus laboring under the weight of temptation, believing that they are alone, and that their prayers pass by on the wings of the air, and God has forgotten to be gracious and his mercy is clean gone forevermore? Under these trying circumstances no tongue or pen can tell what a blessing the SIGNS is. It teaches that

God is in one mind, and none can turn him. And whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, and nothing is able to separate us from the love of God which is in Christ Jesus our Lord. The SIGNS also teach that the church of Christ is one undivided church, standing on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. Her children are not reckoned among the nations of the earth; they follow the Lamb whithersoever he goeth, and all the powers of antichrist cannot turn them either to the right hand or the left. Their course is onward and upward; they hear the voice of the great Captain of their salvation, and they follow him. The SIGNS teach that in regard to this church or family of God, there is no difference between the north and the south, the east and the west, but that all are one in Christ Jesus. Being all born of the same Spirit, they all speak the same language, as with one tongue. You will not hear them calling each other a Beebeite, or a Dudleyite, or a Johnsonite. This is all vain foolishness, and I feel thankful that it is all outside of the church of the only true and living God. Who are Elders Beebe, Dudley and Johnson but blessed laborers together with all the faithful in Christ Jesus, for the truth's sake? My dear aged brethren, when I read of your great trials and afflictions here in this life, and behold the fatherly kindness and great tenderness you use in defense of the truth, which the whole family of God holds alike dear to their hearts, it grieves me, and often tears of sympathy are shed for you, and my heart is drawn out in love to you for the truth's sake. Remember, dear brethren, you who have been persecuted for righteousness' sake, that God has said to the wicked, as to the waves of the mighty deep, "Hitherto shalt thou come, and no farther, and here shall thy waves be stayed." "The wrath of man shall praise him, and the remainder of wrath he will restrain." You shall yet realize, dear brethren, that this promise is for you who contend for the truth; that they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Christ said, in his sermon on the mount, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." When dear brethren are misrepresented and falsely spoken of for the truth's sake, it causes every child of God to mourn. My prayer is that the Lord will visit his afflicted Zion, and cause peace to flow in her midst, for his names's sake.

As ever, your unworthy sister in hope of eternal life,

M. JANE PIERCE.

FEBRUARY 6, 1880.

DEAR BRETHREN BEEBE:—I desire again, in my weak way, to write

for your perusal, if it will not be imposing too much on your valuable time and your patience to look over it; and if you see anything in it that may be serviceable in any way to the dear children of our Father's household, please give it to them by publishing it in our highly appreciated medium of communication, the SIGNS OF THE TIMES. At all times I leave it entirely with you to do just as you see fit, and I am satisfied with it.

Dear brethren and sisters, as the years roll on, succeeding each other in time's rapid flight, I have often tried to look back upon the past, and view with astonishment the numberless blessings and mercies which have been bestowed upon me, the chief of sinners, feeling myself utterly unworthy of such great blessings and favors. O that I may humbly adore the hand that leads and sustains me, and with humble gratitude speak forth his praise, for his loving kindness and tender mercy. True, I have my trials. Within the past few years I have been deprived of earthly possessions, and my dear companion in life, and the only child that I had left on earth, were removed by death; but there is sweet consolation in this, that they all left pleasing evidences that they rest with Jesus. But, dear brethren and sisters, you must know that these things are trying to our earthly nature, especially considering my great age, and not an earthly relative anywhere near me. But in the times of deepest tribulation, when overwhelmed with the greatest sorrow, blessed forever be the name of our covenant-keeping God, he never leaves nor forsakes us; his sustaining grace is sufficient for us at all times and under all circumstances. In the time of my deepest distress, when sunk so low, thanks be to his adorable name, I have had faith, as I hope, to adopt the language of poor old Job, "Though he slay me, yet will I trust in him." Yes, dear tried ones, if we can only trust in him, we need not fear. All the enemies without and foes within can never reach the life which is born of the Spirit, for that is hid with Christ in God. But I have spoken of some of the providential dealings of our Father with me, and how I have been sustained and upheld by his goodness, mercy and power; yet I must acknowledge with shame and sorrow that I make such poor returns; my sinful nature is still unsubdued. When I feel that I desire to be "holiness to the Lord," there is another law in my sinful self, bringing me into captivity to the law of sin. Here is unbelief, ingratitude, distrust, impatience and unfruitfulness. O, such a host of enemies are within, so that when I would do good, evil comes in. I have often felt to rejoice and thank our God for the eighth chapter of Paul's letter to the Romans particularly. Whenever I try to do anything that I believe to be a duty, I am so jealous of myself that I am afraid it is not a proper motive that prompts the act; for surely in my flesh there dwelleth no good thing. Perhaps I have said enough about

myself to let some of the dear tried ones know that they are not alone in their trials. We may be where we cannot meet with the companionship of those we love for Christ's sake, nor hear the gospel proclaimed by the servants of the living God, and we feel so lonely, as though we were forsaken, and dark clouds arise, and we begin to fear that we are left on the dark mountains to perish. But remember, the eye of the good Shepherd is watching over every one of the little flock to whom it is the Father's good pleasure to give the kingdom. For behold, he that keepeth Israel neither slumbers nor sleeps. The Lord is thy keeper, and he will not suffer thy foot to be moved. "Even down to old age I am he, and even to hoary hairs will I carry you. I have made, and I will bear; even I will carry, and will deliver you."—Isa. xli. Again, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." The people of God in all ages have been a tried, a poor and afflicted people. Our blessed Savior said of his own dear self, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." O the compassionate Jesus! We find him at one time, after having spoken to the multitude, and his human nature being wearied, sleeping on a pillow, when there came a terrific storm of wind; and the affrighted disciples awoke him, and said unto him, "Master, carest thou not that we perish?" When he arose, he only had to say unto the sea, "Peace, be still." And again, when the disciples were in the storm, and they saw him walking on the sea, they were afraid; but he said unto them, "It is I; be not afraid." See how he watches over his little flock. When we are tempted and tried by the world and Satan, and by the sinfulness and weakness of our nature, let us then remember that the blessed Jesus was tempted by the same adversary that tries to make us afraid that we have not been truly born again. It seems that Satan had the audacity to try if he could cause our dear Savior to doubt his Sonship, saying, "If thou be the Son of God, command these stones that they be made bread." And again, "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Satan can use scripture, and if he can cause us to doubt our interest in the Savior, he will do so. We sometimes feel that there is no one so tried as we are; but even John the Baptist, after he had baptized the dear Savior, and had witnessed the descent of the Spirit upon him, and heard the voice from heaven proclaiming, "This is my beloved Son, in whom I am well pleased," sent two of his disciples unto him, and said, "Art thou he that should come, or look we for another?"

So cheer up, dear ones; hold up your head, for your redemption is nearer than when you first believed. And we have already in our experience seen and felt so much of the goodness and mercy and love and compassion of our covenant-keeping God, that we feel that all we may be called to pass through of trials and tribulations and afflictions, without or within, are all for our good in some way, and are meted out to us in infinite love and wisdom. There is a needs be for all these things. And he 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, knows what is best for us. All things work together for our good; but we are slow to understand these things, because of the infirmity of the flesh. The dear Jesus told Peter, "What I do thou knowest not now, but thou shalt know hereafter." Yes, we all shall, after a few more years of conflict with sin and its concomitant evils, be called to come up higher, to dwell in the unveiled presence of our glorious Redeemer. Although we feel so sinful and unworthy that we sometimes are almost afraid to hope, yet never has Jesus lost any that came to God by him, nor ever will. "He would not have taught us to trust in his name, and thus far have brought us to put us to shame."

He loved us, and gave himself for us. He laid down his life for his sheep. We are complete in him. He is our wisdom, righteousness, sanctification and redemption; our all in all. If he is not our righteousness, we have none of our own.

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought
And cast it all around."

O how secure we are in him, notwithstanding all the attempts of the adversary to the contrary. For those whom the blessed Lord foreknew, he predestinated to be conformed to the image of his Son; and those whom he called, he justified and glorified. And, furthermore, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Dear brethren and sisters, I do not in my weakness try to write, presuming that I can instruct the least babe in Christ; but if I am not greatly mistaken in this also, it is the love that I feel for the dear household; those of you whom I have never seen, nor ever expect to see in the flesh; but believing that we are one in the spirit of our dear Jesus, from your writings, I am drawn toward you by the love which the world knows nothing about. I deeply feel my ignorance and incompetency, and after reading what I have written, it looks so poor that it seems almost like presumption to send it; but I know the beloved editors will suppress any article that their judgment may not approve.

We know that our stay on this earth will not be long at the farthest, and how joyful we should feel in view of the great things laid up for the ransomed of the Lord. When this tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; an inheritance which is inerruptible 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. O how can finite minds comprehend the great things laid up for the bride? "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." When we shall see Jesus as he is, and be like him, that will be heavenly bliss, joy and glory. O my soul, how can I, how dare I murmur or complain at my lot? None of us have suffered as Jesus suffered; his was a life of suffering, and in so many different ways, which we know but little of by experience. Let us then endeavor to be patient under affliction and trial, knowing that it is needful that patience have her perfect work. Let us look continually to him who has all power in heaven and earth to grant us submission and resignation to his will in all things; and may we lay aside every weight, and the sin that doth so easily beset us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. He has left us an example that we should follow his steps. One of his great and sweet commandments is, that we love one another. And if we love him, how can we forbear loving his people? O how sweet is this love. When this love abounds in the church, how happy, how joyful it is in the hearts of the dear children to meet, and especially on occasions when, in commemoration of the love of our dying and risen Lord, we partake of the emblems of his broken body and shed blood, and feel a sweetness in being permitted to participate therein. Then with what love and humility we stoop to wash the dear one's feet. If the stream which flows from the fountain of love is so sweet, how transcendently glorious will all the church appear, redeemed from the grave, when that which was sown in corruption, in weakness, in dishonor, a natural body, shall be raised in incorruption, in power, a spiritual body. We may well exclaim, "O death, where is thy sting? O grave, where is thy victory?" For the blessed Jesus has conquered every enemy, even the last enemy. His bride is arrayed in the spotless robe of his righteousness, and shall be presented without spot or blemish before the throne, there to join in singing praises to him that loved them before time had a beginning, and who saved them with an everlasting salvation.

Dear brother Beebe, please forgive me the length of this letter. You see that I am nervous, and each time

that I write I think it will be the last time I will trouble you. May it please the Lord to continue to bless you in all things, and strengthen and keep you till he calls you to your reward in glory. I have a sweet abiding hope to meet you there, through Jesus Christ our dear Savior.

MAHALA SPURGIN.

WAKENDA, Mo., Feb. 24, 1880.

DEAR BRETHREN:—I see in a late number of the SIGNS that you have put my name down as an agent for the paper; but that will make no difference as to my interest in, and efforts in behalf of the same, and my fellowship for the doctrine it maintains and disseminates continues full and unabated. I may not have done as much as many others in the way of collecting and sending remittances, (and in good truth, I sincerely hope I have not, for I have not been able to do much, but I hope others have done better); but I have tried to the best of my ability to plead the cause of the paper and its aged senior editor, and I humbly hope not without some success, for I believe several with whom I have plead have sent for the paper through other hands. But I care not whether remittances go through my hands or others'; I only desire that the paper may be sustained, and its editor upheld in his labors. Because "I wish above all things that ye may prosper and be in health, even as (your) soul prospereth." But "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified." I humbly conceive that the foregoing expression of inspiration, abounding with consolation and admonition, apply not only to our beloved veteran editor, with his well-tried fellow-soldiers and companions in affliction, tribulation and persecution, but also to all them that love the appearing and kingdom of our blessed Savior, and whose fellowship of faith, suffering and trials identifies them as the children of God. This is also confirmed by his spirit bearing witness with theirs that they are the children 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." So there is no heirship in anything, as the children of God, apart from Jesus Christ; but if we are joint heirs with him to glory and honor, we are also to shame and reproach. If it is ours to reign with him, it is ours also to suffer for his sake. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Hence these our aged fellow-servants, who have the testimony of Jesus, and keep the sayings of the

book of his revelation, can and do speak and write to us in the spirit of the loving and faithful disciple, who said, "I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos." That word means mortal, and it seems to show that our brethren and companions, whom the Lord has given us for comforters, instructors and fathers in the gospel, are mortal; that is, in the flesh, "men subject to like passions as we are," encompassed about with infirmity, sorely beset with a daily warfare, or a constant lusting or striving of flesh against spirit, and of the spirit against the flesh, so that they cannot do the things they would, and are made continually to cry, "O wretched man that I am! who shall deliver me from the body of this death?" But these things thus written are for our learning, that we through patience and comfort of the scriptures might have hope. Our brethren are in this "Patmos," or mortal state, "for the word of God, and for the testimony of Jesus Christ." And their testimony among us is believed, being witnessed in our experience, and in the word of God, to the comfort of our hearts and the glory of his grace.

Dear brethren, this desultory sketch is at your disposal. "Now to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen."

Yours in weakness, but in hope of the gospel,

R. M. THOMAS.

ARCADIA, Ohio, Jan. 8, 1880.

DEAR BRETHREN BEEBE:—In reading the history of the creation, as recorded in Genesis, I notice that the writer, Moses, after speaking of what God created each successive day, including the sixth, says, "And the evening and the morning were the first day," the second day, &c. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." There is nothing said about the evening and morning of the seventh day, because, as I understand, the seventh day is typical of the rest that remains to the people of God; and there is no evening and morning to that eternal life which is hid with Christ in God. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work."

"O happy day! O joyful hour! When, freed from earth, my soul shall tower Beyond the reach of Satan's power, To be forever blest."

There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master. The psalmist says, "My heart is pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove! for then would I fly

away and be at rest." Thus saith the Lord, "The heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? and where is the place of my rest? But to this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word." He shall rest from his labors, and his works do follow him. "For we which have believed do enter into rest." When the sinner who is weary and heavy laden is enabled to come to Jesus for rest, then he ceases from his own works, as God did from his, and in walking in the ordinances of God's house he finds rest. "Come unto me, and I will give you rest." "Take my yoke upon you, and ye shall find rest unto your souls." The former is given, the latter is found. In Hebrews iv. 4 we find this language, "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." They to whom the gospel was first preached entered not in because of unbelief; but some must enter therein. "For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Rest is most appreciated and enjoyed by those who are tired, who can adopt the language of the poet,

"Weary of earth, myself and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be."

Brother Beebe, as we write to renew our subscription to the SIGNS, there are many thoughts that come into our minds. When we take a retrospective view of our life, (as we are now entering a new year of our mortal pilgrimage,) we see that our path has been crooked, and our works vain and poor. We realize the truth of the language of Jesus, that "without me ye can do nothing;" and we are constrained to say, "Bless the Lord, O my soul, and forget not all his benefits." Who is like unto the Lord our God; who dwelleth on high, and raiseth up the poor out of the dust? With our best wishes for the peace and prosperity of Zion, and the welfare of the editors and readers of the SIGNS, we close this imperfect scribble.

J. P. CONAWAY.

LACONIA, Ind., Dec. 25, 1879.

MY DEAR BROTHER IN CHRIST:—The old year is almost gone, and having received the last number of the SIGNS for the present year, it reminds me that it is now time to renew my subscription for the coming year. I have thought some of writing a short sketch of my experience among God's dear children, since I became a subscriber to the SIGNS, which was in the year 1856. I was recovering from a severe spell of sickness when the first number of the SIGNS was handed me. I shall never forget with what pleasure I read the precious contents, and with what impatience I waited for the next number, which was equally dear to me; for I loved my dear kindred in Christ, and felt truly that their

people was my people, and their God my God. I cared but little what the outside world thought or said in regard to this precious people, if I could only have a home among them. A short time after I became a subscriber to the SIGNS, "Zion's Advocate" was handed me. In reading the contents, what was my surprise and grief to find that yourself and others were charged with heresy. I had at all times a desire to do my heavenly Father's will. I wrote a letter for information to an old father in Israel who lived in my native state, (Virginia) and in answer he wrote a long one in return. He informed me that he had dropped the SIGNS OF THE TIMES; that it was lamentable to see brethren having men's persons in admiration, by holding up and sustaining them, however, against the truth. I then shed many tears. I bent my knees in prayer to God for light in darkness, and for strength in weakness. Was I sustaining error and sinning against my dear Savior? was what I desired above all things to know. I read the editorials of the SIGNS carefully, and I hope prayerfully. My dear brother, you denied the charge of Arianism, and I believed you spoke the truth, as a God-fearing man. But I also think that the dear father who wrote me was a faithful servant of Christ, who has since gone to his long home. He honestly thought he was doing his Master's will by dropping the SIGNS OF THE TIMES. But I wished to judge for myself in spiritual things, calling no man master on earth. I am still a constant reader and subscriber of the SIGNS. I am often refreshed with a crumb that falls from my Master's table, while reading the communications of my spiritual kindred, who speak the pure language of Canaan, which at the present time is my greatest comfort and consolation. Having the care of an afflicted husband and sister, and living some distance from the brethren, it is but seldom that I have the opportunity of meeting with them at the place of worship. I am surrounded by congregations of the dead, who think it strange that I prefer dwelling alone, rather than to unite with them. A short time since I was told that a Baptist preacher wished to visit this neighborhood and build up a church, and wished me to encourage the building up of the waste places. I felt this to be the tempter's voice, and I gave it no encouragement. I thought upon the words of Jesus, "My sheep hear my voice, and I know them, and they follow me." I understand the voice of Jesus to be the truth taught by Christ himself, which is hidden from the wise and prudent, and is revealed unto babes. It separates the precious from the vile, and the living from the dead. This precious voice is manna to the hungry soul, and rest to the weary. Not so the stranger's voice. The sheep can find no food or rest in the voice of strangers; they flee from it. In vain do they try to feed upon the husks that swine feed upon. The poor bleating sheep and lambs of Jesus' fold would wander

about in the wilderness and starve to death if left to themselves. But no weapon that is formed against them shall prosper, for they have a good Shepherd, who leads them about and instructs them, and no power can pluck them out of his hand.

As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his saints around."

KATE BARTLEY.

PLEASANT DALE, Hampshire Co., W. Va. }
February 5, 1880.

ELDER GILBERT BEEBE & SON:—Your postal reminds me that my subscription to your highly prized paper has expired. A press of business, with perhaps a little neglect, caused me to fail to remit as I should have done. I cannot well do without your paper, the SIGNS OF THE TIMES, as it is a medium through which kindred souls may communicate, and thereby be encouraged to press forward for the mark of the prize of their high calling which is in Christ Jesus. With much satisfaction I have perused the writings of the many who contribute matter for publication, and I think I see a "Comfort ye, comfort ye my people," in nearly every communication. At first it would seem strange that so many have traveled the identical paths in which a poor, blind, sinful creature has been, and still is being led in; but then I remember that the people of the living God shall be all taught of the same Spirit, and that they are to be brought by a way they knew not, and in paths they had not known; darkness is to be made light before them, and crooked things straight. Here indeed is an encouraging thought. "I will bring the blind," saith God. O, if we had to bring ourselves, as the world believes, how few, yea, none at all, would ever see the climes of immortal glory. Being in a position in which I am surrounded with those who hold the "do and live" system, I am, though poor and weak in spiritual things, often called upon to defend the glorious doctrine of salvation by grace. I rejoice to know that the children of God, heirs of the kingdom, through and by the Mediatorial offering of the Prince of Peace, are kept by the power of God through faith unto salvation. And because they are sons, God hath sent, and is still sending forth his spirit into their hearts. O friends, if it had been said, Because ye may be sons if ye will do so and so, as the world believes, how many of those who have had their eyes opened to see what they really are could have any hope of reaching the promised rest? We have, I believe, a fair picture of the impossibility of any being saved in this way, in the journey of the children of Israel through the wilderness of Arabia to the promised land. But two of the many thousands that started reached that promised land. Shall it be so with the children of grace, who are the elect according to the foreknowledge of God? No. The muster roll of the redeemed in that day shall be read, and not one shall be found absent. As many as were

written upon the breastplate of our great High Priest, even to the least of the many, shall assuredly be found there.

"His honor is engaged to save
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

Yours with much respect,
J. W. CARTER.

COFFEEVILLE, Miss., March 5, 1880.

DEAR BROTHER BEEBE:—Noticing in your last issue the very kind invitation of brethren G. W. Norris and H. J. Redd to visit their section, and also your reply, I felt a desire to let you know the feelings of the Baptists of Mississippi. I am sure there is no brother or minister, north or south, who would be more joyfully received, and whose visit would be more highly appreciated, than our esteemed brother Beebe. I have frequently heard brethren and sisters say, "I would rather hear brother Beebe preach than any one living." Two years ago the brethren insisted that I should write to you and ask you to visit Mississippi; but the yellow fever was so distressing, both in 1878 and 1879, in our state, that I thought it useless. I feel sure that our brethren would not fail to do their duty in helping to defray your expenses. I hope this desire in us for you to visit and preach among us is of the Lord, and that your health will be spared, and a way opened up for you to come. Perhaps it would not be amiss for me to state the time of holding the several associations with whom we correspond. The first is ours, (the Hopewell) which commences on Friday before the second Sunday in September. The Tallahatchie, Friday before the third Sunday in September. The Primitive, Saturday before the fourth Sunday in September. Little Black, Friday before the first Sunday in October. And then the Butta-hatchie one week later. The brethren and sisters of the Hopewell Association are very anxious for you to be with us at that time; but if you stop at the Licking Association you will not reach ours, as both commence at the same time.

My dear brother, I have just read your reply to brother Mitchell upon the subject of the new birth, and it does seem to me that you have made your ideas so plain that none will fail to understand them. I cannot see why brethren should fail to see your views, as it seems so plain to me, and I do sincerely hope that those brethren and associations who have declared nonfellowship for you, and for all others who believe as you do, will see their grievous error, repent, and rescind their act of nonfellowship, and cease their hostilities. I know the associations mentioned above believe and advocate the same doctrine as believed and advocated by Elders Beebe, Dudley and Johnson.

Dear brother Beebe, please take this as an invitation from a poor, feeble, halting, unworthy one, who can sometimes claim an abiding interest in the dear Redeemer.

Your brother, I hope,
A. B. MORRIS.

POWDER SPRINGS, Ga., March 1, 1880.

ELDER G. BEEBE—DEARLY BELOVED BROTHER IN THE LORD:—I see in the SIGNS for March first, in your reply to brethren G. W. Norris and H. J. Redd, of Alabama, that you say you think, if your life be spared, and no providential hindrances prevent, you will make an effort to visit the brethren, and some of the churches and associations, in Alabama, Mississippi and Georgia, next September. My desire and prayer to Almighty God is that your life and health may be sustained, and that God may open the way for you to make the trip; and we want you by all means to visit the following associations in Georgia: the Euharley, which convenes on the third Saturday in September, the Yellow River, on the fourth Saturday in September, the Marietta, on the first Saturday in October, and the New Hope, on the second Saturday in October. I feel to hope and believe that if you can visit the above named associations, it will prove a blessing to them. I also believe that the brethren will prove a blessing to you, and that it will all be to the glorifying of the name of God, and for the good, peace and prosperity of the Zion of our God in this country.

In looking over a number of the *Southern Baptist Messenger*, published by brother William L. Beebe, in 1857, twenty-three years ago, I notice the following request:

"Brother W. L. Beebe—In the 23d number of the SIGNS OF THE TIMES for 1857, is an editorial on 'Eternal, Vital Union,' that surely no sound Baptist can object to. I, and others, wish it republished in the *Messenger*."

This request is signed "W. M. M.," which I presume is our brother William M. Mitchell, of Alabama. And inasmuch as that editorial is very clear and pointed on that subject, and as some are now accusing us of preaching new doctrine on eternal, vital union, and the absolute predestination of God, I would be glad to see that editorial republished in the SIGNS OF THE TIMES, as it will show that there is not the least discrepancy in your views now from what they were twenty-three years ago on the subject. [Reproduced on page 81.]

The three churches I am serving are in perfect peace, love and union, for which I feel thankful to the Giver of every good and perfect gift, for it is an evidence that they are kept by the power of God. Hoping, when this imperfect scribble comes to hand, it may find you in good health, and the churches in your section all in peace, I remain yours in hope,

ISAAC N. MOON.

NEW YORK CITY, Dec. 20, 1879.

ELDER BEEBE—BELOVED IN THE LORD:—Your pathway is not strewn with flowers, but it is the path which infinite wisdom has ordained; and though your vessel may encounter heavy storms, yet it will assuredly reach its desired haven, with the banner of divine love floating. Yes, you have been enabled by divine grace to unfurl it in such a way that it has

been a guide and comfort to the travelers in Zion. When we think of the power of God in keeping you in the truth, and giving you divine light to unfold the precious things that are contained therein, we are constrained to exclaim, Who is a God like unto thee, O Lord? Thou canst take poor sinful worms and thresh mountains. Thou wilt be glorified in and by thy people. Every one shall fulfill thy wise designs. Blessed thought. We can with composure behold his undisturbed affairs move on, when the eye of faith can see him sitting upon his throne of majesty. And when he sends forth his mandates,

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

By-and-by our expanded powers will contemplate with rapture and surprise his loving kindness in the skies.

May the Lord, if it be his will, permit you to wield the sword of the Spirit. May great grace be given you, that you may be enabled to endure as a good soldier all the darts that are hurled at you, having on the whole armor of God, which is invincible; and when he has done his will with you on earth, may you breathe out your life on his bosom, and wing your way to realms of bliss, to join the happy throng around the throne, is the prayer of your unworthy sister,

E. BEESLEY.

LESLIE, Mich., Jan. 21, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have had something of a desire to write to you, giving a short history of the way in which the Lord has been pleased to lead me.

I, like the rest of the human family, was born in sin, of which I was made acquainted early in life. Like many others, I had christian parents, and was brought up to observe the Sabbath and attend meeting; and as I have before stated, quite early in life I felt that I was a sinner. As time rolled on it was more strongly upon my mind, until it became quite a burden. As I often heard the preachers say that it was necessary to do something, to come to the anxious seat, and give my heart to God, I with others went; but while others said they felt better, and had found Jesus, I could not say so. But my burden was gone, and right here is a point that has given me much trouble. I cannot, like many others, tell just the time that Jesus manifested his love to me. I have many times wished that I could get the old burden back again, and then I would take a closer observation and see if I could not obtain a better evidence of the Savior's love. But it was gone, and I found that I loved the company of christian people, and enjoyed their conversation, (and there was much more religious conversation among the New School Baptists thirty or forty years ago than at the present time). Finally I was asked to join the New School Baptist church, which I did, and thought I enjoyed their society very much; but as the time passed on, and the Lord was leading me along, as I humbly hope and

trust, I found that the doctrine which God revealed to me in his holy word did not agree with that of many of the members of the church, and consequently I had many contentions. I could not be satisfied with anything that was not supported by divine truth, so I began to think I was an odd one, or not one at all. I then knew but little about the Old School Baptists, only what I heard said concerning them, and that was not anything very good, I can assure you. But God in his own time and way has enabled me to know more of him. Through the SIGNS OF THE TIMES I have learned that there is a people whose God is the Lord, and whose salvation is of God, for "by grace are ye saved." Being born, not of the will of the flesh, nor of the will of man, but of God. No joint concern in salvation.

I had the pleasure of meeting with some of these people a few months since at Kelley's Corners, Jackson County, Michigan, and listened to a sermon preached by Elder Seitz, of Ohio, and was very much pleased with it, and also with the brethren and sisters. So much love, fellowship and good order were manifested, that I could not but wish I was numbered with them, but felt too unworthy. As I have a standing in the New School church (but not a home), I am in a little doubt in regard to what I ought to do, as it is upwards of thirty miles from where I live to Columbia, where there is an Old School church. I sometimes think I would like a little advice. I know where I would like to be, but it would be difficult to meet with the church very often. Perhaps it will be best to wait the Lord's direction. I do not feel willing to do without the SIGNS OF THE TIMES; it is all the good preaching I get. I had hoped to add another to the list, and have delayed some in sending; but I may be able to send one before long.

From a sinner saved by the sovereign grace of God, if saved at all.

W. F. DRAKE.

REQUEST.

WILL Eld. E. Rittenhouse harmonize the following declarations? In Vol. 47, No. 22, page 255, and fourth column, SIGNS OF THE TIMES, he says, "It has frequently been said that the church was organized on the day of pentecost; and as that appeared to be the time when the disciples were endued with power from on high, it has quite generally been regarded as the time when they received the kingdom, and that it was then set up in all its heavenly light and glory. A number of reasons of considerable weight have led me to question the correctness [the italics are mine] of this view." Now, in No. 6, current volume of the SIGNS, page 68, first column, he says, "I have never questioned that the church was organized on the day of pentecost, and that the disciples were then endued with power from on high. I have constantly and uniformly maintained both."

I make this request, because brother Rittenhouse can, doubtless, with his clear, analytical and logical mind, remove all discrepancies made in the two quotations which I have transcribed, and make them lucidly clear to my stupidly dull comprehension of the English language.

WM. J. PURINGTON.

HOPEWELL, N. J., March 9, 1880.

APPOINTMENTS.

By request of the Ebenezer Old School Baptist Church of New York City, Eld. G. Beebe will, providence permitting, preach for them on Sunday, March 21, 1880, and in case of failure, Eld. Benton Jenkins.

PROVIDENCE permitting, Elder B. Jenkins will preach for the church at Jacksonville, N. J., on Sunday morning and evening, March 28th, 1880.

M. L. BURLEW.

TO OUR DELINQUENTS.

We sometimes fear we must weary our readers with notices in regard to the financial condition of the SIGNS OF THE TIMES, and were the necessity not urgent we would not make the present appeal; but a combination of circumstances have for the last three or four years had a very oppressing effect upon the SIGNS, causing a reduction in both the circulation and receipts. We know the times have been very hard, and we therefore have not required as prompt payment of subscriptions as we otherwise should, and consequently we now have on our list many hundreds whose subscriptions are in arrears, varying from one to six years. Within the last three months our blank paper has advanced nearly fifty per cent., and so increased our expenses that we shall have to insist on our delinquents making an extra effort to remit the amounts due. We are carrying several hundred on our free list who through old age or other infirmities are not able to pay for their paper, and if others will only be a little careful about keeping their accounts paid up we will be able to continue the gratuitous list; but if we are to meet with such disappointment from those who agree to pay, we shall have to strike many worthy and beloved brethren and sisters from our list *because they are too poor to pay*. We have never yet done this, and we hope our brethren and friends will enable us to avoid ever having to do it. We received a letter a few days since from an aged brother who said he had lately lost all his property, over ten thousand dollars, and being over seventy years of age had to earn his bread by days labor, but that he did not feel that he could do without the SIGNS, and did not want to take it without paying for it, and therefore inclosed two dollars. If all felt as this brother, there would be no fears about the SIGNS being sustained, and there would be less frequent occasion for notices to delinquents.—EDITORS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1880.

ETERNAL VITAL UNION.

[Republished by request of brother Isaac N. Moon, on page 80.]

In the recent discussions, which have agitated some sections of our beloved Zion, on the subject of Eternal Union, or the vital relationship of Christ and his Church, perhaps the brethren have not been as clear and lucid in the statement of their respective positions and application of arguments, as the importance of the subject demands. All our preaching, writing and conversation on the subject of salvation by grace, certainly ought, so far as possible, to be conducted so as to be edifying and instructive to the saints of God. Little children and babes in the kingdom of our Lord have a relish for the truth as it is in Jesus, so far as they can understand or comprehend it. They desire the sincere milk of the word, that they may grow thereby. The presentation therefore of the doctrine of God our Savior, should be in gospel simplicity and not in strife for mastery, or a spirit of vain-glory. On the subject of the Eternal Vital Union of our Lord Jesus Christ and his Church, much has been said perhaps which has only been calculated to darken counsel, by words without knowledge; and we can scarcely doubt that while there may be some who claim to be sound in the faith, and who are sound in many other respects, are radically in error in regard to the nature, origin, and eternity of this Union; there are others who seem to oppose the doctrine, while in reality they have only a different way of setting forth the same truth. For instance, when we speak of Eternal Union, some have seemed to understand us as speaking of the manifestation of union, as experimentally felt and realized by Christians after they have passed from death to life. Hence they have viewed the union as being eternal only in prospect, and they have objected to the idea of an *actual* union absolutely existing from everlasting between Christ, as the Head of his church, and his people, as members of his body. We have not understood any of the brethren to contend that the children of God, or any of them are experimentally reconciled to God, and united to Christ, until Christ is formed in them, the hope of glory. So far as our knowledge, experience, and personal enjoyment of a vital union with Christ is considered, it was prospective in the purpose and decree of God; for he has chosen us in Christ Jesus, before the foundation of the world, that we *should be* holy and without blame before him in love. God has predestinated, or destined us before hand, to be conformed to the image of his Son, that He might be the first-born among many brethren. But it should be observed that the Eternal Vital Union contended for, is a union of life, not that that life was eternally manifested in those whom God has predestinated to the adoption

of children by Jesus Christ unto himself, according to the good pleasure of his will; for in many of them, as we hope, it is not yet brought into manifestation. Or in other words, we hope there are many who are now enemies to God by wicked works, and others yet unborn, in whom God will display the riches of his grace, by revealing his Son in them, and by making them experimentally acquainted with this vital union. But the spiritual life of the church is but one life, and that one life is eternal. Jesus says of his sheep, I give unto them eternal life, and they shall never perish. John says, And this is the record, that God hath given to us eternal life, and this life is in his Son. We are not told that God hath given to us eternal *lives*—or a plurality of life. The life given to the church is but one life, and that one life which he hath given to us, is in his Son; and we are further told that it is hid with Christ in God; and it is so hidden in God, that when He who is our life shall appear, we shall appear with him in glory. One life in Christ is enough; for there is one body and one spirit, even as ye are called in one hope of your calling. What use would one body have for more than one life? We feel sure that these two propositions are self-evident to all the saints, namely: first, that the life is but one; and, secondly, that it is eternal. Neither of them can be successfully controverted, for Christ is our Life, and he is One, and he only hath immortality, or eternal life, and he only is the life and immortality of his church, which is his body, and the fulness of him that filleth all in all.

Taking for granted that the two propositions are admitted, we will now state as our third proposition, that the Eternal Vital Union of Christ and his Church is in this life and immortality, which John says was with the Father, and was manifested to us in him who is called the Word of life; 1 John i. 1, 2; or of whom it was said, This is the true God, and Eternal Life. 1 John v. 20. Before we proceed farther to demonstrate this proposition, we pause to inquire if any of our readers have any knowledge or idea of any other vital union existing between Christ and his church, than this union of life? Until this eternal life, this spiritual immortal life was communicated to us experimentally, had we any experimental union with him, or with his people? Certainly not. Every child of God will readily admit this; but as soon as we were born again, and in our new birth made the happy recipients of this immortal life; did not this communication make us cry, Abba, Father, and hail all the members of Christ as our brethren and sisters in the Lord? Vitality is life, then if our union is not vital, or life union, it is only nominal, and can be of no lasting benefit to us.

But, says the objector, while we admit the foregoing propositions, we deny that this Eternal Vital Union embraced the church of God *actually*,

but only in purpose, until they were brought into the experience of it. Well, let us see. Remember it is admitted that this Eternal Vital Union is all embraced in that eternal life which was with the Father, and was manifested to us. Now then, we ask; When? where? and in whom was this eternal life given to the saints? Let us examine the record: "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son of God hath life, and he that hath not the Son of God hath not life." 1 John v. 11, 12. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings." Where? "In heavenly places." In whom? "In Christ Jesus." How? "According as he hath chosen us in him." When? "Before the foundation of the world." For what purpose? "That we should be holy and without blame before him in love."—Eph. i. 3, 4. This testimony will not admit of any evasion. It does not read that life was given to Christ for us, or that life was provided for us in purpose; but "This is the record, that God hath given to us eternal life." Now, it is either true that God gave eternal life to us, or the record has failed to declare the truth. But, do we hear the objector say, He gave it to us in purpose, but not actually? Let such as feel disposed to cavil thus, beware. It was either actually given to us, or it was not actually given to us, in Christ Jesus, before the world began; and the record presents the actual conveyance to us. But we are told that what is *actual* involves an act. But we ask, would it require any less action on the part of God to give it to us in purpose than it does in the way that he has recorded the gift? There seems to be an evident design to evade the force of divine testimony, on the part of those who thus cavil.

Once more: we have proved, as we believe, to the entire satisfaction of all honest enquirers after truth, that eternal life or the immortality of the church of God was given to her in Jesus Christ, her Head, before the world began. Could this gift have been given to us in Christ before the world began, if Christ himself did not exist in a Mediatorial relation to us before the world began? We believe not. Could eternal life have been given to us in Christ Jesus before the world began, and we have had no existence in him until regenerated in time? No one, we think, will attempt to establish the affirmative. But the question still may arise, how, or in what sense, were the saints in Christ Jesus before the world began? As the seed of Abraham existed in him before any of them were born; and being thus in him, unto them God gave the land of Canaan, before any of them were manifested by generation. God made Abraham the father of many nations, long before any of those nations were developed. Adam called his wife's name Eve, because she was the mother of all living; and that too before any of her children

were born. But the life of all the posterity of which Abraham was the father was in him, and though not manifested to men, they were personally identified by God; for Levi paid tithes unto Melchisedec, when he was yet in the loins of his great-grandfather Abraham. If the life of all the human family had not been in Adam, how could their development by generation and birth been regarded as a multiplication of Adam? God blessed Adam and bade him be fruitful, and multiply and replenish the earth. And in this, Adam is the figure of him that was to come, which is Christ. And in covenant with Abraham, God said, "Surely blessing I will bless thee; and multiplying I will multiply thee."

The life which our God gave to us in common with all the rest of mankind, is earthly, natural, and mortal; but that life which he gave us in his Son, is heavenly, spiritual, and immortal. In the former, we stand related to the earth, which is our mother, and to her bosom we shall shortly return; but in the latter we stand related to God, to heaven and to immortal glory; into which we shall be eventually admitted, with all the sons of God. Our being born into the natural world did not make us the sons and daughters of Adam; but our original creation in him as his posterity, is that which constitutes the relationship, and our birth is but the manifestation of it. Our generation is the manifestation of that life which was given us in Christ, and makes us manifest as the children of God.

What are the views of Vital Union and relationship to Christ which are held by our brethren who object to our views? They say that when a sinner is regenerated, and has received a spiritual life by their spiritual birth, they become thereby reconciled to God; they are made to love God supremely, and to love his word, his ordinances, and his people; that the new heart which God has given them, and the new spirit which he has put within them, binds them together in the unity of the spirit and in the bond of peace. To this we cordially subscribe, for it is true; but we inquire, were not all those spiritual blessings of life, love, joy, union, fellowship and spirituality given us in Christ, according as we were chosen in him before the foundation of the world, according to Eph. i. 3, 4? Most certainly they were; for there is no spiritual blessing added in the new birth, to the *all spiritual blessings* which were given us in Christ before the foundation of the world. All these blessings then did exist, and in Christ they belonged to us, by virtue of the gift of the Father, long before we had any experimental knowledge of them. Although we were in our old earthly nature dead to all spiritual things, and destitute of anything like union to Christ, so far as our old nature is concerned; and we were enemies to God by wicked works, and were by nature children of wrath, even as others, still the communication of these things to us

and our knowledge of them, was not the origination of them. The life which was communicated to us by the new birth, was emphatically eternal life; it was with the Father, and hid with Christ in God. So also all the blessings of relationship to God, union with Christ, sonship and heirship included, were just as eternal as the life in which they were and are all embraced. Hence, if this life when experimentally possessed and enjoyed, brings us into experimental union and fellowship with the Father, and with his Son Jesus Christ, it must have possessed the same blessed properties before we individually knew anything about it by experience.

How gloriously sublime, how God honoring, and creature abasing is the scriptural doctrine of Eternal Vital Union! Christ and his church are one, even as Christ and the Eternal Father are one. As the Father, with all the fulness of the Godhead, dwells bodily in Christ, so Christ in all the glory of his divine nature and Mediatorial glory dwells in his church. Who will say that the Father loved the Son only in prospect, or with a purposed love, when Christ declares that the world shall know that the Father has loved his people as he has loved him; and that he loved him before the foundation of the world?

If we view Christ as the First Born among many brethren, and all his members predestinated to be conformed to his image—Christ's Sonship did not commence with his advent to our world. Neither did our relationship to God as sons in Jesus, begin with our earthly existence in an earthly Adam. "Forasmuch then as the children are partakers (not composed of) flesh and blood, He (Christ) also himself likewise (or in a like manner) took part of the same." Heb. ii. 14. In that flesh he was put to death, and in it he arose from the dead, and ascended up on high, even so these mortal bodies must die, and our dust return to dust; but from the graves shall they all be raised up again at the last day. They shall be changed and fashioned like his glorious body, made spiritual, glorious and immortal; and that too by the spirit of him that raised up Jesus from the dead, which now dwells in his regenerated children who are now waiting for the adoption, to wit, for the redemption of our body: for he who raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us. If we have not the spirit of Christ, we are none of his; but if we have his spirit, then we are his, and he is our life; for his spirit is life, and this is the true God and eternal life.

Dear brethren, having all this in view, what manner of persons ought we to be, in all godliness and holy conversation? What is earth when contrasted with heaven? What our mortal, when compared with our immortal life? What are the interests of this earthly state in comparison with the glory that shall be revealed in us? Our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I write to you at this time in much affliction. Our dear sister Rosina has left us. She passed away suddenly and unexpectedly on Friday of last week, Feb. 27th, about three o'clock p. m. I was away at the time filling appointments at Pen Yan and Burdett, and the letters and telegrams strangely failed to reach me until I was on my return, so that I did not reach home until Monday, only just in time to look upon her sweet, smiling face before it was hidden from our sight here on earth forever. As we could not get one of our ministering brethren, and had no brother present with a gift to speak in prayer, we had no services, but silently followed her to her last resting place. A great multitude of people gathered at her funeral, for her friends were very many, and all manifested deep sorrow. It is a great trial to me and to sister Bessie that I was away at the time of her departure, a very great trial. But I wish to be quiet, knowing that "It is not in man that walketh to direct his steps."

Something over ten years ago sister Rosina was thrown from a bridge, the covered carriage turning over upon her, and the horse falling upon the top. She lay there in a suffocating position forty-five minutes before she was rescued. Her left lung was injured by compression, and soon began to swell. Although she recovered from that she was never as strong as before. Two years ago last November she returned from a journey with me and was at once taken down with the disease from which she never recovered. It was pronounced emphysema of the lung. There was evidently a bronchial affection also. At times she could ride out when it was warm, until within about three months.

It was in August, 1865, that she was baptized here at home. There were then eleven of us who were members of the Old School Baptist Church at Vaughan Hill, father, mother, five brothers, two sisters and two sisters-in-law. What a pleasant season it was. Truly it was a time of singing. For a year joy and gladness and the voice of melody had been in our home and in the church, and as those three sisters were led down into the water by you, and received the hand of fellowship in the presence of the brethren and that great congregation, our joy seemed to be full. Now all are gone of those who were then members but sister Bessie and myself. The Lord has since added to the church two nephews, one here and one in Missouri. We then hoped there would be a great ingathering into our little church, and that it would be large and prosperous. But the Lord's ways are not our ways. We can look back upon many precious meetings of our kindred in Christ in this dear home of our childhood, which is now so lonely.

Sister Rosina never had liberty to speak much in church meeting, nor did she enjoy much confidence and assurance of hope. She was so distrustful in reference to her exercises that she very seldom spoke of them. About two months ago she became greatly exercised in mind, and sank into very deep trouble of soul. She went back over her former exercises, and told us much that we had never heard before; and she searched and examined and questioned most closely in regard to every exercise and movement of her mind, whether it could be relied upon as the effect of grace. She could take nothing for granted, for, she said, this is now of vital importance. For a time she seemed to find no evidence that she could accept, and was in the deepest affliction. Yet she said she could not give up her hope. The bible, hymn-book and relations of christian experience were all that she seemed to care about reading or hearing. She expressed great regret that she had not told her feelings more freely before. She had wanted to so many times, but had not had the courage. She spoke of one letter she had written to you concerning her experience, which you had asked her to let you publish, but she could not get the consent of her mind, she felt so timid. She now regretted that she had not done so, thinking it would have caused her to enjoy more liberty of soul, and more assurance of the fellowship of the brethren. She was greatly tried on account of having spent so much time in

reading worldly books, and in the society of worldly friends. She felt that she had lost a great deal, and often spoke of it. Her conscience was very tender, and she wrote many bitter things against herself. One night as she was thinking over all her unworthiness, and feeling as though no one who had been so worldly could be a child of God, these words came into her mind as though spoken to her, "Daughter, be of good cheer: thy sins, which are many, are all forgiven thee." This quieted her at the time very much; but when she told us of it the next day, she was questioning whether it was meant for her. Not long after, she was asking herself whether it was right for her to wish that she might have some rest from coughing, whether it was right for her to wish to be free from any of the sufferings which the Lord saw fit to lay upon her, when these words came into her mind very powerfully, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Then she was quieted, and brought into sweet rest for a little while. At another time she felt the power of the words, "Stand still, and see the salvation of the Lord;" and then it came into her mind, "Just as I am, without one plea." She said she never felt so thankful before.

So from time to time many tokens for good were given to her by her dear Savior, which, notwithstanding her disposition to put them away as though they could not have been intended for one like her, gradually brought her into a more cheerful and restful state of mind. She grew weaker so very gradually that we did not think but that she would remain with us some months yet. She sometimes expressed a wish that she might remain with us here awhile longer yet, but also expressed a great desire to be resigned to the Lord's will. This was granted her. During last week she was peculiarly quiet in her mind. She had not suffered much pain, only great weakness, hard coughing and shortness of breath. Sister Abbie Dodge was with us two months, then sister Christiana French spent a couple of weeks with us. She enjoyed their conversation very much. On Wednesday last sister Murray came, and had much very satisfactory conversation with her. On Thursday evening she received your letter, and read it herself. After awhile she asked sister Bessie to read it to her. Friday, the day of her death, she asked sister Murray to read it, and not being able to keep her attention upon it long at a time, she had it read again. She said, "How good it is. I have some precious letters of his that are good enough to put in a volume." She spoke of one that was the most comforting of any letter she ever read.

She said, "For a week I have felt so different about living. Someway I cannot trouble about it. I feel calm; feel to leave that with the Lord and say, If it is his will, for he knows best. I leave it with him. I do not have that ecstasy and assurance that Urania did, but feel a rest and quiet." After hearing your letter the last time, she asked sister Murray to read the bible. She read the 114th Psalm. Then Rosina spoke of brother James' death, and the wonderful manifestation of the Lord's presence as he referred to that Psalm. Her only rest for a few days had been while leaning her head on one of our sister's shoulder, with an arm around her. Then she would sleep a moment, waking each time with a smile. On Wednesday, a week ago to-day, leaning thus on Bessie's shoulder, she said, "O how weak I am." Then, as a promise was repeated, she said, "Yes, and he carries the weak ones in his bosom." Then she dropped asleep and said, "Christ is coming in his chariot a week from to-day." Then she woke, but was not told what she had said. It seemed to Bessie that she would live till to-day. On Friday she was sitting up in bed, leaning on sister Murray's shoulder, and had been talking some, when suddenly she raised her hands, lay back, closed her eyes, and breathed quietly a few minutes, then ceased. As soon as the last breath was drawn, a sweet smile came over her face, which remained there until she was hidden from our eyes. It seems to me that it was the impress left upon the dear face of that unspeakable, holy joy that filled her soul as the gates of eternal blessedness and rest were opened to her, and she passed into the sweet,

glorious presence of the dear Savior, to go no more out forever.

Your affectionate brother in affliction,
SILAS H. DURAND.
 HERRICK, Bradford Co., Pa., March 3, 1880.

WEDNESDAY EVENING.

I have now to add something more to this letter, which will show what was meant when sister Rosina said in her sleep last Wednesday, "Christ is coming in his chariot one week from to-day." At four o'clock this afternoon our sister **Hannah Jane** breathed her last. She received a hope in the Savior over twenty-four years ago, after much deep trouble. She was always very sensitive and affectionate. When the Savior appeared to her she was unusually exalted in her soul, and could talk of nothing else. In about four days after, her mind began to wander, and soon she became completely deranged. She has remained so for twenty-four years, the disease of her mind passing through many very different changes, and through them all she has required constant care. She has never left our home. She has always manifested a reverence for religious things, and could sometimes be controlled by something in that way. Sometimes, and especially at times of deaths in the household, which she would seem to know of at once, she would repeat portions of hymns and scriptures, and sometimes sing a stanza or two. She was a beautiful singer. She has been sick with pneumonia about two weeks, but could sit up and walk until yesterday. Yesterday and today she has been very quiet and pleasant, not appearing like one deranged, but only saying a very little in answer to questions. She has been failing gradually all day, and at last quietly ceased to breathe, and our poor, dear sister was at rest. It has been a long dark night, but I believe the Lord has given her songs in the night, and the eternal morning has come to her at last.

She was our eldest sister, and Rosina was the youngest of our family. We have appointed the funeral of both to be next Friday, and hope to have brethren Balas Bundy and Marvin Vail on the occasion. We wish very much that you, brother Beebe, might be with us in this time of affliction, to speak words of comfort, as you have many times before. May the Lord still sustain you under all your trials, labors and the infirmities of age.

Your brother affectionately,
SILAS H. DURAND.

MARCH 10th.

DEAR BROTHER BEEBE:—Brother Balas Bundy spoke at the funeral of our dear sisters last Friday, from Job xix. 25-27, and the Lord was pleased to give him great liberty of soul and of utterance to unfold that glorious subject, and to bring forth from it the precious truths and sweet consolations of the gospel. I felt thankful to the Lord that I could listen with an attentive mind and a feeling heart to the joyful sound, and that it came with such power as to lift me, for a season at least, above the pain and distraction of grief. I could not but hope that there might be many in that large and solemn congregation to whom that blessed gospel would come "not in word only."

Our dear sister Rosina was not only a great favorite with all her large circle of acquaintances in this vicinity, but there were many brethren and sisters in distant churches and associations where she had been with me, in Kentucky, Missouri, Maryland and elsewhere, to whom she was very much endeared, and who were very dear to her. I wish to say to them that her affectionate remembrance of dear friends and kindred in Christ did not fail. She often spoke of them with sister Bessie and myself, and lately looked over the letters of those with whom she had corresponded before her illness with interest. The mutual intercourse of kindred in Christ, and such poor expressions of spiritual love and fellowship as we are able to give each other here in this world of sorrow, are very precious and encouraging to the poor in spirit. But she needs that help no longer, for all the fullness of heavenly joy in the presence of Jesus our Savior is hers forever. As our afflicted one was not to be enabled to speak at

the last, a word was given to sister Rosina to speak to us in her sleep for her, so that when we saw her placid face assume the solemn look of death we could be well assured that Christ had come in his chariot of salvation and taken her also to himself to dwell with him forever. The name of Jesus is very sweet and precious. How great and unspeakable are his love and his tender compassion. I want to live to his praise, be reconciled to his will in all things while here, and be joined with the infinite number of the redeemed in his praise in the world of eternal rest and glory.

SILAS H. DURAND.

ELDER G. BEEBE & SON:—Please publish the following obituary:

DIED—In Crawfordsville, Indiana, on the evening of the 14th of January, 1880, **Dudley Ellis**, in the fifty-fourth year of his age. He lost his hearing in infancy, and passed through life deprived of the sweet comfort of sound; but he was a close observer, and I have often noticed his interesting countenance during our meetings, where he was a close attendant with his sister, who is a worthy member of the Old Baptist Church here in Crawfordsville. I feel confident that he knew the truth, and he who made him dumb and deaf, and who makes "the tongue of the dumb to sing," opened the spiritual eyes of this poor, afflicted child, so that he could have the comfort of his bible and christian company.

Dudley Ellis was born in Shelby County, Kentucky, in August, 1826. His parents, who are dead, were Baptists, and attended a church where Eld. Thomas P. Dudley was pastor, and for whom they named their son.

This brother suffered intensely with pneumonia for two weeks before he was released from this mortal body. On the last afternoon of his life he motioned to his sister who sat beside him, and spelled the name of a sister who died several months ago, and said he was happy, and was going home. Thus he passed away, leaving his lone sister to mourn; but she feels that she has a friend that sticketh closer than a brother, and she tries to be submissive to her heavenly Father's will.

The sister wishes to add these lines:

"Dearest brother, thou hast left me;
 Here my loss I deeply feel;
 But 'tis God who hath bereft me,
 He can all my sorrows heal.

Yet again I hope to meet thee,
 When the day of life is fled;
 Then in heaven with joy to greet thee,
 Where no farewell tear is shed."

LINA W. BECK.

ELDER G. BEEBE & SON—**DEAR BRETHREN:**—I will send you for publication the obituary of our dear mother, **Polly Reed**, who departed this life May 13, 1879, being seventy-five years and one month old.

The subject of this notice was born in Green County, Kentucky, April 13, 1804, of the family of Newalls. She was united in marriage to Jonathan C. Reed, January 1, 1822. She survived her husband about seven years, living at the old home until 1876, and then made her home with her youngest daughter, Mrs. Euphemia E. Bloomfield. She was probably the oldest lady living in the county, of the families who first settled there. Her family consisted of nine children, four sons and five daughters, of whom two sons and three daughters still survive her.

Mother Reed moved from Green County, Ky., with her parents, to Franklin, Simpson County, in 1813, and remained there until 1826, when, with her husband and two children, she moved to Springfield, Illinois, and then to Knox County, Illinois, establishing a home on section twenty-six, May 3, 1829.

The funeral was attended at the Henderson Church House, by the relatives and friends, who were addressed by Eld. J. M. Brown.

She waited patiently for her change to come, and often remarked that she did not know why she was left here, only to fill out the number of her days; for the Lord's time is the best time. She has enjoyed reasonable health for one of her age, until May 7, when she was taken with a pain in her ear, which lasted about thirty-six hours, when it gradually ceased, after which time she said she was in no pain, and gradually sank away,

saying that we had done all for her that we could do.

Mother Reed was baptized by Elder R. M. Simmons, in 1863, and remained a worthy member of the Henderson Church of Old School Baptists until her death. May God support and comfort, and bring into his fold the remaining children, is the prayer of one of the least of all saints, if one at all.

I remain as ever,
WM. BLOOMFIELD.

DEAR BROTHER BEEBE & SON:—Again I am called upon to write an obituary for publication in the SIGNS OF THE TIMES.

DIED—At the residence of her son, Wm. J. Bickers, in Lawrenceburg, Anderson County, Kentucky, on the 21st of February 1880, **Elizabeth Bickers**, aged sixty-six years, ten months and twelve days.

The subject of this notice joined the Baptist Church in June, 1834, and was married to Richard Bickers in 1835, who was baptized at the same place and time. Her maiden name was Walker. She was a sister of Eld. J. H. Walker, deceased. When the division took place among the Baptists here, about the year 1839, she and her husband came out on the side of the Old School, and stood firm and unshaken up to the time of their death. In 1854 the Lord took her dear companion home to himself, leaving a bright evidence that he has gone to a better world. And although it was twenty-six years ago, the comforting words of my dear brother in his last hours are still fresh in my memory. My dear sister was left a widow with seven children, (five girls and two boys) the youngest a few months old. By her industry and economy she has raised them well, and lived to see them all married and doing well; and now, having accomplished the end which God had designed, she has gone to a better land. I am informed that she talked much before she died. Death had no terror for her. She was resigned to the will of her heavenly Father. Her disease was bronchitis, together with other complaints. She has left her seven affectionate children to mourn the death of a dear mother; also many relatives and friends and the church; yet we should not mourn as they who have no hope, believing that our loss is her eternal gain. O that God may prepare her children to meet her, and may we all meet her in that world where parting will be no more, is my prayer for Christ's sake. Your unworthy brother,

A. J. BICKERS.

DIED—At her residence in Prince William County, Virginia, February 20, 1880, sister **Mary Arnold**, a member of Quantico Church, in this county. The deceased was born July 9, 1843, and was baptized by Eld. J. L. Purington in the fall of 1870. She was married to Mr. Robert Arnold, of this county, the 22d of February, 1877. She died from consumption, having been confined to her room about nine months previous to her death. She was favored with patience and fortitude during her sickness, expressing great resignation to the will of God.

The writer spoke in connection with her death, on the 21st ult., from Rom. viii., last three verses.

The deceased leaves her husband, father, two brothers and five sisters to mourn their loss.

With exceeding joy the tempted and way-worn pilgrim looks over the dark way of mortal life to the consummation of the christian's hope in the resurrection from the dead. It is there he is forever free from sin and sorrow. We are made to rejoice in the fact that the Lord controls this work, and will gather all his redeemed into his presence.

Yours in gospel fellowship,

WM. M. SMOOT.
 OCCOQUAN, Va., March 2, 1880.

BROTHER G. BEEBE & SON:—Please publish the following obituary:

DIED—At his residence, September 10, 1879, after a short illness, **Joshua D. Izor**. The deceased was born in Montgomery County, Ohio, Dec. 29, 1814, where he passed his boyhood days, when he moved to Milton, Wayne County, Indiana, where he resided until the time of his death, having gained for himself

a large circle of friends, who held him in very high esteem. On the second day after his death a large concourse of the citizens of his town and of the surrounding country assembled at the Christian Church House, so kindly offered for the occasion, where Elder H. Wright preached an able discourse from Romans v. 7, after which the remains were removed to the cemetery, where they were interred, to await the great day when 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 be raised first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Brother Joshua was baptized May 14, 1871, by Eld. Harvey Wright, in the fellowship of the church of Christ called Lick Creek, in Fayette County, Indiana, where he remained steadfast in the doctrine until he fell asleep, to meet the Lord in paradise.

A. W. FLOREA.

MILTON, Ind., Feb. 25, 1880.

DEPARTED this life at ten o'clock a. m., Sept. 28, 1879, **Bird Owins**, aged seventy-five years, eleven months and nineteen days.

Brother Owins was born in South Carolina, Oct. 9, 1803; was married to Anna Jane Sandefur, in Morgan County, Alabama, Feb. 8, 1827; joined the Primitive Baptist Church at Spring Hill, Alabama, in the fall of 1828; moved to Hardman County, Tennessee, in 1832; joined the Baptist Church at Hopewell in March, 1832; moved from Tennessee to Mississippi and joined the church at the mouth of Tippah, Fayette County, in 1847; moved to Hayes County, Texas, in Dec. 1851; joined the Primitive Baptists at Plumb Creek in the summer of 1853. In the fall of 1855, brother and sister Owins, with eight or ten others, were constituted into a church on Yorks Creek, Comal County, Texas, and in 1863 brother Owins was ordained a deacon of the church.

Brother Owins' disease was a spinal affection, from which he suffered considerably for the last three months of his life. He died in the triumphs of faith. Brother Bennet Posey preached at his funeral on the 29th, to a large congregation of relatives and acquaintances, and he was buried in the family graveyard. He leaves an afflicted, aged wife, four sons and one daughter, with numerous relatives and friends, to feel their sad loss, but who have the profound sympathy of the community.

W. H. JENNINGS SR.

STRINGTOWN, Hayes Co., Tex.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the obituary notice of my beloved daughter-in-law, **Isabella Bishop**, wife of James P. Bishop, and daughter of Mr. Joseph S. Carey. She died at her residence in Selbysville, Delaware, about nine o'clock on the morning of January 26th, aged twenty-four years and two months. Her disease was consumption, and she was a great sufferer for some months. Last summer she was in Philadelphia under medical treatment, and the physicians did all they could for her, but her disease was incurable. Her devoted husband was almost constantly by her bedside, and did all he could to alleviate her sufferings. She was almost always cheerful, pleasant and resigned. A short time before she died she told her husband that death had come for her, and kissed him good-bye. She has left her husband, uncle, aunts, cousins and myself to mourn. May we all be resigned to the divine will.

Affectionately,

SARAH H. BISHOP.

SELBYSVILLE, Sussex Co., Del.

DIED—February 8, 1880, in Fairfield County, Ohio, **Miss Ida A. Blue**, daughter of John Q. A. and Louisa Blue, aged eighteen years, nine months and nine days. She made no profession of religion, but loved to hear the truth preached by the servants of God. She left good evidence that for her to die was gain. In her last hours she said to her father and friends that she wanted to go home. Ida was loved by all who knew her. This was

apparent from the vast concourse of sorrowing friends that followed her to her last resting place. Her remains were interred in the Baptist burying ground at Turkey Run, to await the resurrection morn.

The writer preached on the occasion, and tried to direct the minds of the many sorrowing ones to him who says, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." The scripture used on the occasion is recorded in 1 Peter v. 10.

G. N. TUSING.

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G. BEEBE & SON.

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DEVOTED TO THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., APRIL 15, 1880.

NO. 8.

POETRY.

THE JUDGMENT.

O the judgment! tell me, when does it begin?
Is it now? If not, why did I feel my sin?
A load so heavy as to fill me with despair,
And sure that nothing but these words I'd hear:

"Depart from me! thou dost justly merit all
The wrath and vengeance that can'er befall
The wicked. From such I forever hide my face,
Nor shall they ever share in saving grace."

But now I know that to be condemned was best,
For through this path I entered into rest;
A guilty wretch, deserving but his frowns,
Would now declare to all, his power and grace abounds.

I love to tell the story of his grace so free,
For in his love and mercy he shed his blood for me;
The length and breadth and depth of love's unbounded sea
Can ne'er be told till with the saints in heaven we shall be.

For it was God's own arm salvation brought;
Alone the victory was won, the battle fought.
Now unto him alone be all the praise;
This, this shall be my theme through all my days.

This God, who righteous is, I would adore,
And praise and love him now and evermore.
Though in my sinful breast no good is found,
Yet in my righteous Lord all good abounds.

And I have been to righteous judgment brought,
Been brought to see the victory, the battle fought;
O'er sin, and death, and hell, and all infernal foes,
Triumphant I arise; they languish in death's throes.

Then by the implantation of the Life, the Truth, the Way,
He by his holy spirit unto my soul did say:
"Thy many sins, like scarlet, are wash'd as white as snow,
For you have I redeemed from all the curse and woe."

The heavenly judgment, then, is now already past;
But we shall hear with gladness the Savior's call at last,
The summons loud from heaven, the trump from heaven's dome,
"Child, thy Father calls thee, Come to my heavenly home."

Yet the apostle tells us about a judgment day,
When sentence will be pass'd on all, with either yea or nay;
Of things done in the body, whether good or bad;
But this people a healing balm for every ill have had.
When Adam at the first transgress'd the law and fell,
Beneath the awful curse, and to horrors none can tell,
He plunged us all in misery, in endless shame and sin,
Without one good thing left us, for all is bad within.

The Christ, God's darling Son, who is the second Adam,
Came under the same law, yea, came to earth from heaven;
Bearing the shame and woe, and the transgression,

That we might win a crown, and hold it in possession.

And on him fell the wrath of an avenging law;

The Father was well pleas'd with the judgment that he saw;

And a triumphant victory the mighty Savior gain'd,

And to his praise forever let all his acts be named.

And now a wondrous thing is done in the heart of ev'ry saint;

A spirit is renew'd within that never knew a taint;

A birth of God, which differs from the first in all respects;

And these he calls the blessed, and all the rest rejects.

But while on earth we stay, our flesh is full of sin;

Just like the world around, it has no place for him;

But a new and holy heart the Lord to us has given,

That loves, and from its Lord will not be riven.

And still, we hope, his power he'll show again,

As potent as when first he call'd us from our sin;

Our souls will then be wing'd, as they never were before,

To bear us up to glory, upon the heavenly shore.

Full needy and as helpless we all shall ever be,

Till landed quite at home, and his glory we shall see;

Until then the Savior's promise shall stand quite secure,

That we all shall be like him, and shall need nothing more.

THOMAS H. SCOTT.

BUTLER, Baltimore Co., Md., 1879.

CORRESPONDENCE.

CLAY VILLAGE, Ky., February, 1880.

MY DEAR BRETHREN BEEBE:—

In the third number, present volume of the SIGNS OF THE TIMES, I find the following request: "I desire the views of our dear brother J. F. Johnson on Romans viii. 28. Whether the all things mean natural things or not."

The whole text reads thus: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The apostle was not guessing at things here, and I cannot imagine how a more comforting and encouraging expression could be formed out of words. He knew what he affirmed, and he knew its importance to "them that love God," and therefore would leave them without the shadow of a doubt. I wish to make some remarks on the text found in Eph. i. 11, as I consider the two passages intimately connected. There it is said, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Here we are in-

formed that God works all things, and in the text under consideration, that he works them all for good to them that love him, and are the called according to his purpose. But my brother desires to know "whether the 'all things' mean natural things or not." I answer unhesitatingly, that spiritual things and natural things, great things and small things, good things and bad things, things in heaven, things on earth and things under the earth, all, all things work together for good to them that love God, as I shall now try to evince. I suppose it will be conceded by all who are "spiritually minded" that all spiritual things are managed or worked for the good of God's people, and for them exclusively. They were given us in Christ Jesus for our good before the world began. No doubt my brother has realized this in every one that he has enjoyed. It is equally evident that natural things also are for our good. Our food, drink and raiment are all for our good. The natural earth that we tread upon which produces our food, raiment, &c., the rain and the snow that fall eth upon the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater, are evidently for our good. Our trials, afflictions, disappointments and temptations, that seem for the time being to be against us, are often proved by after experience to be for our good. When the sons of Jacob brought to him the news from Egypt where they went to buy corn, he said, "All these things are against me," when in reality they were opening the way for the joyful meeting of his supposed long lost son Joseph. David said, "Before I was afflicted I went astray; but now I have kept thy word." And again, "It is good for me that I have been afflicted, that I might learn thy statutes."—Psa. cxix. 67, 71.

I am here reminded of a circumstance that took place with brother Beebe and myself a number of years ago. We had been away attending some meetings, and started for home, eager to meet a certain train of cars to return on, but they had just left when we reached the station. We were disappointed, but it was likely for our good, for we afterward learned that that train was terribly smashed and a number killed and many seriously injured.

Again, the apostle says, "My brethren, count it all joy when ye fall into divers temptations." Why? "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which

the Lord hath promised to them that love him."—James i. 2, 12. I have said that great things and small things work for our good. "The Lord hath done great things for us, whereof we are glad."—Psa. cxxvi. 3. These great things include spiritual and natural ones innumerable. All spiritual things that he has wrought in and for his people are great things, and all for their good. He "rebukes strong nations" for the good of his people; makes kings their nursing fathers and queens their nursing mothers; subdues kingdoms for them. And in connection with the great we may include the great work of redemption, all that pertains to the salvation of his people; and to accomplish these great things he uses the small things. To accomplish the great deliverance of his national people from their bondage in Egypt, he used the frogs, the lice, the flies, the locusts, &c.

Imagine the frogs bubbling up out of the rivers, and there they go, hop, hop, the Lord directing every hop to the very house, bed-chamber, bed, oven and kneading-trough where he decreed it should go. Then Aaron stretches his rod over the dust of the earth, and instead of dust the earth is alive with lice; and here they go, every step of every louse to every Egyptian where the Lord sent it; not a stray louse on Pharaoh or any of his hosts. And the flies. Go along the border of Goshen, where the Hebrews dwell; look on that side where the Egyptians dwell, and see the air swarming with flies, and on the Hebrew side not a fly, for God had said no flies should be there; and when they strike the dividing line, they stop or turn as though they had encountered a stone wall. Then the locusts; and other miracles are worked there by the Lord, but none of the plagues troubled the Lord's people; he was working all for their good. Finally Pharaoh is humbled and subdued, and the Lord's people liberated. But I must not note here all the minute things that occurred to the Jews on their long journey to the promised land. One more circumstance, however, I will refer to. When they were about to enter that land the Lord told them, saying, "I will send hornets before thee, [they are little things, too] which shall drive out the Hivite, the Canaanite and the Hittite before thee." And he did it, for he says in Joshua, "And I sent the hornet before you, which drove them out," &c. This kind of warfare looks a little ludicrous. What must those "ites" have thought on seeing the country swarming with hornets?

And presently they feel them, pop, pop, pop. I can't tell how they knew where to get rid of them; but they must leave the country, for the Lord said they should drive them out.

All things work together for good to God's people, it matters not how small, if it is large enough to call a thing. See myriads of motes and tiny insects dancing in the sunbeams. Think you they are frisking about there at random? God "worketh all things." I do not know what he wants with those little things, nor do I know what he wants with a mammoth; but he made them all, and, of course, has use for them all. If it is best for one of his people to take him out of this world of trouble, (it is always best for them when they are taken) he can do it by sending a mote into the eye, produce inflammation there, extend it to the brain, and do it as effectually as with a thunderbolt. Or if it is his will to take an enemy away from them, he can do it in the same way. There may be smaller things yet, but he works them all. I have no idea that the fiercest hurricane that ever blew has ever carried a particle of dust farther, or suffered it to fall short of where God predestinated it to stop. One has said, and I think truthfully, "If providence should be taken by surprise, by the casual impinging of an accident, one fortuitous grain might dislocate the banded universe. The smallest seeming trifle is ordered as the morning light, and he that rideth on the hurricane is pilot to the bubble on the breaker."

I have said that good things and bad things work together for good to God's people. That good things work together for their good, I suppose is evident to my brother, and is no doubt often experienced by him; but that bad things do, may not appear so obvious to him; but there are plenty of circumstances recorded in the scriptures evincing the fact. When the brethren of Joseph sold and sent him to Egypt as a slave, all will admit that it was bad in them to do so; for Joseph told them afterward that they thought evil against him, but God meant it for good.—Gen. i. 20. And after he was taken to Egypt and sold to Potiphar, that libidinous wife of his acted very badly in telling a falsehood on him and having him imprisoned in a dungeon for his virtue; but that was only another step toward his greatness. Then the king's officers must be imprisoned, and must dream dreams, and Joseph interprets them. Then Pharaoh must dream. He interprets the king's dreams, and then is made governor over all Egypt. Then see the result to his father's family, as well as to himself.

But there are other bad things, worse, if possible, than the ones named, that have worked for good to God's people; and I know not but that all the bad things that have ever been done have been worked for the glory of God and the good of his people; for the wrath of man shall praise him, and the remainder of wrath he will restrain.—Psa. lxxvi.

10. Reference to one other circumstance will perhaps be sufficient on this point, and that is the crucifixion of the Savior. Could there be more heinous, diabolical wickedness than the murdering of the innocent Lamb of God on the Calvary cross? And yet God so overruled the whole matter that it turned out to be the *magna charta* of the salvation of sinners. The cross secures their crown and confirms their hope as an anchor both sure and steadfast forever.

"Great was the mystery! truly great!
That hell's designs should hell defeat;
But here eternal wisdom shined,
For Satan wrought what God designed."

The fiends fulfilled the scriptures in condemning him; and though they did it unwittingly, it was what God's hand and counsel before determined should be done.—Acts iv. 28; xiii. 27.

Then I have said that things in heaven, things on the earth, and things under the earth, all work for the good of God's people. O the mysterious, heart-cheering work that has ever been going on, and will ever go on, in heaven for the people of God. Love has been beaming toward them forever. "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. There the glorious Mediatorial Head of his people was set up from everlasting or ever the earth was.—Prov. vii. 23. "Whose goings forth have been from of old, from everlasting."—Mic. v. 2. There matchless grace, that consummates the glorious work of salvation was given us in him before the world began, and

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

There, too, absolute predestination decreed the adoption of the Adamic man into the family of God, putting him among the children, securing to him a glorious resurrection life, and there their names were indelibly written in the book of life from the foundation of the world.—Rev. xvii. 8. I firmly believe that even the devil's wiles in the fall of man is worked by the unerring wisdom and power of God for the good of his people. If not, why did Paul say, "God be thanked that ye were the servants of sin?"—Rom. vi. 17.

"Here Satan was noughted 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."
And from the bud of time until now, the Lord has so ruled and overruled the works of men and devils as to make them conducive to the good of his people and the glory of his hallowed name; for the wrath of man shall praise him; the remainder of wrath he shall restrain.—Psa. lxxvi. 10.

Yes, all things work together for good to them that love God, to them who are the called according to his purpose. This call is the voice of God, and must be heard and obeyed. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son

of God, and they that hear shall live."—John v. 25. And the call must reach "even as many as the Lord our God shall call."—Act ii. 39. It is a holy calling, and therefore a call to holiness. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. The "purpose" is steadfast as the throne of God, and is an eternal purpose. According to the eternal purpose which he purposed in Christ Jesus our Lord.—Eph. iii. 11. No frustrating this purpose. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: as I have purposed, so shall it stand."—Isa. xiv. 24. This purpose embraces every one of God's people, this grace saves every one, and this call penetrates the ear of every one, and "they shall hear," and "shall be saved." "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts ii. 21; Romans x. 13. It is the work of God, and therefore done forever. "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it."—Ecc. iii. 14. Things under the earth must work for good to the Lord's people. This expression, I conclude, will hold good if we descend to the regions of devils; for

"If devils move, 'tis by consent
Of him who is omnipotent."

I think it has been evinced that in the enemy's first work on earth he outdone himself, and opened for the saints a never-to-be-exhausted channel of mercy. If it were not so, then

"How could sin-forgiving grace
Among all the creatures find a place?
While all were good, no room could be
For mercy's aid to misery."

Then it must be admitted that the work of him and his cohorts, overruled and directed as it was by omnipotency and infinite wisdom, secured a "good hope through grace" for all that love God; and how is it possible that we could indulge that hope to-day, if Satan and his imps had not crucified the Lord of glory?

Brother McAdams, I have tried to comply with your request. Please examine what I have written closely, and compare it with the scriptures. If it accords therewith, and is of any benefit or comfort to you, I am amply paid. It seems to me a source of great pleasure to all that love God, that he does thus dispose of all things. May we all, then, be enabled to meet our miseries with a becoming fortitude and submission to the divine and righteous will of him who worketh all things together for good to them that love God, to them who are the called according to his purpose.

If thus the Lord doth work all things
Together for our good,
How should we praise the King of kings
And triumph in his blood.

Your brother in hope of eternal life,

J. F. JOHNSON.

CRAWFORDSVILLE, Ind., Feb. 4, 1880.

DEAR ELDER BEEBE & SON:—
The dear young brother who wrote the following experience by my request, and who has given permission to have it sent to our valuable family paper, is stopping for a few months with our little church at Crawfordsville. I do feel that the Lord sent him to us in our great troubles, to bind up the broken-hearted, raise up the bowed down, strengthen the weak hands and confirm the feeble knees. We have passed through fiery trials within the past year, and often while lying low in the valley of humiliation have I been made to cry with David, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Is his mercy clean gone forever? Doth his promise fail forevermore?" But now I hope we have a friend that sticketh closer than a brother.

"A friend who knows our bitter need,
Of each endeavor taking heed;
Who calls to every soul oppress'd,
'Come unto me, I'll give you rest.'"

Last Saturday and Sunday we had a rich spiritual feast spread for our little flock, by a dear brother from Conn's Creek Association, Eld. Wm. Jones. So the all-seeing Sovereign has not forgotten this little people in their desolation, but we have the precious gospel truth. How beautiful upon the mountains are the feet of him that proclaimeth this truth, and saith unto Zion, "Thy God reigneth." How vain and dull are all things here below, when compared with our blessed Redeemer and his love so freely bestowed on poor unworthy worms. We never weary of speaking of the matchless worth of our precious Savior. I anxiously look forward for each number of the SIGNS, to hear more and more of this blessed Jesus and his great salvation.

My love to all the household of faith, particularly to Kate Swartout. Her last letter I have read many times, and O how it has touched my heart. May the Lord encourage her to write again, to comfort the weak ones, such as I feel myself to be.

LINA W. BECK.

"Come and see the works of God: he is terrible in his doing toward the children of men."—Psa. lxxvi. 5.

"The Lord hath done great things for us, whereof we are glad."—Psa. cxxvi. 3.

DEAR SISTER LINA:—As I am alone this afternoon, I shall endeavor to give you some account of my wanderings in this dreary and desolate world, and how I hope the good Lord has led me about and instructed me in the way of truth. This life has been to me a veritable valley of Achor—a place of trouble and tribulation; with now and then a faint glimmer of light breaking through the dark. But we should not be moved by these afflictions, for God in his wisdom has appointed us thereunto. Paul, when in the city of Athens, preaching Christ and the resurrection, sent Timothy, a minister of God, and his fellow-laborer in the gospel of Christ, to the church at Thessalonica to comfort them concerning their faith, having told them before that they should

suffer tribulation. The people of God are chosen in the furnace of affliction, and if they suffer for righteousness' sake happy are they. If they suffer as christians, they should not be ashamed, but should glorify God on that account. There is much contained in the apostle's charge to Timothy, and we ought all to bear it in mind at all times, *endure afflictions*. My years have been years of sadness, and my path has been one of thorns; yet I feel that God, in the midst of his wrath against me, has remembered mercy. I trust that he has not forsaken me altogether, nor entirely taken away from me his loving-kindness, nor entirely removed the covenant of his peace. I know that he has promised to be a God unto his people, and I know, too, that the Strength of Israel cannot lie. O if we could only realize the length and breadth and height of the meaning of that word, GOD! Methinks it contains everything that is desirable to the christian, not only in this world, but also in the eternal world. What more could we desire than to know that he is unto us a God? If God be for us, who can be against us? The thought that he has promised to be unto me a God, is the sweetest and the most endearing of all thoughts. It is the thought of thoughts, inexpressible and full of glory. But has he taken away my stony heart and given me a heart of flesh? Has he written his law upon the fleshy tables of my heart, and is he merciful to my unrighteousness, remembering my sins and iniquities against me no more? Sometimes I hope I have had a glimpse of the heavenly countenance, and that my eyes have seen the King in his beauty. O how healing is that divine light that gives us a knowledge of the glory of God as it shines in its unclipped effulgence in the face of Jesus Christ! But when I contemplate the depravity and corruption of my heart, and the wickedness of my thoughts, I am made to doubt and tremble and fear.

I do not remember the time when I had no regard for the Old Baptists; for my parents and grandparents were Baptists. From my earliest recollection I have been associated with Baptist people. I always delighted to go with father and mother to meeting, and I looked upon the solemn worship of God with feelings of reverence and awe. I remembered the preachers who used to come to our house when we lived in northern Missouri, especially Elders Whitely, Guyman, Rogers, Blakely, Wright, Sidwell, Willoughby and Wortman. Elder Whitely was a very tender preacher; his voice was rich and full of melody, and I always wept under his preaching. My dear mother was a faithful member of the church from her youth until her death, and was a very spiritual minded woman. I shall never forget with what perfect liberty she told her remarkable experience but a few hours before God took her away from us. If I felt as certain of my own salvation as I do of hers, I could have no fears or doubts at all. Her place on earth is vacant, and we

all miss her; yet I would not, if I could, call her back to this gloomy world. She passed the dark river in hope of the glory of God, and with strong consolation. My father is still living, and has always been a faithful attendant on the Baptist meetings. He is a firm believer in the doctrine and practice of the Predestinarian Baptists, and has an experience dating back over fifty years. For half a century he has attended Baptist meetings and associations, but has neglected his duty, and still remains out of the church. But if he never unites with the church militant, I hope that he may reach the city of the living God, the heavenly Jerusalem, the general assembly and church of the first born.

But it was in February, 1871, when I was in my eighteenth year, that I hope I was made to feel and know I was a sinner. It seemed to me that I was the vilest wretch on earth. My sins against God rose up before me in fearful magnitude and number; they bore me down and crushed me under their awful weight. I was then living with my father, three miles south of Tecumseh, Nebraska. Brother George and I had been to that place, and were going to a dance that night, about two miles east of father's. We came down the valley of the Nemaha, and as we walked along upon the creaking snow, and beneath the myriad stars that shone in splendor above us, we conversed about many things: about the constellations and bright stars that could be seen that night, my dear brother pointing them out to me; about the sad life and the happy death of Little Nell, as delineated by the powerful pen of Dickens; and about the bride of Abydos, so classically written by Byron. I remember so distinctly of talking with him about this last piece, and of listening with such deep interest to his recitations from it. Byron's writings were the delight of my boyhood, and I have spent hours together in reading the poetry of that wretched man. But as we were walking along in the stillness of the night, beneath the white stars that looked so coldly down upon the frozen earth, and I was worshipping at the shrine of an infidel author, the mighty God appeared to me in his character of Justice. God who commanded the light to shine out of darkness, shined in my heart, and then for the first time I saw the awful depth of my wicked heart, and learned that I was ten thousand talents in debt, with not a farthing to pay. O the vast length that I had gone in sin and transgression! I was made to feel in that hour that my heart was desperately wicked and deceitful above all things. Who could know it? None but God, who knoweth the thoughts and intents of the heart. He showed me then what I was by nature—a child of wrath. I saw myself a vile, wicked, corrupt, loathsome, condemned worm of the dust. I had been stricken down upon the highway of sin. The whole head was sick, and the whole heart was faint. There was no soundness

in me, but wounds and bruises and putrefying sores; they had not been closed, neither bound up, neither mollified with ointment.—Isa. i. I sought a balm in Gilead, I sought a physician there; but my wound was incurable; I could find no healing medicine. I told my brother that I could not go to the party, but was going home. He asked me why, and I told him I was not feeling well. We separated there on the lonesome prairie, and I went home. It was not a home any more. I could find no rest nor comfort; there was no peace for my weary, heavy-laden soul. The stars no longer shone for me. I wanted to be away from everybody and everything. I felt like I wanted to be buried in the heart of the earth, where no one could ever see me. I went home with a bruised and bleeding heart. I saw myself under the awful sentence of a righteous law, which I had violated, and I saw no way in which I could escape the ire and wrath of God. But I called on God to be merciful to me, a sinner. The prayer of my heart was that he might save me from an impending death; but O! my very prayers were sinful. How could one so wicked and impure dare to offer a supplication before so pure and holy a being as God? It seemed that I could not utter a word, there hung over me such a weight of guilt. If God should consign my soul and body to everlasting punishment, justice could be no more than met. Then how could I supplicate the Just One to rescue me at the expense of divine justice? I looked upon God as an unchangeable being, and that justice was one of his attributes. It is a fearful thing to fall into the hands of the living God. There is an awful terror in the frown of offended Deity. Nevertheless, like David, the sweet psalmist, "Let me fall into the hand of the Lord; for his mercies are great." But then, when under conviction, I could see none of the beauty, none of the sublime splendor and glory of the doctrine of justification by faith and the imputed righteousness of Jesus Christ, which I hope I have seen in later years. I could not then understand the doctrine of imputed righteousness, which I trust has since been revealed to me by the Spirit, which searcheth all things, yea, the deep things of God. I have sinned since then as I had not sinned before. I thought every body looked upon me as a vile and sinful wretch, and I was such a miracle of sin and wickedness that nothing was too bad for me to do. It was not in open, outbreking sin, that I excelled, though even in that I had no superior; but it was in another and a worse direction that I engaged with all my power and ability. I returned to the poisoned cynical writings of Byron, Moore and Shelley, and sought to bury my whole being in their infidelity. I determined to become an infidel. I pledged myself that I would prove the bible a fabrication and a religious myth. I determined to confute the idea that there is a hereafter or a God! O the profound mystery of godliness! See

how far he will allow his children to wander from him—how far he will permit them to go in sin and blasphemy. Even when my experience had taught me that there was a God of infinite justice, I was so presumptuous as to attempt to deny his being. I feel sometimes yet that that sin will never be forgiven me. This, the darkest and the blackest of my sins against God, could not be forgiven me, were it not for the mediation of Jesus Christ, as a Daysman, making reconciliation for the sins of his people. And O how efficacious must be the blood that can cleanse from such sin! But John says, that Jesus' blood cleanseth us from *all sin*. If I am his, the efficacy of his blood is sufficient for me. I abandoned the society of christian people, and to a great extent even that of my wife. I formed associations of friendship with the leading infidels of the country, spent all the time I could with them, and eagerly listened to their arguments. I collected and read all the infidel writings I could find—John S. Mill, Herbert Spencer, Darwin, House, Paine, and many others. I seldom read the bible, and derived no satisfaction in reading religious works. At the instance of an atheistical associate I read "Paley's Evidences of Christianity," and pronounced it a failure. For several years I devoted most of my time to the study of law, and was admitted to the bar. But the law was always dry and uninteresting to me, although I tried to the utmost to become attached to it and to make it a life work. Nothing was so irksome to me as the dull pages of Blackstone; so I determined in my own mind that I would not practice in that profession. I then determined to master the mathematics, and began the study of some of the higher branches; but I made little or no progress in that direction. I was poor, and had to work for a living, and could not devote much time to studying, and I was now in a critical place. I had quit going to our meetings for more than a year, and I had spent all my substance in the vain pursuit of evidence to overthrow the truth. In all that incongruous mass of testimony which I had been so long and so assiduously collecting, there was no consistency, no harmony, no truth. It was incompetent, insufficient. It gave no relief to the uneasiness of my mind; it yielded no balm for my aching heart. I was yet in the gall of bitterness and the bond of iniquity. Every thing was bitter to me. I was drinking the bitter waters of Marah, and there was no tree that I could throw in to make them sweet. O! there was a dreadful darkness round about my wretched soul, and an awful feeling of guilt and condemnation seemed to rule and reign within me. It was such darkness as could be felt, like that which hung over the land of Egypt for three days and nights. But this darkness, this awful gloom, was the precursor of a glorious day to me. I look back to that time and feel that the time appointed of the Father had come. The long years of

conviction and bondage had all expired. The first born of Egypt had been smitten, and the angel of God's presence was there. The blood of the Pascal Lamb, that taketh away the sin of the world, had been sprinkled on the lintel and the side posts of the door, and the destroying angel had passed over! It is with rapture that I speak of this. I called to God in my affliction and he answered me. "He brought me to his banqueting house, and his banner over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste." It was on Friday the 21 of April, 1879. I was riding alone on the wide prairie, meditating upon the power and justice of God, and mourning on account of my sins against light and knowledge. Oh the anguish of my soul! The heavy burden that I then bore pressed me down to the earth, and I implored the heavenly master to have mercy on me. And there, where no ear could hear and no eye could see, save the Almighty one, the holy spirit of truth came to me, and removed the dark cloud and the heavy burden that had hung over me so long, and carried my burden away into a land not inhabited—into the wilderness of forgetfulness. When I return in mind to those moments of rapture, I can but recall the words of poor Cowper,

"What peaceful hours I then enjoyed?
How sweet their memory still!"

How I rejoiced then in hope of the glory of God. I had heard of joy before, but I had never experienced it. It was then that the Spirit spake comfortably to me; it was then I was made to believe that my sins were forgiven, and that my iniquities were pardoned. Then I beheld for the first time, in the person of Jesus Christ, an all-sufficient Savior, the Deliverer who had come out of Zion, and who turned away ungodliness from Jacob, the lot of his inheritance. I saw him then as the vilest sinner's Advocate with the Father. I had read before of his coming out of Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength; but not until then could I realize that he was God manifest in the flesh, speaking in righteousness, mighty to save. For eight long years I had been doubting, fearing, despairing, and sinning against his holy name. But God, who is rich in mercy, will not cast away his people whom he foreknew. His mercy endureth forever. Had it been otherwise, I had been forever lost. An apostle says, "According to his abundant mercy he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." It is this hope which maketh not ashamed, and which is an anchor of the soul, both sure and steadfast, that is worth more to the poor soul that is sick of sin than every thing else together. It reaches to that within the veil—to that inheritance which is incorruptible and undefiled, and that fadeth not away; and it is this that makes it so dear to the believer. When the love of God

is shed abroad in the heart, we can then rejoice in this hope of the glory of God. O how rich I was when I could call Jesus, who was anointed with the oil of gladness above his fellows, that he might comfort them that mourn in Zion, that he might give unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness—how infinitely rich I was when I could call him my Elder Brother, and view him as the Mediator between God and men. What a glorious relationship is this! I could then, I thought, understand why he laid aside his glory, and came out from his Father, and became incarnate; why he took not on him the nature of angels, but the seed of Abraham; why he was made in fashion as a man, and assumed the form of a servant; why he was made of a woman, made under the law, which had been violated; why

"Aside the Prince of glory threw
His most divine array,
And wrap'd his Godhead in a veil
Of our inferior clay."

It was because of the love he had for his church, which is his body, the fullness of him that filleth all in all. And that love was predicated on the oneness of Jesus Christ and his bride. She is bone of his bones, and flesh of his flesh; and no man ever yet hated his own flesh, but nourisheth it and cherisheth it, *even as the Lord the church*. Thus the apostle shows the mysterious union and relationship of Christ and his people. They being involved in sin and transgression, and under the curse of the law, when the fullness of the time came God sent forth his beloved Son to redeem them from under that curse, that they might receive the adoption of sons. He is the Head, the Husband, the Shepherd, and as such is responsible for the offenses of his people. It is this relationship that enables me to understand why it is that God can be just and the justifier of the unjust; why it is that our heavenly Master bore our griefs and carried our sorrows; why he was wounded for our transgressions and bruised for our iniquities; why the chastisement of our peace was upon him, and why it is that we are healed with his stripes. When God was pleased to reveal his own beloved Son in me, I beheld him as one that was near of kin, as a gracious friend, in whom I could trust implicitly. O how delightful it was in that golden hour of deliverance to lean upon him as my beloved Savior! It seemed to me that all my sorrow was gone, and that I could never see any more trouble. I thought that my enemies, which so lately had threatened to destroy me, were that day broken in pieces by the glorious Captain of my salvation, and that I would see them no more forever. True, that burden of sin and guilt was taken away when the heavenly smile of my blessed Savior broke in upon me through the dark cloud of God's wrath, and since then I have been relieved from its awful weight; still there is a cruel thorn in the flesh, and this old corrupt nature is all the time warring against the spirit, so

that I cannot do the things I would. There is a constant warfare going on within, "as it were the company of two armies."

I went home that night, but did not sleep much. I was relieved from a great burden, and felt like one who had been liberated from a long imprisonment. Everything seemed to smile with approbation upon me. I was a new creature; old things had passed away, and all things had become new. Joy inexpressible was mine. No language can ever express that sweet satisfaction and ease of mind that I then enjoyed. But I told no one; I only intimated to my wife "that another great burden was removed," but she understood it to have reference to the past week of school. This peace of mind remained for several days, and it was worth more to me than all my life before had been. There is more enjoyment in one hour of that serene tranquility of mind, than there is in a life of half a century of revel and debauchery. O the sweetness of those days of rest! Nothing was irksome then; all was delight, and rapture, and joy, and love. Then I hope that I loved my God, who had loved me even when I was dead in sin. I loved him because he first loved me. I then looked upon Jesus as my Savior, who had delivered me from the fear of death, and from the wrath to come. He had come to me in the extremity of my weakness, when I had lost all confidence in self and in an arm of flesh. He had taken me up out of a horrible pit, and had placed my feet upon the Rock, and had put a new song into my mouth, even praise to his matchless and adorable name. It was then that my prayers went out on the wings of the wind toward all the dear children of God everywhere. Never before had I felt such love for the chosen of God, for those whom the Savior had forever perfected by the sacrifice of himself. I could see a beauty in holiness then which I had never seen before, and I wanted to be with the poor and afflicted people of God, and to tell them what great things the Lord had done for my soul, whereof I was glad. I was so anxious to hear a gospel sermon, and to see the kind faces of the brethren, that I could scarcely wait until the time of the next meeting. On the eighth of March I went down to my uncle's, who was the pastor of Union Church, and remained over night with him. It was a lovely night, and I took uncle out into the starlight, and inquired of him about the standing of the church and her articles of faith, and then told him some of the Lord's dealings with me, and asked him for his advice. He told me to do my duty, and spoke very encouragingly to me. He was greatly affected and delighted when I spoke of coming to the church. I shall never forget that conversation; it was tearful, yet full of inward rapture. The next morning my uncle was sick, and unable to go to meeting; but Elder Wood, an old father in Israel, whom I dearly love, and who is loved by all for his christian character and virtue,

was there that day, and preached a most profound sermon. It was Sunday, and after the preaching Elder Wood gave an invitation, and I went forward and tried to talk, but could not find expression for my feelings except in tears and sobs, for which I was ashamed, and felt as though I had ruined myself and disgraced the cause of Christ. Yet I was received, and it was agreed that I should be baptized at the next meeting. Union Church consisted of but five members when I came to it, and that day only two of them were present. Therefore brother Brittain, who also is my uncle, requested me to relate my experience again at the April meeting, which I had a desire to do. At this meeting all the brethren were present, and I was relieved from the embarrassment which I had felt before, and spoke with liberty. Although I felt my unworthiness then, and still feel unworthy to live among the dear people of God, yet I desired to be with them, for I felt that I could have a home nowhere else. I was received by the church without being questioned, on Saturday before the second Sunday in April, 1879, and on the following day I was baptized by the pastor of the church, Elder Isaac A. Irwin. It was a lovely morning, and a large crowd of people were gathered at the water. It was to me a most delightful scene. O how beautiful everything was. In the deep blue waters of the lovely Nemaha, around which hung so many sacred reminiscences, I was about to follow my heavenly Master into the liquid grave. And as uncle took me by the arm, and said to me, in his gentle tone, "Now we'll go down into the water," I was filled with feelings and emotions I had never had before. With what rapture I went down into the beautiful blue stream. There are no words with which I can tell my feelings then. I felt that I was going where Jesus had been, and then the thought of my unworthiness filled me, and a secret sorrow. I often think of that day, with its events, and I fear that I was not a fit subject for that solemn ordinance. Then my doubts and fears began to return, yet I know that it ought to be the answer of a good conscience toward God. I was afraid that I had deceived my brethren and myself, and I was troubled about it.

"And now there is an aching void
The world can never fill."

But these doubts and fears and tremblings are a part of the inheritance of the saints. However, during the short time I remained there, I had a great deal of enjoyment with the brethren. Our meetings were pleasant, and I hope they were seasons of refreshing from the presence of the Lord. But it was not for me to stay with them long—"God moves in a mysterious way." I lost my health, and concluded to travel in quest of it. So, in July, I left my home and my church, and started on my way, in company with my youngest brother. We traveled through parts of Missouri, Iowa, Illinois and Indiana. I am happy to say that my health has

greatly improved since I left home. For this I am thankful to God. Since I left my home beyond the Missouri, I have had some very delightful seasons with the kind brethren I have met. I can never forget them for their kindness and hospitality toward me. I attended five associations—the Morgan, Sangamon, Sandy Creek, Big Springs and Wabash District, have been with about twenty churches, and have formed the acquaintance of a great many brethren and sisters in Missouri, Iowa, Illinois and Indiana. I shall name a few of the ministers whom I have met, most of whom I have heard preach: Claybaugh, Guymon, Stout, Blakely, Vanmeter, W. A. Thompson, Williford, Ring, Murray, Gillett, McCay, Dark, Curtis, G. Y. Stipp, Vancleave, Jones, Southard, Tabor, Whitlock and Ludwick. I must express my sincere thanks to all those precious brethren and sisters for their unmerited kindness toward me while among them. Surely, when I was there, the lines were fallen unto me in pleasant places, and I had a goodly heritage with them. And this remark is equally applicable to the dear brethren and sisters and friends in Crawfordville, with whom I am now staying.

If this poorly written account of my journeyings in this world of sin and sorrow is of any comfort to you, I am amply paid for my trouble.

Yours in tribulation,

B. H. IRWIN.

CAIRO, Ga., Feb. 26, 1880.

DEAR BRETHREN BEEBE:—As I am still sojourning in the land of promise, and feel an interest in "the children of the promise," I will write them a letter in few words, and send it with the subscription for the SIGNS.

I will quote these words, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49. Paul is very bold and strong in this language. His meaning is plain and clear. He states what he and his brethren were in the past, and what they shall be in the future. Once they bore the image of Adam only; "and as is the earthy, such are they also that are earthy." Adam was the creature of God, but not his son; and we were born in his image, and were the creatures of God, but not his sons.* Now, however, we are

*We are not certain that we understand brother Bartley. If he means to say that our creatureship in the earthly Adam does not make us or develop us as sons of God, we are agreed; but if he means that there was a period when the relation of Father and children did not exist at all between God and his children in Christ, we cannot say that he has expressed our view upon that subject. Christ says he gives unto his sheep eternal life, and the scriptures inform us that this life was given to us in his Son, and that all spiritual blessings in heavenly places were given us in Christ Jesus, according as he (God) hath chosen us in him before the foundation of the world. If our relationship to God is a spiritual blessing, it was given us in him before the foundation of the world, and is as eternal in its nature as the life in which it consists. We do not accept the idea that a birth originates the relation of parent and child; but it manifests that relationship. Jacob and Esau were recognized as sons be-

different, or something more. "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. "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."—Rom. viii. 29. The man Christ Jesus was the first to rise from the dead, by which he was declared to be the Son of God with

fore they were born; and so was John the Baptist; and Eve was the mother of all living, before her children were born. If we were not the children of Adam before we were born, how did we become sinners by his transgression of the command of God? And if the saints were not the children of God in the second Adam, who is the Lord from heaven, we know not how his obedience could have made them so, or even made them righteous. If the incorruptible seed by which our birth was produced was not in Christ from everlasting, whence hath it immortality? If the branch was not in the vine, how could it become a branch of the vine? If the oak had not been in the acorn, how could it grow out of the acorn? If the production of the corn of wheat had not been in the corn of wheat before it fell into the earth, how could it, by falling into the earth and dying, have brought it forth? The children of God, if we understand the record, were recognized as children before they partook of flesh and blood, and consequently before they were brought into manifestation by either a first or second birth. Although our vile earthly bodies, on which death has passed, by the offense of one man, are dead by reason of sin, and cannot be delivered from the bondage of corruption into the glorious liberty of the children of God, until they shall put off mortality and put on immortality in their resurrection, yet the present indwelling of the new man, the spirit of their immortal life, seals them unto the day of their deliverance. And although those who have received this spirit of adoption wait for this manifestation which shall be made at their resurrection, yet now are they the sons of God, although it doth not yet appear what they shall be.

Did the apostle John include all the people redeemed by Christ when he testified almost two thousand years ago, saying, "Beloved, now are we the sons of God?" If so, were we who are now the sons of God as truly sons and heirs of God at that time as we are now? Finally, is it supposed that our God will have any more sons and daughters when time shall be no more than he had before time began? We are told that when the soul of our Redeemer was poured out unto death, he should see his seed: did he see them all? If so, can any be added to or diminished from the number that he then saw? No more will be required to satisfy him; for them he saw of the travail of his soul and was satisfied.

"There is a natural body," and it is called Adam; in it we all die: and there is a spiritual body, which is called Christ.—1 Cor. xii. 12. In this spiritual body shall all be made alive: then shall we see him, in head and body, as he is, and all his members shall be like him in their resurrection; for he is the first begotten from the dead, the first fruits of them that slept, and God has predestinated all his members to be conformed to his image, that he may be the first born among many brethren.—Rom. viii. 29.

We do not feel disposed to criticize; but knowing how closely every article which appears in the SIGNS is scrutinized by those who would make a brother an offender for a word, we desire to be upon our guard. Brother Bartley is generally very explicit in his writings, and his communications have been uniformly such as we have regarded able and sound; but we were fearful that his expression to which we have alluded might be construed as dissenting from the doctrine of an eternal life union of Christ and his church, from everlasting to everlasting.—Ed.

power (but he was the Son of God before); and now he is the first begotten of them that slept, the first born from the dead among many brethren. And it was by the resurrection from the dead that the man of sorrows was declared to be or manifested as the Son of God with power. The Son of man was not glorified, or did not ascend up into heaven and enter into his glory, until after he was raised up from the dead by the glory of the Father. In all this we shall follow Jesus, and be made like him. "Now are we the sons of God," as well as the sons of Adam, "being born again;" therefore our relation, character and state are greatly changed, so that we are not what we were, or do not bear the image of the earthy entirely and alone, as we did before we were born again. Neither do we yet bear the image of the heavenly altogether, as we shall when we shall be changed, and be like him; for "we shall all be changed." This is as much future as the other is past with us, so that we are neither what we were nor what we shall be; for we are now in part related to the earthy, and in part related to the heavenly. "The body is dead," "but the spirit is life." In Adam we die; in Christ we shall be made alive. Therefore through death, and by the resurrection unto life and immortality, we shall be entirely and gloriously changed from the image of the earthy to the image of the heavenly. Yea, the self-same we, who have borne the image of the earthy man, shall also bear the image of the heavenly man. Then that which is in part shall be done away, and we who suffer on earth with Christ, shall be crowned in his heavenly kingdom, and glorified together with him. It will be in the resurrection of the dead, therefore, that the sons of God shall be manifested, conformed to and bear the image of the Son of God, to suffer and die no more forever. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx. 36. "I shall be satisfied when I awake with thy likeness."

D. BARTLEY.

NEAR PLEASUREVILLE, Ky., Feb. 1, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Having no meeting convenient to attend to-day, at least where I should expect to hear the truth, and having no appointment of my own, and as I have to make a remittance for the SIGNS for the ensuing year, I have been impressed to write a short communication for your columns, and leave it at your disposal.

While some of the churches in Kentucky have ceased to ordain deacons, others still continue the practice, believing it to be of divine authority; and while we have no fear that it will interrupt fellowship, it is not so pleasant and desirable that some churches adjacent cannot well according to their practice comply with the requests of sister churches in this

matter, though the utmost confidence and fellowship exist in other matters. If the practice be not of divine authority, it ought to be abandoned by all the churches, but otherwise continued. Though some able and tried servants, who have our utmost esteem and confidence, believe the practice to lack divine authority, we nevertheless desire, we hope and trust, in the spirit of humility for investigation, and not mere controversy, to give some reasons why we think the practice is of divine authority.

1st. Whether the seven which were chosen to serve in the daily ministration (see Acts vi.) were deacons or not, they were ordained or set apart for that purpose to which they were chosen by the laying on of the hands of the apostles, and certainly to no more solemn work than in aiding in ministering the bread and wine, setting forth the broken body and shed blood of our Lord and Savior Jesus Christ. 2d. Whether those were deacons or not, the office is given by apostolic authority, and that in direct connection with Bishops, or Elders. Here we wish to say that we understand Bishop and Elder to be one and the same.—Titus i. 5-7. Paul instructs Timothy as to the qualifications of deacons, in direct connection with Bishops, or Elders, and says, "And let these also first be proved; then let them use the office of a deacon, being (found) blameless."—1 Tim. iii. 10; see whole chapter. Mark, though the apostle does not use the word ordain in this connection pertaining to the Bishop, or Elder, he does elsewhere (Titus i. 5-7); and we all agree in the divine authority of the practice of ordaining Elders, by bringing them before a presbytery or council, and having the proof of their qualification. Now if the word "proved," in the case of the Elder, refers to his examination and ordination, if found having the requisite qualifications, (and we believe it does,) does not the word "also" show the same examination in regard to the deacon? And thus he is "proved," or set apart, just as the Elder; and being thus proved, then let him use the office of a deacon, being blameless. But again, if deacons are only chosen by the church, without being ordained, why does Paul give such solemn instruction to Timothy in regard to his duty in the matter? He closes in these impressive words, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. Again I ask, why so particular to him, if he is not to minister in ordaining or setting apart such as have the requisite qualifications? Why, if a matter belonging solely to the church, when choosing is all that is necessary, and the Elders are not to set apart by laying on of hands and prayers, do we not find instructions given exclusively, according to the practice of our dear brethren, who have ceased to consider it necessary to ordain? 3d. In Paul's address to

the Philippians he uses this marked language, thus keeping up the connection that we have been endeavoring to show with the Elders, "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

And now, dear brethren, for the reasons above given, to our mind, at least, it seems clear that a deacon is so intimately connected with a Bishop, or Elder, that if the one is or should be ordained, so the other. For these reasons nothing but my unworthiness and incompetency cause me to hesitate in ministering in ordaining deacons. May the Lord enable us to practice in this, as in other matters pertaining to his house, to his declarative glory and our mutual comfort.

Yours in the affliction of the gospel,
J. M. DEMAREE.

REMARKS.—According to our understanding, all our churches do ordain their deacons, but in the manner of setting them apart to that office they differ. Some of our churches think it necessary to call a council, and form a presbytery of Elders for the purpose, the same as in the ordination of gospel ministers; while others believe every church is competent to ordain or set apart their own deacons. But, as brother Demaree says, this difference in their practice has, so far as we are advised, occasioned no break of fellowship. The inquiry may be made, Why is it less important that deacons should be examined and ordained by a council, than the Elders? To our mind, the following considerations have weight, viz: Elders, whether set apart as pastors or evangelists, are to be competent to officiate in their calling for any church of the same faith and order in preaching the word, and when occasion so requires, to administer baptism or the Lord's supper; but the deacon is a local officer in the church where he holds his membership. All the sister churches are therefore more deeply interested in the qualifications, character and gifts of the Elder, and all are in a measure responsible for his competency. His credentials are approved, signed and given by a council duly authorized by the churches to which the members of the council respectively belong. And if such an ordained Elder should be deposed from the ministry, it should be by the concurrent judgment of a similar council, if he makes such an appeal.

But the deacon may be ordained by the act of the church requiring his service, by their vote, or in such other manner as she may determine; and should it become necessary to depose him, or even to exclude him from fellowship, she is as competent to do it as in the case of any other member. Whether the ordination of a deacon shall be done by the laying on of hands, as in the ordination of Elders, or by giving the right hand of fellowship, or simply by the vote of the church, after due deliberation, with fasting and prayer, is left to the judgment of the church, as we know of no special rule or ritual in the case laid down in the scriptures.

These remarks are presented for the consideration of brother Demaree, and for our readers generally.—ED.

CARROLLTON, Ky., Nov. 12, 1879.

BROTHER BEEBE:—I was requested by a friend recently to write for publication in the SIGNS some of my feeble thoughts on this text of scripture, "It pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 21.

This epistle is directed "to the church of God which is 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." It was not, as many have ignorantly imagined, addressed to the world generally. But he notified those brethren that it had been declared to him that there were contentions among them, and that they had said, "I am of Paul, and I of Apollos, and I of Cephas;" and he asks them, "Is Christ divided? Was Paul crucified for you?" And he says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And, "The world by wisdom knew not God." In all this he is talking to the saints, to those who were sanctified in the Lord Jesus; and he said to them, "It pleased God by the foolishness of preaching to save them that believe." If the apostle had said that God in his infinite wisdom ordained by the foolishness of preaching to save them that believe, he would have conveyed the same idea. He had just been talking to them about their contentions, and the salvation here mentioned was a salvation from the great and grievous errors into which they had fallen; and surely their errors were grievous. 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 hopes, they become enveloped in darkness, and the Sun of Righteousness is not shining upon them with healing in his wings. The apostle says to those brethren, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, Christ the power of God, and the wisdom of God." That preaching was to the Jews a stumbling block; and it is the same to all who are founding their hopes on the deeds of the law, or on their good works. The Jews were looking away to the types and shadows of the law, and relying upon those shadows as the foundation of their hopes, instead of the substance, which was Christ. They did not know that the comers unto those offerings were not made perfect. They did not know that the kingdom of the Lord Jesus Christ was a spiritual kingdom, that it was not of this world, and in that kingdom there was no place found for the old heavens and the old earth. John says, "I saw a great white throne, and before him that sat upon it the heavens and the earth fled away, and there was no place found for them." To the carnal Jew it was a stumbling block.

He could not comprehend the preaching of the cross of Christ; but he was just as wise as those of this day who say that by their preaching they are saving souls from the awful sentence of a violated law. The saint, in the sweet enjoyment and exercise of faith, rejoices to know that none but Jesus can do helpless sinners good; that he gave himself for us, that he might redeem us from all iniquity; that he hath saved us, and called us with a holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. They know that they are not saved according to their works, nor are they called according to their works, or the works of the preachers. They rejoice to know that "Salvation is of the Lord." But when Christ and him crucified is preached to them, it is the wisdom of God and the power of God. Not that god which Arminians talk about, whom they represent to be wooing, beseeching, begging, persuading and entreating the sinner to accept the overtures of mercy. No; it is that God who says, "My counsel shall stand, and I will do all my pleasure." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And he says, "The ransomed of the Lord shall return, and come to Zion. He speaks as one clothed with omnipotent power: they shall come unto me; they shall return, and come to Zion. Not as one that was begging them to come, but had no power to bring them into his kingdom. What a contrast between those carnal Jews and old Simeon, who came by the spirit into the temple, and took up into his arms the child Jesus, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." He did not recognize the babe by his natural vision, but by the revelation of God. The blessed Jesus said, "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." Then Simeon did not know him by his own wisdom, for the world by wisdom knoweth not God. The preaching of the cross of Christ is to them that perish foolishness, for the natural man understandeth not the things of the Spirit; they are foolishness unto him. All the preaching from the apostolic age to the present could not change him from natural to spiritual; hence the idea that is often urged, that the preaching of the gospel is for the salvation of sinners from the curse of a violated law, is false, foolish and preposterous. But the preaching of the gospel is to save them that believe. It was not to make them believers, any more than the manna with which the Israelites were fed in the wilderness was for the purpose of making them the descendants of Abraham. The

apostle says, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." The spirit was not sent forth to make them sons, but to manifest them as sons. The prophet says, "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." Again he says, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him: yea, I have made him." When those sons have been called from the north and south into his kingdom, they are in a spiritual kingdom, and require spiritual food, as did Israel in the wilderness require natural food; and as God gave them manna to satisfy their hunger, so he has provided spiritual food for all spiritual Israel. The apostle said to the Elders at Ephesus, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The mission of those Elders was to feed the church of God, and the Savior said to Peter, "Feed my sheep." Then his mission was not to make sheep, but to feed those which God had created for his own glory. The great commission given by the great Head of the church was, "Go ye therefore into all the world, and preach the gospel to every creature; and he that believeth and is baptized shall be saved." The disciples were not commanded to make believers, but to preach the gospel; and the assurance to them was, that he that believeth and is baptized shall be saved. Faith is the gift of God, and one of the graces of the Spirit; therefore they believed because God worked in them to will and to do of his own good pleasure. They repented, and received a manifestation of the forgiveness of their sins. Peter, when brought before the council, said, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel, and the forgiveness of sins." Then their repentance was the gift of God. The carnal Israelite did not believe, although he witnessed the many miracles wrought by the blessed Jesus. He did not believe, although he heard the preaching of the adorable Son of God, who spake as never man spake. He did not hear, because he had not ears to hear. If the natural man did not hear the preaching of the Redeemer while among them here on earth, how exceedingly preposterous it is for men to pretend that they can by their learning and eloquence reach the hearts of the unregenerate, and bring them to God. It is an assumption as wicked as the assumption of the Pope, when he assumes to be infallible, and to remit the sins of his

dupes. To all that class the preaching of the cross is foolishness; for they have hearts, but do not understand the glorious mission of the Lord Jesus Christ.

That preaching was to the Greeks foolishness. The great mystery of God manifest in the flesh was too great to be comprehended or understood by them. All their learning, all their philosophy, were insufficient to unravel that great mystery. If the blessed Jesus had gone forth at the head of great armies, and conquered all the enemies of Israel, they could have comprehended his mission. But that he should leave the glory that he had with the Father before all worlds, take upon himself flesh and blood, become a man of sorrow and acquainted with grief, lay down his life for those who were in constant rebellion against him, and then rise from the cold confines of the tomb, and bring in everlasting righteousness for rebels against his throne, was to them foolishness; but not more so to those Greeks than to the unregenerate of every clime and every age. The mind of the most venerable philosopher and sage, of either ancient or modern times, is too contracted to take in the great and glorious plan of salvation through a crucified and risen Savior. The apostle says, "For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent." And the Savior said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Then none ever have nor ever will comprehend the mission to earth of the Lord Jesus Christ, and the glories of his kingdom, except by a revelation of God. Paul says, "I will come to visions and revelation of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven." "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." When Christ in all his glorious fullness is revealed to his people as their Redeemer, they are so enraptured with his loveliness, so oblivious to all earthly things, that they know not whether in the body or out of the body. It is then that they are in paradise, and the glory that surrounds them, the rapturous delight that fills them, is a foretaste of the joys of the third heaven, which the language of earth is too poor to describe. Yes, they hear unspeakable words, which it is not lawful for a man to utter. The powers to communicate thought are too feeble to describe the joys of the new born son or daughter of the Lord Almighty. These things belong to that spiritual kingdom, into which all the redeemed family have and will be brought by the power and grace of our adorable Redeemer.

Ye saints of the Most High, will

you stop for a moment and gaze with me upon the superlative glory of that kingdom? Will you walk about Zion, and tell the towers thereof, and mark well her bulwarks, and consider her palaces, and then attempt with your poor language to tell of its glories, and describe its beauties and loveliness? Methinks I hear you say, My heart is too full for utterance; my tears speak the language of a heart so charged with joy, that no words can describe, no language portray. Then tell me, has the wisdom of men revealed these things to you, or can you reap such a rich harvest of bliss from the vain, transitory and delusive things of earth? I know your answer is, O no. Man in his best estate is but vanity, and all things here below are dressed in the gloomy habiliments of mourning; for sin, when it is finished, bringeth forth death. But when by faith you behold the Lamb of God, you rejoice to know that his blood cleanseth from all sin, and that he hath abolished death, and brought life and immortality to light through the gospel, by the preaching of which you are saved from the errors, delusions and corruptions of a sin-cursed world.

I have written much more than I ought, but my pen ran on, perhaps not guided by wisdom, and you will do with it as you may deem best, and believe me affectionately yours,

H. COX.

CORNER GRAND & ST. LOUIS AVENUES, }
ST. LOUIS, Mo., Feb. 29, 1880. }

ELDER G. BEEBE & SON—And the readers of the SIGNS OF THE TIMES scattered abroad—Dearly beloved Brethren:—I think it is a year or more since I have been impressed to write anything for your perusal; but yesterday our "family paper" reached me, laden with rich treasures of gospel and experimental truth, which seemed to awaken in me a desire to write something for the perusal of the brethren, if brethren Beebe would give it a place. I was particularly interested in the article of brother Chick, on the subject of "Election," weaving it, in warp and woof, so ably into the very foundation of our hope in Christ, that none can gainsay that have really tasted that the Lord is good and gracious. Then I found another rich treasure in brother Beebe's reply to brother Wm. M. Mitchell, on the subject of the "New Birth." It was so ample and clear, as it would seem to be impossible to be misunderstood by any who know by experience the difference between the flesh and the spirit, the old man and the new, the natural, carnal, and the earthy, from the spiritual and the heavenly. And here let me say to brother Beebe, that his high understanding and great ability have, I think, been too great for the capacities of some of the weaker ones of the flock to clearly apprehend, while it has given occasion to enemies to gainsay, who were only too glad to find an occasion to befog his meaning and pervert his words. As for myself, I was too intimate in a personal knowledge of brother Beebe to be-

lieve him really entertaining the great absurdities attributed to him, that God himself is capable of being born again. I knew he never had such a thought; and yet I saw wherein such a thought could be made plausible, if one would condemn without bowing to godliness in the correction. The Father of spirits begets all his children in the Holy Ghost, out of which they are brought forth, and afterwards draw all their nurture from the paps of holiness. Hence the old man, being corrupt and sinful, has no use for nourishment so heavenly and divine; and it is impossible to make him love it, for he has to be crucified every day in order to give place to the exalted exercise of the Spirit's joys, since they cannot walk together and be agreed. If we serve the flesh, we mock at the Spirit, and turn it away from us. It is impossible for us to contend, even for the truth, in a fleshly spirit, and enjoy the smiles of our God. And one that is spiritual (judging all things) will not be at a loss to know the fruit of the Spirit when it is called into exercise; and it will be known the better in proportion as opposing forces wax strong against it. Even publicans and sinners love their friends, and will court them with obsequiousness; but to love enemies, and pray that God would soften their hearts, is too much for the carnal mind to embrace. It is easy work to drop forbearance from the pen's tip, or voice it out from the mouth, or to bend the knee and ejaculate holiness to the Lord; but the flesh will never be spit upon, and mocked, and jeered, and smitten with the fist of wickedness, without the desire to return in kind what it receives, except Christ be in us in spirit and in truth. On the whole, one that is spiritual judges thus, by the fruits, from whose root they grow; whether from the root of holiness (always aspired after in the spirit), or from the root of bitterness, (poisoning the motives, and turning a seeming good into sin). The spirit would fain put self out of the question, and delight only to do the will of God, and seek only his glory; and in that spirit he would not tear down, but would build, and would present to an enemy the living marks of blessedness drawn from the sufferings of the cross, in the lessons of holiness welling out of our blessed Redeemer, set at naught and crucified of men while suffering the Father's vengeance, which he meekly took in our stead. O that we all might ever feel this, and our hearts never become callous to the glorious yet awful scene. In such a frame we shall never become envious of our brethren, and shall never strive to know who shall be the greatest among us. But we will then (for the sake of our own happiness and well being) strive to know who is least among us in seeking our own preferment, and who would bow the lowest at the Master's feet, and the feet of them who walk in him. In the spirit of true holiness we shall care more to find them who walk in it, than to search after him who is the most as-

tute at splitting hairs about things that do not involve the unity of our Lord in spirit with ours, nor the perfect atonement he made for us through death, which the Father has received for us from his hands. And then we shall not labor every day to pile up the evidences that we are not his, by the exhibition of works so unlike him, that the wonder grows rife that we should ever have named his name, or manifested any regard for his honor.

How it is that some have seemed to have had an experience of grace in delivering them from the bondage of corruption, and yet walk in the spirit of envy, strife and vain glory, I cannot tell; but it has sometimes seemed as if it were so. But of this I am certain: if any man be in Christ Jesus, he is a new creature, and will be glad to put away the unfruitful works of darkness, and will seek after that which is light in the Lord; and if he find not that to be his chief delight, I for one cannot help but stand in doubt of him. For every day God's children groan within themselves, being burdened, in that their highest emotions of gratitude to God are too poor to satisfy the still higher cravings of perfect holiness, that glows as the natural sun in the heavens with dazzling delights.

What I have said, beloved brethren, I would not be understood to mean is an accusation against any of you. For the most part, I think it will not apply to the correspondents of the SIGNS OF THE TIMES; for I have uniformly observed a peaceful, meek and quiet spirit in discussing any matter of difference that has arisen among you; and with brother Beebe, in the editorials, I am fully satisfied. I have had much personal intercourse with him almost from the period of my early manhood, and I have never met one more deferential to his brethren. I have never found any cause of difference with him on the great work of salvation through our Lord Jesus Christ, as I may say he was to me a father in the gospel of God's dear Son—the first to unloose the bonds that hindered a free walk in God's sovereign grace; and yet I have differed with him about some matters of order, and the condition of the wicked after death, before entering the state of everlasting burning. While I think I have the scriptures to sustain me, in a personal teaching which God has given me, I regard it as no part of the gospel of good news to the saints, that proclaims a deliverance to them which are bound, and to all the family of God. Therefore I have the same love to him, and the same precious fellowship in the gospel, as I could have if he were in all these things in full accord with me. Indeed, it has sometimes seemed wonderful to me that any could feel a worldly spirit of contention about anything. If my brother has a higher knowledge of a matter than I have, who gave it to him but God, who is the only source of all wisdom and all knowledge? If God has bestowed a higher gift on another than he has on me, I ought

to thank him for the benefit to me; and he should thank him for the usefulness he is able to bestow on his brethren. And he will, too, if rightly exercised with a sense of God's greatness, and his own insignificance as a crawling worm in the sight of eternal greatness, existing from eternity to eternity. And why should we have any doubts about his holiness? Have we not felt it welling up in our own souls as the seal of God's holiness in us, responding to the holiness of Jesus our elder Brother? He was harmless, undefiled, separate from sinners; and do we not long to be like him, even in our everyday walks in life? If we do not, and only desire to be numbered with the just, and enter into the joys of heaven hereafter, do not publicans and sinners do even the same? But if we are by God's grace enabled to have our names cast out as evil, because we would give no place to the exercise of ungodliness, and contend in meekness for the exercise of meekness everywhere, and be pronounced evil doers for this, as everywhere stirring up strife, then we may count it all joy that we are able to say, "O Lord, thou knowest, and wilt reward both the evil and the good with a righteous decision, from which no man may dare to appeal." There let it rest, and there let us be glad to feel that our God knoweth the secrets of all hearts, with every imagination lying open before him.

Brethren of the Warwick Association, with many of you I have some personal knowledge, and have a warm heart towards you in the fellowship of the gospel of our God. It will be eleven years next June since I have been permitted to meet you face to face. My heart runs out in a desire to meet with you once more in your associate capacity; and without any sensible means of being able to do so, the Lord seems to encourage me to believe he will bring me the means. It is all in his hands, and I would not for a moment desire it to be anywhere else. I do not desire it for the benefit I can bestow on anybody; but for the comfort of my own soul, in mingling with them who love our Lord Jesus in sincerity and truth. And if I may not be able to accomplish my desire in this, I trust that the Lord will make me submissive to his will. If I can better serve him by bowing to his purpose to keep me at home, then let me do so, and give him all the glory. If I can honor his name in a usefulness even as great as that of the dumb ass which Jesus rode into Jerusalem, he may still "have need of me," as he had of the ass, which shared in none of the "hosannas" bestowed on our blessed Lord on the occasion.

Now, brethren, I come to a close. I have written but little that passed through my mind before I commenced, but I am not impressed to write more. The Spirit seemed to prompt me to write; and when it has done leading me, it is worse than folly to undertake to say more. With a heartfelt gratitude to God for his goodness and his wonderful preservation, I tender my love to you all who love our Lord in sincerity and truth.

W. B. SLAWSON.

HARE'S CORNER, Del., March 23, 1880.

DEAR BROTHER BEEBE:—In your last issue I am asked to "rise and explain," and I will cheerfully make the effort. As the request is made through the SIGNS, I will have to ask a little space in order to respond.

I have been accustomed to regard it as a blessed time when "They shall speak of the glory of his kingdom, and talk of his power." It must be especially so when they so speak as to show forth his praise. The letter that I wrote last fall, about which I am now asked to make some explanation, it will be recollected was one of inquiry, proposing to any of the brethren whose minds had been led to the subject some queries regarding the particular time or times when the glory of God should be revealed. Brother Purington has called my attention to two passages, in two different letters, that he understands to clash. In the first I say, "It has frequently been said that the church was organized on the day of pentecost; and as that appeared to be the time when the disciples were endued with power from on high," &c. I presume this is plain and intelligible. In the other I say, "I have never questioned that the church was organized on the day of pentecost, and that the disciples were then endued with power from on high. I have constantly and uniformly maintained both." Between these two passages it will be hard to find any discrepancy. The difficulty, no doubt, is in the conclusion of the first quotation. It will probably be removed by understanding the view, the correctness of which I questioned, to only refer to what follows as an inference drawn from the preceding premises. It is, as quoted, in these words, "It has quite generally been regarded as the time when they received the kingdom, and that it was then set up in all its heavenly light and glory." This is that sentence that was intended to embrace the point of inquiry, and in regard to the correctness of which I proposed some objections for consideration. If it was a vain thought, I trust it was not a sinful one, that there were depths in the riches of Christ's glory that were not reached on the day of pentecost. It was no doubt one of the days of the Son of man; but while we see the *little stone* cut out of the mountain without hands, why may we not wait to see it smite the feet of the great image, and break them to pieces? Why not see the glorious triumph of his kingdom, when after having fulfilled the design of the Jewish dispensation, and answered all its types, he removes it out of the way? I feel a disposition to discover the hidings of Jehovah's power whenever and wherever I can. While I remember that his voice once shook the earth, and that he hath promised, saying, Yet once more I shake not only the earth, but also heaven; I wait to see the removing of those things that are shaken, that the things that cannot be shaken only may remain.

I have not got along so yet but what I am willing and anxious to

learn, but I feel averse to provoking anything that savors of disputation among the brethren. I want now, as always, to treat Elder Purington with all that respect to which his age and high standing entitle him; and feel to hope that this correspondence will not be regarded in any other light by anybody than that of brotherly kindness and charity.

E. RITTENHOUSE.

DANSVILLE, N. Y., Jan. 18, 1880.

BRETHREN BEEBE & SON:—Inclosed I send you two dollars for the SIGNS OF THE TIMES. Having read its pages from its first publication, and been a subscriber for over forty years, with great satisfaction, I find no reason why I should wish it discontinued. The exhaustive and satisfactory elucidation of the doctrine of the New Birth, given in the editorials and in the excellent communications on that subject, together with its general correspondence on christian experience, and every subject connected with the christian warfare, have rendered the SIGNS an almost indispensable source of information and consolation to me while groping my way, lonely and sad at times, through the bogs and quagmires of the false systems of speculative religionists, perplexed and bewildered by the *ignis fatuus* emanations that so often lead the unwary into doubt and uncertainty. While I wish, therefore, to enjoy its soul-comforting visitations, and feast upon the precious communications it contains, I still remember that it is "not by might, nor by power, but by my spirit, saith the Lord." And if we have not the spirit of Christ, we are none of his. Alas! and is it so? Then how is it with me? I find, upon examination of this mysterious cabinet of curiosities, that it contains many wonderful things to contemplate—pride, avarice, ambition, and many other qualities that do not savor of the spirit of Christ; and if, perchance, any of the characteristics of a child of God are observable, such as love, benevolence and meekness, they are so obscured by those *natural* propensities as to appear mere imitations of the genuine fruit of the Spirit. Among the curiosities of this cabinet there is one which seems to be common to all the children of God, and which has afforded me some little ground of hope that possibly I may sustain a relationship to that blessed family. Paul describes it in the seventh chapter of Romans, and then breaks forth in what has frequently been the language of my heart, "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Truly yours,

P. WEST.

COUNCIL BLUFFS, Iowa, Jan. 5, 1880.

ELDER BEEBE—DEAR FRIEND:—Inclosed please find three dollars. Please apply two dollars to my subscription to the SIGNS, and the balance to some one else. I hope to be able to do better. There are many that like the paper as well as myself,

but who are not able to pay for it, and I feel like helping such if I can.

I want to add my weak testimony at this time, that God is true. What a beautiful thought, as we go about seeing so much that will not bear the test of truth. I am glad that I am permitted to speak of the goodness of God, of his loving-kindness and tender mercy toward me, a sinner. I hope the brethren and sisters will feel like writing often, for it does me good to read their kind epistles of love. I am situated far from any of my kindred in Christ, and sometimes feel lonely indeed, having strayed far from the bleeding side of my Savior. But there comes a time when I hear the cheering voice of my heavenly Father, bidding me return to that rest which my soul so much longs for.

I hope this will find yourself and family in the enjoyment of health. Remember me in love to all the household of faith. With tender regard, I remain your sister in Christ,

AGNES H. OSBORNE.

SALUVIA, Pa., March 5, 1880.

BRETHREN BEEBE:—I have been a reader of the SIGNS OF THE TIMES the greater portion of the time for twenty-seven years, and have always prized it as being the exponent of the true doctrine of the bible, and have ever desired that it should be sustained by all lovers of the truth as it is in Jesus. Having seen your request to the friends of the publication for their aid in sending remittances, &c., that its circulation might be extended, I think if all the friends would make a little exertion, the number of paying subscribers could be considerably increased. You may place my name in the "Agents' list," and I shall use my influence for the extension of its circulation.

You will please send one copy to my address, and I will remit the money during the year, as also some that I think is due you in this locality.

J. BEEMAN.

HOPEWELL, N. J., March 3, 1880.

MY DEAR BROTHER:—I am satisfied that our God has wonderfully sustained you, in your able replies to the many questions propounded to you concerning the spiritual birth of God's children; or, perhaps, I should be more correct in saying, the many times you have answered the same question. Sometimes I am sad, when I see such a spirit of unrest manifested in our denomination; but I know that it is for some wise purpose, however dark it may appear to my finite mind. I am, at times, made to feel sad, when brethren are not willing to receive plain, positive and clear declarations of scripture, but *insist* upon giving them a figurative meaning, instead of receiving them with childlike simplicity and reverential awe.

Affectionately yours,

WILLIAM J. PURINGTON.

INFORMATION WANTED.

Any one knowing the whereabouts of Howell Bass, formerly of Duffau, Texas, will do us a favor by sending his address to this office.

G. BEEBE & SON.

APPOINTMENTS.

ELDER B. Bundy will, providence permitting, preach at Brookdale, Susquehanna Co., Pa., April 14th, in the evening, and on the 15th at 10½ a. m.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1880.

MATTHEW XIII. 24-30, & JOHN XVII. 6.

ELDER G. BEEBE & SON:—As I do not remember ever having asked you a question, if it will not trouble you too much I will now ask two. In Matthew xiii. we find the field is the world. Does man represent the field, in which the good and bad seed were sown? In John xvii. 6: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." Were these men (or church) given to Christ, or was Christ given to the men (or church), to be crucified for their offenses, and raised again for their justification? I understand that Christ was given to the church, as the violated law demanded blood, which man could not pay, and live again.

Your brother, in hope of life everlasting,
J. D. PARKER.

BIRDSVILLE, Texas, Feb. 13, 1880.

REPLY.

We confess our lack of ability to expound, with much satisfaction to our own mind, the parables which were spoken to the multitudes by our Lord, only so far as we are instructed in regard to their meaning and application by the interpretation of them which he gave to his disciples. We seldom select the parables as texts to preach or write upon, fearing that we may fail to give a correct explanation. We have sometimes read the explanations of them as given by others, and have been often reminded of the words of Elder John Leland, who said, in substance, "If it was as easy for him to give a clear and faultless interpretation, as it was to discover faults and imperfections in the views of others, he might boast." Brother Parker asks if in this parable men represent the field in which the good and bad seed was sown.

Our Lord says the field is the world; that is all we are sure that we know about it. Whether he designed to be understood to speak of the whole world of mankind, including the Jews and Gentiles, or the Jewish world only, we will not presume to say; but we have understood him to be speaking of the Jewish world. That people or world, as a field, God says he had "planted a noble vine, wholly a right seed;" but it had become the degenerate plant of a strange vine.—Jer. ii. 21. If we look back to Abraham and Sarah, we can find in them the original seed of which that field was sowed; but looking forward from the days of Abraham to the end of that dispensation, we find the wheat and tares growing together, in such manner that the carnal Israelites could not be destroyed without rooting up the wheat also. Many among them who may be regarded as wheat, prophets and saints, were the fleshly descendants of very depraved parents; and the good and bad were suffered to grow together until the time of harvest, when the Son of man should send forth his angels and make the separation, binding the tares in bundles, and gathering the wheat into the barn, or gospel kingdom.

In this field the wheat, or good seed, are the children of the kingdom; but the tares are the children

of the wicked one, and the enemy that sowed them is the devil. This parable, if we rightly understand it, does not discriminate between the fleshly nature of the Israelites, for they were in that nature precisely alike; and those who are represented as the wheat were by nature children of wrath, even as others. It was not in their fleshly nature, origin or natural generation that they were represented by the parable of wheat and tares; but as the children of God, or of the spiritual kingdom of God, which no man can see except he be born again, born of God, of incorruptible seed, by the Word of God, which liveth and abideth forever. The apostle has informed us that "they are not all Israel [wheat] which are of Israel: neither because they are the seed of Abraham, are they all children [of the kingdom, compared to wheat]: but, In Isaac shall thy seed be called." That is, as children of the promise, not of the flesh. "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. In the parable, Jesus says, "The good seed are the children of the kingdom;" and Paul says the children of the flesh are not the children of God, or the good seed, which is sown by the Son of man.

"But the tares are the children of the wicked one; the enemy that sowed them is the devil." Jesus said to the carnal Jews who sought to kill him, "I know that ye are Abraham's seed." But while he recognized them as the seed of Abraham after the flesh, he knew them also to be children of their father the devil, and so declared in the most positive manner. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 37, 44.

These scriptures, we think, very clearly show both negatively and affirmatively what the wheat and tares do not and what they do mean. It is quite evident to us that all the fleshly offspring of Abraham were in their fleshly nature alike; and the distinction intended to be symbolized by the good and evil seeds in the parable was in reference to the spirit developed by those who are the children of the kingdom of God on the one hand, and those who developed the spirit of the wicked one on the other. All children possess and manifest the nature of their parents; and as in the animal, so in the vegetable parts of the creation, every herb, plant or tree yielding fruit contained seed in itself for the propagation of its own kind; and while all the people of Israel, yea, and all mankind, are of the same nature and origin in their fleshly being, they are manifested as children of distinct parentage as to the spirit developed by them severally. All who are born of the spirit of God are manifestly the children of God, and children of the

spiritual kingdom of God. "For as many as are led by the spirit of God, they are the sons of God."—Romans viii. 14. And God's spirit bears witness with their spirit that they are the children of God.—Verse 16. These are the production of the good and incorruptible seed sown by the Son of man, and are children of the kingdom; while others, who were equally children of Abraham after the flesh, or by a fleshly birth, who were led by the spirit of Satan, possessing his spirit of opposition to God, are made manifest as his children by their works. He was a murderer, and they were possessed of a murderous spirit. He is a liar, and the father of lies, and there is no truth in him; and the same spirit of murder and falsehood was manifested by them. The wicked spirit which they possessed was born in them and developed by them, demonstrating its emanation from him as their father, so far as related to the murderous and lying spirit evinced by them. Thus, as the good seed sown by the Son of man was a spiritual, immortal and incorruptible seed, by which the children of the kingdom of God are born; so the tares, which were sown by the enemy, is the spirit of iniquity, sown by the devil while men slept, or while as men they were unconscious of their real state, knowing not what manner of spirit they were of.

It was not from lack of knowledge on the part of God that the tares were growing, nor lack of power to exterminate them that God allowed the wheat and tares to grow together until the harvest; but for the preservation of the wheat, lest in destroying the tares, the wheat or some of it should be rooted up. The time of growing together extended to the end of the Jewish world, then came the harvest; then came the owner of the whole field, whose fan was in his hand, who said to his disciples, "Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."—John iv. 35. His coming to make the separation between the wheat and the tares is called the end of the world, meaning, as we presume, the end of the old, legal or Jewish dispensation. "But now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself."—Heb. ix. 26. Jesus said, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom [tares, who were Abraham's seed according to the flesh] shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12; Luke xiii. 25-30.

Neither our creation in the earthly Adam, nor our descent from him by natural generation, can distinguish us as children of God, or as children of the devil; both these relations are spiritual. God's children are in his appointed time born of his spirit, of

incorruptible seed, and they shall serve him, and be accounted to the Lord for a generation. "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."—Psa. xxii. 30, 31. "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. 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."—Isa. lxi. 8, 9. This seed existed in Christ from of old, from everlasting; were chosen in him before the foundation of the world, and according to that choice were blessed with all spiritual blessings in heavenly places in him, according to the purpose and grace of God, which was given them in Christ Jesus before the world began; therefore are they called, "A chosen generation, a royal priesthood, a holy nation, a peculiar people," chosen from the beginning unto salvation, through sanctification of the Spirit and belief of the truth. God is the Father of our spirits, if we are his children, and Satan is the father of that murderous, lying spirit by which his children are known as a generation of vipers, and a seed of evil doers; so it is the Spirit of which we are born, and not our fleshly nature which is born of the flesh, that distinguishes the children of the wicked one from the children of the living God.

In answer to the other question, there can be no doubt that our Savior was correct in his words recorded John xvii. 6, and in every word which was ever spoken by him. The men unto whom he had manifested the name of the Father were most undisputably men whom his Father had given him out of the world. His words are too explicit and definite to admit of any other construction; for he adds, "Thine they were, and thou gavest them me." And in John x. 29 he says, "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." We do not for a moment admit that any argument would be in place on our part to prove that his words are always faithful and true; and while we accept his positive declaration that his people were given him of the Father out of the world, we also accept as equally true the declaration of the inspired apostle, that God, the exceeding greatness of whose power raised up Christ's crucified body from the dead, has given him to be the head over all to the church, which is his body, the fullness of him that filleth all in all.—Eph. i. 19-23. How sweetly sang the spouse, "My Beloved is mine, and I am his."—Song ii. 16. What an unspeakable gift is Christ to his church! No language at our command can express its immensity. Given to be our Savior, our Prophet Priest and King, our wisdom, righteousness, sanctification and redemption, our

Advocate with the Father, our Husband, Shepherd, and our salvation. It is true, no blood of sinful mortals could have met the demands of the law which we have transgressed, or could wash us from our pollutions; but he is not only given to be the propitiation for our sins, but to be the life of all our delights and spiritual comfort for time and for eternity.

We have given such views as we have on the questions submitted, and leave brother Parker and all who read them to compare them with the divine standard of truth, and accept them only so far as they are sustained by the word and spirit of God.

PHILIPPIANS I. 15-19.

DEAR ELDER BEEBE:—When you have opportunity, please give your views through the SIGNS on Philippians i. 15-19. I ask for information. There is something in this declaration that I cannot understand. Your compliance with this request will greatly oblige a poor, ignorant worm, who is the least of all saints, if one at all.

A. B. FRANCIS.

LOCKTOWN, N. J., March 11, 1880.

REPLY.

We have not so clear an understanding of the apostle's meaning in regard to those of whom he speaks in this passage as we could wish, and greatly fear that what we may write will fail to satisfy the inquiring mind of our highly esteemed brother; but such thoughts as we have on the subject we do not feel at liberty to withhold.

The apostle in this chapter speaks of being in bonds, and being opposed by envious and malicious opposers, who were ready to add affliction to his bonds. At the time of writing, Paul was a prisoner at Rome. But in his exile from the land of his nativity, and from many of his kindred in Christ, he had the consoling assurance that the cruel persecution he suffered from the vagabond Jews, who had bound themselves under a curse that they would silence his preaching Christ—that they would neither eat nor drink until they had killed him, and all other enemies who had occasioned his arrest, God had overruled it all, in a manner that it had fallen out rather unto the furtherance of the gospel. Instead of hindering or restricting its promulgation, it had been, by the overruling power and providence of God, the occasion of spreading it even in the very capital of the Roman Empire. Not only were their wicked intentions thwarted by the spread of the gospel ministry into the city of Rome, but it had stimulated many of the brethren, who, waxing confident by Paul's bonds, became much more bold and persevering to speak the word without fear. This has generally been the result of persecution which has been raised against the preaching of the gospel. In the early persecutions the saints were scattered into distant places; and we are told that they that were scattered abroad went everywhere preaching the word.—Acts viii. 4. Before his conversion, Saul had himself unintentionally contributed to the dissemination of the

preaching of the word, which he labored so zealously to suppress.

Some indeed preach or publish Christ even of envy and strife; or by their violent efforts to suppress its proclamation, they occasioned its more extended spread. We are not without instances at the present time of those who have by their envy and strife against some portions at least of the preached word, for instance, the eternity of the vital union of the head and body of the church, the distinct nature of that which is born of incorruptible seed, by the word of God, which liveth and abideth forever, from that which is born of the flesh, and of corruptible seed, that is mortal, and must die; but the opposition made, whether from envy, strife, or from a lack of a clearer understanding of the truth, has resulted in a more full investigation and a clearer understanding of the truth involved.

But while some thus preach, or contribute to the publication of Christ, from unrighteous and envious motives, there are others who are emboldened by the violent opposition to contend the more earnestly for the faith, and from good will, which is given to and wrought in them by him who worketh in them both to will and to do of his own good pleasure.

Others again are alluded to in our text who in pretence, not sincerely, were thus engaged, and although their deceptive and hypocritical motives were reprehensible, still they could do nothing against the truth or its promulgation; and although supposing or intending to add affliction to Paul's bonds, and to worry him, even in this they missed their aim, for in the final result God's purpose was accomplished, Christ was preached, and Paul rejoiced; yea, and would rejoice, not that they were envious, malicious and hypocritical, but that their opposition, under the overruling hand of God, turned out unto the furtherance of the gospel. Whether these insincere men really pretended to preach Christ, in the common acceptance of the words, or really preached him by being the occasion of emboldening the brethren who were truly ministers of Christ, we are not told, nor is it necessary for us to know; but their wrath was overruled to the praise of God, and the remainder of their wrath was restrained. But notwithstanding every way, Paul rejoiced that Christ was preached. And he also knew that this should turn to his salvation. We understand Paul to mean by this last expression, the assurance which he felt that the preaching of Christ, by the prayers of the saints at Philippi, and the supply of the spirit of Jesus Christ, should ultimately result, as it really did, in his deliverance from prison, or at least in his being allowed liberty to preach in his own hired house two years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence; no man forbidding him." This was according to his earnest expectation and hope, that in nothing

he should be ashamed; but with all boldness, as always, so now also Christ should be magnified in his body, whether by life or by death.

It seemed to have been with Paul a matter of secondary importance in what manner he should be disposed of, if Christ were magnified; whether it should be by restoration of his life and liberty, or his death even by martyrdom, it would compass his desire and hope if Christ were honored by either his life or his death. As he said to the Elders of the church of Ephesus, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.

BRETHREN G. BEEBE & SON:—As I have been reading your paper a long time, and have never asked for your views on any particular subject, I will now ask one question; but not to produce controversy. I presume that all sound Baptists believe that it was the relationship Christ bore to his church which was under the law that rendered it necessary for him to be made of a woman, made under the law, to redeem them that were under the law. Now as eternal, spiritual life could not be under the law, in what did the relation consist? If it was a spiritual relation, how did anything spiritual get under the law? Now if you consider the question unreasonable or out of place, pass it by, and all will be right.

F. ODOM.

LINDALE, Texas, May 7, 1879.

REPLY.

When we speak of the eternal, vital union of Christ and his bride, or church, we do not mean that either the bride or Bridegroom existed in the flesh, or under the law, until the members of Christ as the children of God were manifested in their earthly nature. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same."—Heb. ii. 14. The children came under the law by being partakers of flesh and blood, just as their heavenly Bridegroom did.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

But that union of Christ and his members which is from everlasting and to everlasting, is a purely spiritual and vital union, a union of spiritual, eternal life, which is hid with Christ in God; a union of the life of the head and spiritual or mystical body of Christ. The members or children are said to be partakers of flesh and blood; their partaking of flesh and blood made them children of the flesh, which was under the law, but it did not make them children of God, for we are expressly told in the scriptures that "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."—Romans ix. 8. They were children of God in Christ before they were partakers of flesh and blood, and in that flesh and blood they came under the law, which in their fleshly nature they transgressed, and from which they required to be redeemed, that they might receive the

adoption of sons, to wit, the redemption of their body. So they came under the law precisely as their Redeemer did, by partaking of flesh and blood; he was made under the law by being made of a woman. His coming in the flesh did not make him the Son of God, for he bore that relation to the eternal Father from everlasting; but he became the Son of man by his incarnation, and as the Son of man he came under the law which he came down from heaven to fulfill, magnify and honor, and from the demands of which he came to redeem those who were chosen and blessed in him before the foundation of the world.—Eph. i. 3, 4. We have never held, as some have seemed to understand, that our earthly nature ever stood in eternal union with Christ, nor that the saints were brought into an experimental union with him until they are personally born of the Spirit; but we have and do understand and believe that the incorruptible seed, by which our experimental birth is produced, is a vital seed, that liveth and abideth forever; and that seed as the germ of immortality was hid with Christ in God eternally, as our natural life was given us and hid in the earthy Adam from the time of his creation until we were born of the flesh, and that it was in this as well as other respects that Adam is the figure of him that was to come.

OMISSION.

SPRINGPORT, Ind., Feb. 11, 1880.

BROTHER BEEBE & SON:—I forward to you for insertion in our family paper, (with your consent) a communication from each of my nieces, whom I baptized in October last, which I hope may be a source of encouragement to some other of the Lord's little ones, who desire to follow their blessed Savior in the ordinance of baptism.

They are both young, about seventeen years of age, and thus far appear to be very much devoted to the cause of their precious Redeemer.

J. A. JOHNSON.

[This note from brother Johnson should have been inserted as introductory to the experiences of his nieces, Marfreda Rieman and Clara Vance, on pages 76 and 77, of last issue, which was unintentionally overlooked.—EDITORS.]

INQUIRIES AFTER TRUTH

ELDER G. BEEBE & SON—DEAR BRETHREN:—If it is not asking too much, please ask brother F. A. Chick to give his views through the SIGNS on Romans vi. 16, especially the first part: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." A compliance will greatly oblige a poor old sister, who feels herself less than the least, if one at all, and who desires an interest in the prayers of all the Lord's people.

MARGARET HORTON.

PERSONAL.

ELDER A. A. Cole is requested to send his address to Miss Martha Yeomans, Elgin, Wabasha County, Minnesota.

MARRIAGES.

March 24, 1880, by Eld. Gilbert Beebe, at his residence, No. 18 Orchard St., in this village, Mr. Henry Emmett Daily and Miss Josephine Conklin, all of Walkill, N. Y.

At the residence of Wilson M. Drake Esq., on Feb. 11, 1880, by Eld. Wm. J. Purington, Mr. Charles L. Stout and Miss Ella E. Randall, both of Hopewell, N. J.

At the residence of the bride's parents, on Feb. 12, 1880, by the same, Mr. Andrew Y. Scarborough and Miss Hattie H. Holcombe, both of Lambertville, N. J.

At the residence of the bride's father, on Feb. 26, 1880, by the same, Mr. Andrew Gilkyson, of Northampton, and Miss Jennie F. Yerkes, of Mooreland, both of Pa.

At his residence in Hopewell, by the same, on March 3, 1880, Mr. Forman Hutchinson, of Washington, and Mrs. Sarah Stults, of Trenton, both of N. J.

At his residence in Hopewell, by the same, on March 3, 1880, Mr. George W. Cray, of Montgomery, and Miss Lizzie C. Sortor, of Hillsboro, both of N. J.

At the residence of the bride's father, on March 3, 1880, by Eld. T. M. Poulson, Mr. Eugene Payne and Miss Darinda Hancock, both of Worcester Co., Md.

At the residence of J. S. Mellott, in Fulton County, Pa., Aug. 10, 1879, by Eld. J. Beeman, Mr. Charles W. Creek and Miss Sarah Mellott, both of Washington Co., Md.

By the same, at the residence of W. M. Morton, in Fulton County, Pa., Sept. 4, 1879, Mr. Mason Mellott, of Bedford Co., Pa., and Miss Emma Garland, of Fulton Co., Pa.

By the same, at his residence, Dec. 17, 1879, Mr. George Morton, Jr., and Miss Mary Hann, both of Fulton Co., Pa.

By the same, at the residence of James Daniels Esq., father of the bride, Jan. 24, 1880, Mr. George Mellott and Miss Angeline Daniels, all of Fulton Co., Pa.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Our father, **Ralph Canine**, has been well known to the Baptists of this country, and many who have moved to the far west, and in other places, I doubt not, often think of their old friend and father in Israel, who has so often passed to them the bread and wine, and who was always so ready to open meetings in the absence of a minister. We will long remember his example, for his prayers were sweet as the honeycomb. And O how he loved to feed his brethren at his own table. Union Church was constituted in his house on the 15th of September, 1826, and O how he labored for the Baptist cause in the first settling of the country.

On the 27th of September, 1879, our father fell asleep in Jesus, without a struggle or a murmur, only saying, "My time has come, and I am going to dwell with Jesus. In him I do put my trust." He was in the ninetyeth year of his pilgrimage. He was the father of eleven children, (seven sons and four daughters) seven of whom were members with him in the same church. But three survive him, and do mourn their loss, viz: William, Cornelius L. and Jonathan J. Canine.

Our Father was born in Pennsylvania, Dec. 3, 1789; moved to Kentucky when about five years old; joined the church at Dover; moved to Indiana about March, 1825. The old brick meeting house still stands within sight of his house, and his body rests by the side of our dear mother in the old church-yard, while his spirit is gone to the God that gave it. His body shall rest till the morning of the resurrection, when it will be fashioned like Christ's glorious body.

On the 11th of September, 1879, being the birthday of his youngest son, (forty-six years old) the relatives were called together at his house, that he might see them all together once before he departed this life. After dinner, each generation were placed by themselves, and the old father, while leaning on his staff, went around and talked to all of them, and then made a speech to his children, grandchildren and great-grandchildren, telling them of his travel from Pennsylvania to the present day. After some remarks by

his three sons, the scene was closed by one of the grandchildren going forward in prayer. This was a day to be long remembered by the relatives that were present, the number being over one hundred.

We said to him that we hoped to have him with us when he was an hundred years old, and we hoped to celebrate that day; for he was strong, and talked free and clear as he did ten years before. But alas! in ten days he was taken with kidney disease, which ended in inflammation that could not be subdued, and only seventeen days elapsed till we were called to witness the departure of our dear father.

My buried friends can I forget?

Or will the grave forever sever?

C. L. CANINE.

BROTHER G. BEEBE & SON:—Please publish the following obituary of **Elder James Norman**, who died on the 27th day of November, 1879, in Calhoun County, Ark., eight miles east of Camden, of paralysis. He was born in Duplin County, N. C. His parents died when he was quite young, and he was bound to and raised by Mr. James Williams, of Duplin. He married Elizabeth Edwards, and united with the Baptists before the separation, being baptized by Eld. Wm. Wells. He moved from there to Alabama in 1836, and was a member of Sister Springs Church. When the division took place he stood firm, contending for primitive principles. He was in the organization of the Ebenezer Primitive Baptist Association, and about this time commenced his labors as a minister. He was called to ordination by Cool Spring Church, in Lowndes County, Alabama, Elders Stephen Searis, Wm. Fendley and Washington Geter being the presbytery. He remained in Alabama about twenty years after his ordination, and moved to Arkansas in 1860, where he spent his last days in the gospel of God our Savior, salvation by grace. He had the care of the churches until 1876. Suddenly he was stricken with paralysis of the right side, from which he gradually recovered so far as to be able to walk and ride, and to visit the churches far and near, having visited the Ebenezer Association, and was enabled to attend the South Arkansas Association in September last. He then expressed himself as satisfied of the near approach of his dissolution. He gradually gave way, and lost all power to move himself. Yet he spoke, saying, "I am gone," and bidding us farewell he fell asleep, lacking but a few days of being eighty years of age.

He leaves seven children, two sons and five daughters, with many grandchildren, great-grandchildren, brethren, sisters and friends to mourn, but not for him, for we feel sure that our loss is his eternal gain.

Affectionately yours,

WM. McDONALD.

ELDER G. BEEBE & SON:—DEAR BRETHREN:—By request of the bereaved parents, (Mr. Theodore and sister Martha J. Carlile) I send you for publication a notice of the death of their little boy, **Edward Wilmer Carlile**, who was called away from their arms by the dread messenger, on the 20th of November, 1879, aged three years, nine months and five days. His disease was congestion of the brain. The fond parents are sorely afflicted by this dispensation, the more so as they had watched with anxious solicitude for many months of his earliest infancy, and it seemed that he must certainly be taken from them; and after he began to gain strength, and his faculties to develop, they felt encouraged to hope that he would be spared to them to cheer their declining years; but God willed it otherwise, and early in November last he was taken down, and after the first few days became apparently unconscious, and after lingering over two weeks, passed away, "taken from the evil to come." Our sympathies are drawn out to the grief-stricken parents, but only he who wounds can heal. May the Lord sanctify this dispensation to his glory and the good of the bereaved. We trust that the blood that was shed on Calvary was applied in this case, and that when Jesus shall come to manifest his redeemed, he shall also appear among them.

Your brother in hope,

A. B. FRANCIS.

LOCKTOWN, N. J., March 10, 1880.

DIED—At his residence in Schoharie, Schoharie Co., N. Y., January 27, 1880, brother **John Nethaway**, aged sixty-four years. He was received by baptism into the church at Schoharie Hill, thirty-five years ago, then under the pastoral care of Elder Hare. I have been personally acquainted with him for the last six years, and have ever held him in high esteem for the gracious spirit that he possessed, and for his firm adherence to the glorious doctrine of salvation by grace, without works. He was delighted to speak of the great mercy the Lord had manifested in his deliverance from sin and condemnation; he also had clear views of the word of God, and delighted much to be with his brethren and to join his voice with them in singing praise to the name of Israel's King.

Brother Nethaway's health had been failing with consumption for many months, but as the outer man failed he seemed to increase in faith and to lose hold of earthly things, and said to me, but a few days before his death, that he had no fears of the approaching hour of his departure. He was out to the house of sister Hales, but a few days before he left us, and heard Eld. A. B. Francis preach, which was a feast to his soul.

Our dear brother has left his companion and nine children, and brothers and sisters, to mourn. His funeral was attended Jan. 30, when I tried to speak words of comfort to the afflicted friends.

May the Lord overrule this providence for his glory and the good of the afflicted, that we may be still and know that he is God.

Yours affectionately,

BALAS BUNDY.

OTEGO, N. Y., March 8, 1880.

DIED—On the 15th of January, 1880, at Fabious, Onondaga Co., N. Y., **Ann Howe**, widow of the late Joel Howe, in the sixty-third year of her age. She had been a faithful and most useful member of the Regular Baptist Church of Delphi for many years. She had a retiring disposition, and was most amiable in every circle in which she moved. She was a fond, devoted, loving mother, a kind and considerate neighbor, a congenial companion, and in the church her value was indescribable. Ever in her place, at communion and in business, she was a good counsellor, always doing her part, by way of encouragement to the weak ones, and in helping to defray the expenses of the church, even to a sacrifice on her part. She ever manifested a firm hope in Jesus as the way, the truth and the life. Her theme was salvation by grace, through faith. In the present low estate, by way of numbers in the church, she was properly regarded as a pillar.

She was found by inmates of the house, in the morning, paralyzed, and died at 11 o'clock a. m. She has left four children and several grandchildren, with the church and many friends, to mourn their loss; but their loss is her eternal gain.

Her funeral was attended at her late residence on the 17th of January, when I spoke from Romans v. 17, to a large assembly of people.

Yours in hope of a blessed immortality,

ALMIRON ST. JOHN.

WATKINS, Schuyler Co., N. Y.

It pains the family, relatives and friends to know that we can record the death of our dear old friend and brother, **Elder Melville Jeter**. It pleased the good Lord to remove him from our earthly union, October 2, 1879. He died at E. A. Jeter's, in Panola County, Texas, aged nearly seventy-five years. Two years previous to his death he suffered with pain in his hip and back. His affliction, coupled with old age, broke down his physical strength. So mortality yielded, and was buried, and his spirit has gone to God who gave it. He spoke of dying, not as one who feared to die, but as one who was ready, and had no desire to procrastinate the time. He said he had been faithful in the labors of the ministry, and had lived out his days, and if it was his time to die, it was irrevocable. The will of the Lord be done. The grave had no terrors.

Brother Jeter was baptized in the fellowship of the Ebenezer Church in Montgomery County, Alabama. He afterwards moved his

membership to Bethel Church, in the same county, about the year 1835. He was ordained to the gospel ministry, and was a faithful laborer up to the time of his illness. He emigrated to Texas in 1849, and joined Little Hope Church, in Panola County, and was a member of the same at the time of his death. His theme was salvation by grace, contending earnestly for the doctrine and practice of the Primitive Baptist Church.

E. A. JETER.

DEAR BROTHER BEEBE:—Please publish the death of our beloved mother, **Nancy Ticknor**, who departed this life January 13, 1880, aged seventy-one years, eleven months and thirteen days. At the time of her death she was living with her only son, in Marion Co., Oregon. Her disease was paralysis. She died in hope of a blessed resurrection. She said her trust was in God, for there was none other to trust in. She was an Old School Baptist for many years, and was a strong advocate of the truth, and was always at her meetings when her health would admit. She died like one going to sleep, without a struggle or groan, saying she would soon be with her husband, who died some nine years before.

She leaves four children to mourn her departure. We have lost a good and kind mother, but have a hope that she is at rest in Jesus. May the Lord bless us in our afflictions, is the prayer of her daughter.

"How blest the righteous when he dies,
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves the expiring breast.

So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eyes of day;
So dies a wave along the shore.

SUSAN L. FROMAN.

DEPARTED this life at the residence of her daughter, Mrs. Herrick, in Elmira, N. Y., on Saturday, March 20, 1880, **Mrs. Eunice Shepherd**, aged eighty-four years. She was born in Duaneburgh, Albany Co., N. Y., February, 1796, experienced "a good hope through grace" about the year 1813, and was baptized in 1816, in the fellowship of the Baptist Church in Sloansville, N. Y., by Elder Herrick. When the unscriptural institutions and doctrines of men began to be brought into the church, she stood firmly upon gospel ground in opposition to them, and consequently was soon separated from those who favored them, and has always been identified with the Old School Baptist Church since the division. She was for many years a member of the church at Delphi, under the pastoral care of Eld. Jairus P. Smith. A few years ago, having her home in Elmira, she united with the church in Waverly, N. Y., and notwithstanding her great age has attended very often. The subject of religion seemed to be the only one she cared to talk about, and she had great liberty in talking about the precious Savior and the experience of his grace, both in private conversation and in the conference meetings of the church. It was indeed very animating, cheering and comforting to the brethren to hear her, for her soul seemed filled and all aglow with heavenly love and zeal. She was present at our last meeting in Waverly, on the fourth Sunday in February, and appeared to be very much in the spirit.

She had been suffering two weeks from a severe cold, when on Thursday, March 18th, she had a stroke of paralysis. I saw her on Friday. She was perfectly conscious and remained so to the last, but was unable to talk, though she tried hard to do so. We understood a few words. She gave us to understand that she was ready to go, and that she had comfort and peace of mind. At her request I read and spoke in prayer. Her three daughters, Mrs. Gazton, Mrs. Dounce and Mrs. Herrick, the latter a member of the Old School Baptist Church, all attended her, giving the tender ministrations of dearest affection. She had selected hymns 751 and 994, Beebe's Collection, to be sung at her funeral, requesting that I should preach the gospel to the people who should come together, which I tried to do on Monday, March 22d. Her mortal remains were taken to Morrisville,

N. Y., to be laid by the side of her husband. She was held in high esteem by all who knew her for her exalted christian character, and was much endeared to her more immediate friends and to the brethren, as a mother in Israel.

SILAS H. DURAND.

Nancy Saunders De Bolt was born in Fayette County, Pa., June 14, 1805. Her parents moved to Butler County, Ohio, in 1807, where she was married to Michael De Bolt, Nov. 22, 1821, and lived with him fifty-one years and one day. She was a member of the society of Friends until her marriage. A few years afterward she united with the Old School Baptist Church, and remained a member of it the rest of her life, faithful in her attendance, and delighting to entertain her brethren. For many years she was an invalid the greater part of the time, and for the last two years her suffering was very great, but she met it all with a calm patience and fortitude which surprised all who saw her. Kind and thoughtful of the feelings of those around her, she did not wish to give any one trouble. The last few weeks of her life she was comparatively free from pain, and retained consciousness until within a few hours of her death, and enjoyed hearing her favorite hymns to the last. At six o'clock a. m., Dec. 3, 1879, she quietly passed away.

The funeral services were conducted at her late home near Blooming Grove, Indiana, by Elders George Harlan and James Martindale, preaching from 1 Cor. xv. 51 & 54.

DIED—At his residence in Shelby County, Ky., Feb. 11, 1880, **Abijah Woods**, in the seventy-sixth year of his age. He leaves three children and a number of grandchildren, whose tears and whose hearts swell with anguish over their great loss. He was indeed a loving father, ever putting forth his best efforts for the happiness of loved ones at home. His genial smile and generous, heart-felt greeting will ever be remembered by his many friends. He cherished no feeling but that of kindness and good will toward any human being. He had firm faith in God, and was well established in the doctrine of sovereign grace. During his sickness he enjoyed the Lord's presence, and was resigned to his will, and was enabled to look with pleasing anticipations to the hour when he would be called home, where there is no parting with loved ones. May the God of all grace sustain the bereaved children.

Gone to the realms of peace,
Where sorrows never come;
Where sufferers find eternal ease,
And an eternal home.

A LOVING FRIEND.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will convene with the Harford Church, in Harford Co., Md., on Wednesday before the fourth Sunday in May, 1880, and continue the two following days.

The Delaware Old School Baptist Association will be held with the Church at Cow Marsh, Kent County, Delaware, commencing on Wednesday before the fifth Sunday in May, 1880, and continue three days.

The Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Hunterdon County, N. J., to begin on Wednesday before the first Sunday in June, 1880, and continue until Friday evening following.

The Warwick Old School Baptist Association will be held with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1880, and continue the two following days.

The next session of the Chemung Old School Baptist Association is appointed to be held with the Charleston & Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1880, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1880, and Monday following.

YEARLY MEETINGS.

The yearly meeting of the Mill Creek Old School Baptist Church will commence at ten o'clock a. m. on Saturday before the second Sunday in May, 1880.

JESSE B. BEVIS.

TWO DAYS MEETINGS.

A two days meeting will be held with the Dry Fork of Twin Church, on the second Sunday in June and Saturday before. We give the brethren and friends a cordial invitation to meet with us at that time. Elder Bavis of Kentucky, and Elder Pence of Ohio, and our pastor, have promised to be with us.

Affectionately yours,

SARAH COVERT.

EATON, Preble Co., Ohio.

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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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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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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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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We have made up the above list without consulting all whose names appear therein; and should it be inconvenient for any of them to act as agents, if they will so inform us their names will be taken out. We do not consider this list complete, and shall be glad to have such others as can and will act as agents for us to send us their names. We wish it distinctly understood that all our brethren and friends, whether in this list or not, are requested to act as agents for us.

G. BEEBE & SON.

The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., MAY 1, 1880.

NO. 9.

POETRY.

PROVERBS VIII. 21.

"And I will fill their treasures."

O thou whose promise never
Fail'd him that leaned thereon,
Inspire my weak endeavor
To plead it at thy throne.

Thy boundless grace is suited
To make me truly blest;
Earth's pleasures are polluted,
For this is not my rest.

Unless thy love possessing,
My labor is in vain;
While Abel had thy blessing,
Thy curse was given to Cain.

Lord, with thy precious ointment
Anoint my darkened eyes,
To see that disappointment
Is favor in disguise.

The sun, when it disperses
The morning mists away,
Reveals a thousand mercies
Around the pilgrim's way.

So may thy favor shining
Upon my worthless head,
Rebuke my heart's repining,
And kindle praise instead.

Be thou my only pleasure,
First object of my love,
A never failing treasure,
To draw my heart above.

With all thy heavenly graces
Make thy abode within;
The world the shadow chases,
May I the substance win.

Thus bless my store and basket
Through my remaining days;
For Jesus' sake I ask it,
And thou shalt have the praise.

ESTHER V. 16.

"What is thy petition, and what is thy request?"

Jesus, Savior, thou canst see
That my heart does pine for thee;
Other lords I do disown,
Thou art mine, and thou alone.

Do thy beauty manifest,
Give me to believe I'm blest;
Grant me this for which I sue,
Let me plain thy sufferings view.

In the garden let me see
Drops of bloody sweat for me;
Then to Calvary let me go,
There to see fresh scenes of woe.

Give me there to see by faith
Thee the conqueror over death;
View thee dying in my place,
Scene of matchless depths of grace.

Show me all my sins forgiven,
Saved from hell and saved to heaven;
Let me thy atonement see,
For the whole elect and me.

Send thy spirit from above,
In me shed abroad thy love;
Seal me by thy spirit thine,
Tell me plainly thou art mine.

Let me thy great love explore,
Bid me doubt and fear no more;
Grant me more of heaven to know,
Ere I'm call'd from earth to go.

Pay thy visits to my heart,
Joy and peace and love impart;
Let me be what I profess,
Servant true of righteousness.

Gospel Standard.

CORRESPONDENCE.

Scio, Linn Co., Oregon, Feb. 16, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I see in the SIGNS OF THE TIMES of Feb. 1, 1880, a request from sister Catharine Smith, of Fairfield, Iowa, for my views on the two and a half tribes of Israel remaining, or receiving their inheritance on the other side of Jordan, and not going over Jordan with their brethren into Canaan and receiving their inheritance there with them, what it represents, &c. I do not profess to have any special light or understanding relative to this matter, not having had my mind exercised on the subject. Still I will endeavor to give my views as they may be presented to my mind while writing, for the consideration of the readers of the SIGNS OF THE TIMES generally, and for the consideration of sister Smith specially, should you, brethren Beebe, see cause to publish them.

Now, Israel after the flesh, or as a nation of people, were a typical people, (no matter where they dwelt) representing a spiritual people, even the whole election of grace out of all nations of the earth. Consequently those two and a half tribes, namely, Reuben, Gad, and the half tribe of Manasseh, who chose their inheritance on the other side of Jordan, together with the nine and a half tribes who passed over Jordan, all represent the redeemed of the Lord. This is a truth I do not doubt. All the heads of the whole twelve tribes were born and brought up in Canaan, and all (except Joseph, who was already there) went down with Jacob their father into Egypt, where they were strangers, and were in bondage four hundred years, and were all, the two and a half as well as the nine and a half tribes, redeemed from their temporal bondage by the blood of a typical passover, a lamb without blemish, a male of the first year, (see Exodus xi. 3-5) which represented the antitypical Passover, even the Lord Jesus Christ, who was sacrificed for the whole of spiritual Israel, as Paul has beautifully expressed it, "For even Christ our passover is sacrificed for us."—1 Cor. v. 7. Now all the judgments wherewith God judged the Egyptians, and all the plagues wherewith he plagued them, proved ineffectual in the redemption and deliverance of temporal Israel from the state of bondage in which they were involved. But the blood of the passover alone was effectual in the deliverance of the whole belonging to the whole twelve tribes, including the two and a half tribes,

and none other. Not one Egyptian was benefited thereby. This was to show that the blood of Christ, the antitypical Passover, and it alone, is sufficient for the redemption and deliverance of antitypical Israel, the election of grace, and not one more. As there was not a soul that pertained to the whole twelve tribes of Israel left behind in Egypt, but all came out by a mighty hand and an outstretched arm, through the blood of the temporal covenant that God made with them when he took them by the hand to lead them up out of Egypt, so, in like manner, there shall not be a soul of antitypical Israel left behind in the kingdom of darkness, of which Egypt was a representation; but they shall all, every soul that pertains to spiritual Israel, be brought out by a mighty hand and an outstretched arm, through the blood of the new and everlasting covenant, into the kingdom of God's dear Son, of which the Son of God is the covenant Head, as expressed by the prophet, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zech. ix. 11. And again, "Now the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," &c.—Heb. xii. 20.

But to return. The twelve tribes now come to the Red Sea. Here they had to stop and encamp; because of the sea they could proceed no farther, and they "lifted up their eyes and beheld the Egyptians marching after them, and they were sore afraid. And the children of Israel cried out unto the Lord." Herein is set forth emblematically the experience of every subject of grace. Here keen despair appeared to take the place of hope, and they were filled with great trouble and consternation. John had a view upon the isle of Patmos of what these represented. After speaking of the sealing of the hundred and forty-four thousand of all the tribes of the children of Israel, he says, "And I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou know-

est. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 9-14. These are the antitype of those twelve tribes we left on the brink of the Red Sea. "And Moses said unto the people, Fear ye not: stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." "And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and Israel passed safely over; and when on yonder banks, they looked back and saw the Egyptians dead upon the sea shore. And then sang Moses and the children of Israel this song," &c. It was a song of salvation, and a new song; a song the Egyptians never sung; a song that Israel never sung in Egypt. It was a song of redeeming grace; the emblem of the everlasting song of the redeemed of all nations. Hence we read of the redeemed of the Lord standing on a sea of glass, having the harps of God. "And they sang the song of Moses, the servant of God, and the song of the Lamb."—Rev. xv. 3. The songs are the same in substance. Isaiah most beautifully shows both the type and the antitype in the same sentence. "Awake, awake, put on strength, O arm of the Lord; awake, as in ancient days, in the generations of old. Art thou not it that hath cut Rahab, [Egypt—see Psa. lxxxix. 10, margin.] and wounded the dragon? [Pharaoh—see Ezek. xxix. 3. "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," &c.] Art thou not it that hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" Thus much for the type. Next comes the antitype. "Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away."

Thus you see that the two and a half tribes were a part of the ransomed that passed over the Red Sea; and they with the nine and a half tribes sang the song of salvation and redeeming grace on yonder banks. Please read the fifteenth chapter of Exodus. Then, beyond a doubt, the

two and a half tribes represent at least a part of the true Israel of God.

Now, my dear sister, I suppose by this time you are anxious to know if I believe the two and a half tribes represent precisely the same thing that the nine and a half tribes do, seeing that they all came out of Egypt by Moses, and all passed through the sea alike, and all sang the same song; to which I emphatically reply that I do not. I believe that the nine and a half tribes are a type of, and represent the organized church of Jesus Christ in its militant state on earth; and the two and a half tribes do not. Then the question presents itself thus: What do the two and a half tribes then represent? Well, we will use scripture illustrations. Paul, in speaking of the journey of the children of Israel from Egypt to Canaan, says, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Mind you, it was unto Moses, not Joshua, and in the sea, not Jordan, they were baptized. This was preparatory to their entrance into the wilderness of Sinai, which is emblematic of the Sinai covenant, pertaining to the Jewish or legal church. Now, that baptism only admitted them into the fellowship and privileges of the Jewish house or church, which was composed of two classes of people, saint and sinner. Now the twelve tribes being baptized unto Moses, their leader, he led them on through the wilderness unto Mount Sinai, where God established his covenant with them, and from there to the land of Gilead, near Jericho, on this side of Jordan. At this place the two and a half tribes stopped, and received their inheritance on this side of Jordan. They came to Moses and said, "If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan. And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?" "And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, until he hath driven out his enemies before him, and the land be subdued before the Lord, then afterward ye shall return and be guiltless before the Lord, and before Israel, and this land shall be your possession before the Lord." "And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth." After this Moses led the nine and a half tribes to Jordan. Here his mission ended. He was not allowed to bring them over, nor even to pass over himself, but must ascend Mount Nebo, to the top of Pisgah, according to the command of the Lord, and die there; because he was a type of the old law covenant; and it must expire at the coming in of the new, gospel covenant, even as the light of the moon expires at the rising of the sun. Jordan being a type of

the dividing line between the two covenants; between the law kingdom and the gospel kingdom. Now Moses leaves them in the law kingdom, of which the wilderness of Sinai is a type. And Joshua, who was a type of Christ, must bring the nine and a half tribes out of the wilderness of Sinai, through Jordan, (the typical line) into Canaan, the type of the kingdom of Jesus Christ. Now Jordan, in the purpose of God, must overflow its banks, so that when it is divided, it, like the sea, may be a wall on either side of the nine and a half tribes as they pass through. Then, as the twelve tribes of Israel were baptized unto Moses in the cloud and in the sea, so in like manner were the nine and a half tribes baptized unto Joshua in Jordan. Here is a beautiful figure. Those nine and a half tribes were not allowed to set a foot on the Canaan side of Jordan until they were first baptized unto Joshua in the Jordan. So in like manner there is not a spiritual Israelite, born of the Spirit, that is allowed to set a foot inside of the church of Jesus Christ, as a member, until he is first baptized unto Christ and in the fellowship of the gospel church. Now, then, to the question, "What do the two and a half tribes represent?" Answer: They represent unbaptized believers. For although they were baptized unto Moses in the cloud and in the sea, it was only into the fellowship of the legal church, where they lived and died, not having followed Joshua through Jordan into Canaan. So in like manner there are thousands of true believers who have never followed the Lord Jesus, the antitypical Joshua, out from under the legal yoke, through Jordan, the baptismal stream, into the gospel church or kingdom, but have, like the two and a half tribes, lived and died in the wilderness, on the other side of Jordan, in the legal church. I will take occasion to name a few of the many: Huntington, Newton, Toplady, Eskin, Hawker, Hart, Watts, and I may add the long catalogue of martyrs under the reign of queen Mary and others, who for Jesus' sake were tormented in the most cruel manner that men and devils combined could invent.

Now you remember that the two and a half tribes, although they went not over Jordan to possess the land of Canaan and dwell with their brethren there, nevertheless their soldiers went over and joined heart and hand with their brethren, the nine and a half tribes, in subduing and driving out their enemies sufficiently for them to take possession of their lands. So in like manner those named above, who chose to remain on the other side of Jordan, on the Sinai side, and under the Sinai covenant, and did not follow their heavenly Joshua, the Lord Jesus Christ, through Jordan, (the ordinance of baptism) and take up their abode and dwell with their brethren in the organized gospel church, or kingdom of the Lord Jesus Christ, under the new and everlasting covenant, nevertheless were valiant soldiers of Jesus Christ, and

fought manfully in the glorious cause of Jesus, the Captain of their salvation, contending earnestly for the faith which was once delivered unto the saints. In this glorious war "they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. xii. 11. Many of them sealed their testimony with their blood. And although they did not pass through Jordan and receive an inheritance in the antitypical Canaan, the gospel kingdom, they have an inheritance in glory, "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." And they form a part of that great multitude which John saw, that no man could number, all clothed in white robes, with palms (the emblem of victory) in their hands, having gained the victory through the blood of the Lamb. They ground their arms as Jesus' feet, and receive from his gracious hand the palms of victory. Now their warfare is ended, the battle is fought and the victory is gained; the war in their members has ceased; they never shall fight again. Sin, death and hell are forever gone. Sin, their worst enemy before, shall have dominion no more; but eternal peace shall reign, through our Lord Jesus Christ.

Here I will stop. I have spun this article out longer than I intended. The foregoing, brethren Beebe, I submit to you for your disposal.

Yours in the afflictions common to the saints,

JOHN STIPP.

LEXINGTON, Ky., March, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—For more than sixty years I have esteemed the bible as among the unappreciable blessings that our God has bestowed upon his church, containing every thing needful for us to know, believe and do in his service; but what solid comfort or instruction could it afford us in the absence of that other inestimable blessing, the holy interpreter, of whom it is said, "He shall receive of mine, and shall shew it unto you?" Especially shall we remember, "The letter killeth, but the spirit giveth life." In my younger days, when blessed with sight, I read its holy pages occasionally with some pleasure, and, I trust, not without some profit; but then, as now, clouds obscured my path, and doubts and fears arose with regard to the salvation it teaches. I was made to adopt the language of the poet,

"But when, great God, thy light divine
Had shone in this dark soul of mine,
Then I beheld with trembling awe
The terrors of thy holy law.

How dreadful now my guilt appears,
In childhood, youth and growing years;
Before thy pure, discerning eye,
Lord, what a filthy wretch am I!"

Nor did I find peace or rest until the blessed Comforter turned my mind to the declaration, "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." Since then I have not varied in my conclusion that "there is salvation in none other; for there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ. Therefore I can most cordially adopt the language of the poet,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

If there were no other medium of comfort or consolation while on our pilgrimage through this world than that which is derived from reading the written word, how sad would be my condition; but I rejoice to know that our God is able to speak comfort to the poor, distressed heart, independently of the written word. I know not if at any period of my life I have had more comfort in meditating on the divine word than since I have been deprived of the privilege of reading. This brings me to contrast faith and sight. Our God is not a corporeal being, but a spirit, invisible to natural sight, but believed on by faith. Man is a corporeal being, and can be felt of; and so of God manifest in the flesh. God was invisible to sense. The man Christ Jesus was seen and heard when he tabernacled among men on the earth. Hence he said, "Handle me; for a spirit hath not flesh and bones, as ye see me have." Thus we see he was possessed of two whole and distinct natures—the divine and the fleshly. Not like the earthly, created man, who was created with only one nature. While the man Christ Jesus was on earth, those who lived in that day saw him with their natural eyes, and the miracles which he performed; yet they did not perceive the Godhead bodily that dwelt in him. The bible tells us, "No man hath seen God at any time." And the Savior says, "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." I suppose that no intelligent person will fail to perceive the difference between matter and spirit. Matter is something seen by the natural eye, and is tangible. On the other hand, the spirit is only seen by the eye of the understanding being enlightened, and is intangible. I presume that no intelligent christian will question the appropriateness of the illustration given by the Savior of the new birth, "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." He also said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." I shall be allowed to suggest a few thoughts in relation to the birth of the Spirit, in connection with a circumstance which occurred in Boone County, Kentucky, nearly thirty years ago. Elder Wilson Thompson and I preached there,

and as we entered the pulpit an aged Baptist minister said to me, "Tell the people what man it is that is born of the Spirit." After preaching, the same minister said, "Why did you not tell the people it was the Adam man that is born of the Spirit?" I replied, "My bible don't say so." I suppose that is the idea of those who differ from us on the subject of the new birth. But who, and of what is the Adam man composed? He is of that family of which the bible tells us, "All flesh hath corrupted his way before God." He is composed of flesh, blood and bones, or soul, body and spirit. I was unable then, as I have ever been, to conceive how such a mass of corrupt matter could have such an inbeing in the incorruptible Spirit as to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." If the Adam man be born of the Spirit, he is spirit, and would be imperceptible to our natural sight, or of the touch or handling of our hands, as of the Spirit of which he is said to be born. We see the destruction of life and property by the wind, yet we cannot see the wind. To illustrate, a man was seen yesterday rolling sin under his tongue as a sweet morsel, drinking down iniquity as the ox drinketh water, and was heard to boast of his good heart, his approved conscience, and of the bright prospect before him. To-day the same man is seen with his head bowed down as a bulrush, loathing himself on account of the abominations of his heart, and exclaiming, "God, be merciful to me, a sinner." With haggard looks and downcast eyes, as if despair had seized on him, under a sense of his just condemnation he says,

"If my soul were sent to hell,
Thy righteous law approves it well."

By-and-by his countenance brightens up, he is filled with peace and joy, and exclaims, "Jesus is revealed to me as the way whereby God can be just and save a poor sinner." Now we have seen with our natural eyes his varied countenance, and heard his exclamations, but the power of the divine spirit of our God by which the varied countenance and language is heard is as impervious to our natural sight as to the wind that blows; and "so is every one that is born of the Spirit." There are some who contend that the soul is born of the Spirit, and is spirit. The bible says that the man, soul, body and spirit, is born of the flesh, and are equally liable to contract blame. This could not be the case if the soul was born of the Spirit; for an apostle has said, "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." Intelligent persons concur in the belief that the soul is the intelligent part of man, that it exercises volition for the body and its members, and that they act and move at its bidding. If the soul is born of the Spirit, the body and its members will be incapable of sinning. Believer, have you no vain and foolish thoughts, nor unclean desires?

Have you ceased to realize "that when I would do good, evil is present with me," or, "the good that I would, I do not, but the evil that I would not, that do I?" Have you ceased to feel a war within? If you have no internal conflict, and can serve God as you wish, you have had a much more comfortable life than I have had for more than sixty years. Paul said, "I know that in me (that is, in my flesh) dwelleth no good thing." The soul is located somewhere within the man that is born of the flesh; and Christ said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things [spiritual things] from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." I have known Gilbert Beebe after the flesh, as I have known other men, composed of soul, body and spirit, for nearly forty-six years, and have distinguished him from other men by his natural physiognomy; but this afforded me no evidence that he was born of the Spirit. Paul says, "He is not a Jew (christian) which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew [christian] 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." The apostle Peter said, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The apostles concluded that true and vital religion pertained to the "hidden man of the heart," and is made known by the heart that believeth unto righteousness, and by the mouth that maketh confession unto salvation, and is utterly intangible and impervious to the natural sight or touch. But I sincerely hope that I have known brother Beebe for this number of years by his knowledge of those spiritual truths which none but those who are born of the Spirit and taught in the school of Christ can comprehend. Thus has the warm fellowship of my heart been drawn out to him as a servant of God called to the work of the ministry, as was Aaron of old, and proving his faith by his works. "By their fruits ye shall know them."

Allow me to sum up. The elder Brother, the Lord Jesus, is partaker of two whole and distinct natures. He is both God and man. "There is one God, and one Mediator between God and men, the man Christ Jesus." The younger brethren partake of two whole and distinct natures. The old man is corrupt with his deeds; the new man, after God, is created in righteousness and true holiness. Now we see the old man with our natural eyes; but the time is coming when we will no longer know him after the flesh. Hence an apostle said, "As we have borne the image of the earthy, we shall [in the future] also bear the image of the heavenly." But when? When death shall have done his office with the body, and

Christ shall have changed our vile body, and fashioned it like unto his glorious body; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Hence John said, "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."

Brother Beebe, my mind has been exercised with many thoughts. I have been utterly unable to place them on paper. I am dependent on friends to do all my writing. If you shall, in perusing this long letter, conclude that there is anything to throw light on the subject, and to comfort the pilgrims to Zion's city bound, as they journey through life, you may publish it; otherwise throw it aside. With warm affection your companion and brother in the afflictions and consolations of the gospel,
THO. P. DUDLEY.

CLAY VILLAGE, Ky., March 18, 1880.

MY DEAR BRETHREN BEEBE:—I have concluded to suggest a few remarks on the distinguished characters, Moses and Aaron, Caleb and Joshua, for publication in the SIGNS OF THE TIMES, and submit them to your disposal. From some cause, and I know not what that cause is, my mind has been made to contemplate upon those notable characters, and their various significant performances.

Moses was certainly a very conspicuous character in biblical history, and filled an important station in the Jewish nation. His name signifies, "Drawn out of the water." Whether the name was designed to have any further significance than the simple fact that he was drawn out of the water, I cannot to a certainty say; but as he was a mediator, and the representative of the Jewish people, and as water is frequently used in the scriptures to signify trouble, tribulation, may it not have reference to his deliverance of that people from their sore bondage in Egypt, and, as their deliverance from bondage was doubtless typical of the deliverance of the people of God from a more terrible and degraded state of bondage by the spiritual Mediator, point to that circumstance also? Be that as it may, he was drawn out of the water, adopted as the son of Pharaoh's daughter, and learned in all the wisdom of the Egyptians, was mighty in words and in deeds, and made heir-apparent to the throne of Egypt. But notwithstanding the glowing prospect of all the earthly pomp and worldly glory that lay before him, he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."—Heb. xi. 24-26. Noble emulation; but "he had respect to the recompense of the reward." In this and in many other respects he was no doubt a glowing type of Christ. He says, in Deut.

xviii. 15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "By faith he forsook Egypt, not fearing the wrath of the king." Thus did the Lord in this early period of time prefigure a more glorious work of a more glorious Mediator, that has delivered his people from a more terrible state of bondage by putting away their sin by the sacrifice of himself. The deliverance of the Hebrews from the yoke of bondage, the destruction of their enemies in the Red Sea, forty years in the wilderness, the crossing of the Jordan, and all the emblematic work in the promised land, were all directories to the pious Jew, pointing as a great cloud of testimonials to the great Anti-type, who was to appear in the end of the (Jewish) world, "to put away sin by the sacrifice of himself."

But one person was not enough to portray the coming and work of the great majestic Mediator, and therefore Aaron, with his flippant tongue, must accompany Moses as a teacher and priest, for Moses complained, saying, "I am slow of speech, and of a slow tongue." This whole mission was fraught and filled up with many important typical events. Before his outset, Moses was shown the very singular circumstance of a flaming fire burning in the midst of a bush, and yet the bush was not consumed. Signifying, first, the severe suffering of his brethren in Egypt, and typically, the fiery ordeal through which the church of Christ should pass; and yet in all these fiery trials the Lord sustains, and makes a way for her escape, and therefore, like the bush, she should not be consumed. When the time arrived for the exodus of the Hebrews from Egypt, the pass-over was secured by slaying and eating the paschal lamb, (lively type of the Lamb of God,) but it must be eaten with bitter herbs; after which the Lord miraculously delivers his people at the Red Sea, and the obedient waters were made to close upon and destroy the Egyptian hosts. They sang songs of triumph and passed on, but soon came to the waters of Marah (more bitterness); but the Lord showed Moses a certain tree, which when thrown into the waters they became sweet. I suppose this tree was typical of the tree of life spoken of in Revelation xxii. 2. The Lord also rained bread from heaven, and sent quails in abundance to supply them with food while traversing the barren wilderness; and as for their clothing, their garments waxed not old, neither did their feet swell. It is very encouraging to look back and see the temporal deliverances, support, protection and forbearance exercised toward his national people, typifying in advance the goodness and plenitude vouchsafed to his spiritual people of the gospel dispensation.

Nor was Aaron the priest idle while these memorable events were going on. His burning incense and various oblations were offered at the waters of Marah, and throughout their jour-

ney in the wilderness, until they reached the borders of the promised land; but on Mount Sinai the might and majesty of the Lord were most conspicuously displayed. And what a majestic display! The bellowing peals of thunder, the flashing flood of lightning, the shrill, piercing sound of the trumpet! The pompous scene caused the people to tremble; "And so terrible was the sight that Moses said, I exceedingly fear and quake." Here the law was given, with all its sin-avenging wrath, taking cognizance of every evil thought and deed; and like Moses, its eye never grew dim, nor its natural force abated. Moses performs one more notable work near here, at Mount Horeb, which was very significant. The people clamored for water, and Moses and Aaron gathered the people around a rock. How unlikely the prospect of obtaining water from the flinty rock. But Moses smites it twice, and the water gushes out, affording drink for the people plentifully. Beautiful emblem of the law-smitten Savior, and the subsequent flow of the "water of life." "For the transgression of my people was he stricken."—Isa. liii. 8. And again, "Smite the Shepherd, and the sheep shall be scattered."—Zech. xiii. 8.

But Aaron must be removed "by reason of death." After fulfilling his official work of burning incense, his offerings and sacrifices, he has filled his mission as a type of the great High Priest and Apostle of our profession, and must die on Mount Hor, for he sinned at Meribah. He was therefore taken to the top of the mountain, divested of his pontifical robes, which were placed upon Eleazar his son, and dies there.

These two notable characters combined present very brilliant and significant types of the Savior. While Moses was lawgiver to a national community, Christ gave "the law of the spirit of life" to his spiritual family. While Aaron made offerings and sacrifices for the remembrance of the sins of a national people, Christ made one offering, one sacrifice, that "perfected forever them that are sanctified" as his peculiar people. But Moses has yet a great work to perform. Sihon, king of Heshbon, and Og, king of Bashan, were to be subdued, and their country given to the tribes of Reuben, Gad, and the half tribe of Manasseh. These two tribes and a half were to have their possession on this side of Jordan, but it will be recollected that their men of war were to be armed and go over Jordan (leaving their wives and little ones behind), to help in subduing the Canaanites. I have been asked why these two tribes and a half had their portion assigned to them this side of Jordan, and what did that circumstance signify. In answer to that question I will remark that, I think the land of Canaan, instead of being, as some suppose, a type of heaven, was typical of the gospel church or dispensation, and crossing over Jordan signified the passing out of the old dispensation into the new. If that be the case,

then I suppose those two tribes and the half tribe represented God's peculiar people among the Jews, that never reached or dwelt in the gospel dispensation. But as the men of war must go over and assist in subduing the enemies in the land of Canaan, so we need the prophets or former saints to assist us in putting to flight our enemies in this gospel day; and they are of signal benefit to us. How easy for us to prove not only the truth of the New Testament by the Old, but other things often transpire that require the prophetic writers to sustain us, so that they compass us about with a great cloud of witnesses. As to Moses, after subduing the kings Sihon and Og, and the appointment of their possessions to the tribes of Reuben, Gad, and the half tribe of Manasseh, his work seems to be drawing to a close, and he says to the Lord, I pray thee, let me go over and see the good land that is beyond Jordan."—Deut. iii. 5. But the Lord refused to let him cross over Jordan, and commanded him to get up into the top of Pisgah, and see the land with his eyes, and said, "Thou shalt not go over this Jordan." He was to charge Joshua to go over, and strengthen him, and was to die on the top of Pisgah; and there he did die, and the Lord buried him in a valley in the land of Moab, "and no man knoweth of his sepulchre unto this day," though work-mongers have been trying to find and dig him up ever since. Moses (the law or works) can bring no one into the kingdom of heaven.

Caleb and Joshua. The name Caleb signifies, "a dog, a cow, or a basket." I cannot tell why this name was given him, or what it was to signify. He and Joshua were the only two adults that were redeemed and came from the land of bondage that were to cross over Jordan and possess the promised land.—See Num. xiv. 29, 30. The name Joshua signifies "Savior," and it is sufficiently evident that he typified the Savior of sinners. He and Caleb were sent over in the first place to spy out the land, and brought a good report; while others reported adversely to them, and gave account of great danger, on account of which they were prohibited from passing over Jordan, while Caleb and Joshua were ordered to pass over and possess the land. As they were the only two that were suffered to cross over into the promised land, and as John the Baptist and Christ were the only two that passed out of the old into the new dispensation, I think that Caleb and Joshua were lively types of John the Baptist and Christ, for they were the only two that passed out of the old into the new dispensation. For "the law and the prophets were until John"—extended no further, but stopped there; therefore none could come out of the old, for it did not exist. John the Baptist, like Caleb, not only saw, but entered into the new dispensation, gathered its fruits, and exhibited them to others.

How wonderful the prescience and work of God! He not only foresaw

and ordained the signal blessings of the glorious gospel of the Son of God, but so clearly developed them to the ancient patriarchs and prophets as to leave them and us without the shadow of a doubt as to their fulfillment. What indubitable evidence of his wisdom, power, veracity, faithfulness and goodness in all that he has ordained and in all his works for the good of his people, in the distribution of both his temporal and spiritual blessings to them. "All things work together for good to them that love God, to them who are the called according to his purpose."

Moses and Aaron, Caleb and Joshua, with the patriarchs and other prophets and priests, were prominent precursors of the coming Messiah and the fulfillment of his predictions, as well as the beneficence of his nature in thus providing for and supplying with all the plenitude of his bounty everything that we need either for time or eternity. In the execution of his designs and the fulfillment of his promises, what incontestable testimonials we have, what a firm basis to rest upon. No casual impingings, no conditional circumstances upon which a doubt can reasonably rest. In all these cases Moses and Aaron, Caleb and Joshua point unerringly to the Savior of us poor sinners; and how should we rejoice to see those typical characters so completely filling their stations, and the work of those hieroglyphical ones so completely fulfilled in our day. It is really heart-cheering to see that the Lord in those early ages should thus raise up such faithful emblematical personages, and so direct their performances as to tell in all succeeding ages and in unmistakable language—show forth by undeniable performances the great and glorious advent and work of the Savior of sinners in so lucid a light as to dispel every fear of a failure as to the complete consummation of his eternal designs.

As ever, your brother,
J. F. JOHNSON.

COLUMBUS JUNCTION, Iowa, Feb. 18, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have thought I should probably not write again for publication, as my productions are so faulty, and of so little value; and I do not wonder at it, for I know I am "a man of unclean lips," and that my productions are like myself. But I have had many requests to write; and if you will have patience with me, and read the manuscript over, if you think it will not do injury to the cause of the blessed Master, whom I hope I love, and try in great weakness to serve, in my feeble way I will write a few lines on my call (if I have one) to the ministry.

In the year 1874 the little experience that I have was published in the SIGNS OF THE TIMES; and as I then said, small as it is, I still have to rely upon the hope I received when alone in the woods in the winter of 1842-3. I have yet no hope of salvation except by and through the righteousness of Jesus Christ im-

puted to me, a poor, helpless sinner. This, then, is the foundation of my hope for life eternal, and for salvation in this world and in the world to come. But now to my second experience, and the conclusions I have been forced to come to.

In the year 1850, while teaching a country school, I first had serious impressions of mind in regard to preaching the word. When these impressions first came upon me I would put them off, and think all persons had such feelings at times, and that they would soon pass away, and I should be clear of them. But to my surprise and great sorrow they continued with me constantly, and sometimes troubled me so much that I began to feel like I was not doing my patrons justice, and not fit to continue my school. I was often compelled to go out of the school room into the woods, to give way to my feelings, and there agonize and weep and cry. Thus it went on, until I resolved to give up my school, and did so, though urged to continue. At times these impressions would wear off to some extent, and I would then say to myself, Now you see you are deceived: it is only the work of the wicked one; you have no call to preach. And I would believe it, and say, Now I shall be clear of any more trouble. Thus I went on for years, sometimes feeling comparatively easy, and at other times bowed down with sorrow, hardly capable of attending to my business, that of selling goods, until the breaking out of the late war. When the war came on I determined to enter the service of my country, (it is known to most of my friends that I was a soldier in the Union service all through the war,) believing and feeling assured that God would show me there that I was not called to the work of the gospel ministry. I felt that I would most likely receive the summons that await all mankind to go hence. Many times while in the army I would find myself feeling like trying to tell the story of Jesus to the soldiers under my command. O how often have I resolved in my mind that if God in his infinite mercy saw fit to protect me through the war, and I was permitted to return home to my family, and allowed the privilege of meeting with the assemblies of the saints again, I would tell them my feelings, and ask their prayers; but when I was spared to return home, and permitted to meet with the dear people of God again, I, like Peter, denied my Lord and Master. As I was coming home at one time, on the way I resolved to tell my feelings to the brethren, and that when occasion offered I would try to talk some, and see if it would relieve me, not knowing how soon I would refuse a good chance to do just what I had resolved in my own mind to do. I believe at the very first meeting of the church after I reached home the pastor was not present, and one of the brother deacons called on me to open the meeting with prayer. What did I do? Did I comply? No; like one of old, I forsook the Lord that had

bought me, and O what bitter tears I was made to shed on account of it. Thus it was with me for years, sometimes feeling comparatively easy, but at others being in great trouble. Like Jonah, I tried to run away. In the year 1872 I moved to Iowa, not knowing a Baptist in the state. I now felt that I would be compelled to give up all thoughts of ever trying to preach, as there was no church, and no opportunity would offer. But I soon found there was a church within about twenty-five miles of where I was, and as Elder Vanmeter was expected there at their May meeting in 1873, I, together with my wife and brother and sister Magee, went to the meeting; but I still kept my little light hid under a bushel. So it went on, until that winter I had an opportunity of going (on Government business) to Canada, and I gladly accepted the chance, and once more "took shipping to another port," paying my passage. But I find I am going into detail, until this article is becoming too lengthy. While in Canada, between four and five years, I had many sore and terrible conflicts. I think I was made to feel like one of old, "that I was in the very belly of hell," and often felt that the sea-weeds were wrapped around my head. While in Canada our dear brother Elder Durand came to see us, and I did let him know something of my feelings, and for the first time began to feel willing that the brethren might know them. I had told my dear companion several years before of how my mind was worked upon, but enjoined profound secrecy upon her, and she as a faithful wife kept her promise. But now I had let brother Durand know it, and he, while I was with him among the brethren at Utica, N. Y., spoke of it. This at the time was very hard on me, and made me feel to humble myself in the very dust, as it were. But after I had returned to Canada I felt some little relief, and soon after I told my wife that if the Lord would spare my life to get home I would talk to the brethren, and try if it would relieve me. Soon after this we left Canada, giving up the Government office I had been filling, and returned to Iowa, though I had expected to return to my old home in Illinois; but providential circumstances overruled my movements, and I located here. I now began to look for a home for my wife, daughter and self among the Baptists of Iowa. In February, 1879, I received my church letter, together with my wife's, (my daughter, sister Hayes, having brought hers from the Ebenezer church of Utica, N. Y., where she had been baptized by Elder Durand,) and in April we all put our letters into the West Liberty Church, Des Moines County, Iowa, where Elder Ping has faithfully served for many years as their pastor. The brethren and sisters of the church at once insisted on giving me license to exercise my gift, and did so. I had in March for the first time tried to speak from a text in a formal discourse. It ran on so until September, when the brethren made

a move to call for my ordination, which I begged them not to do; but in October the church made a formal call for helps, to meet with them on the third Saturday and Sunday in November, to set me apart to the full work of the gospel ministry, which was done at that meeting by Elders I. N. Vanmeter, William A. Thompson, John B. Rowland and E. Ping.

Now, my dear brethren and sisters, I have as hastily as possible given you some of the trials and conflicts I have passed through for the last thirty years; and now that the brethren and sisters have put me forward, and I am trying in weakness and great fear and trembling to go forward in the work, I still find that I am doubting and fearing that I am attempting that which does not belong to me. O how often am I made to cry and weep. I feel that the ground upon which I am walking is too sacred and holy for me. It has been the pleasure of the Lord to bring out some of his dear ones, and cause them to take up their cross since I have been trying to minister to them. There have three come forward since the fourth Sunday in November last; one at that meeting, and two in January. The latter two I had the pleasure of leading down into the water last Sunday, and in the presence of Elders Ping and John and Harrison Butler, and a congregation of brethren and sisters and others, burying them in the liquid grave. Though the water was cold and the ice thick, yet the language of the poet was, I believe, realized by them, and they could say,

"Christians, if your hearts are warm,
Ice and snow can do no harm."

These additions have been at the Green's Grove church, in Linn County, where I have been trying in weakness to minister since September last.

I find I have made this article too lengthy; but it seemed that I could not do anything like justice to the history, and say much less. Now, in conclusion, I desire the prayers of all God's dear people; and you, my dear old father in Israel, pray for me, and if you fail to see any evidence of a genuine call to the ministry, deal honestly with me, and try to show me my error. If on the other hand, you or any other of God's dear servants see evidence, and have hope for me, I would love to hear from you by private letter. If I know my heart, it is my desire to deal honestly with my brethren, and I ask the same of them. I can certainly adopt the language of Paul, and say, "I, who am less than the least of all," desire your prayers. I realize that like him, if I am not mistaken, it is "by the grace of God I am what I am." Also, that "if in this life only we have hope in Christ, we are of all men most miserable."

I remain yours to serve with the little ability that God in his mercy has seen fit to give me.

JAMES M. TRUE.

NEBO, Ga., Feb. 28, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Ever since I have been

taking your valuable paper, the SIGNS OF THE TIMES, I have had an impression to write a few things for publication in its columns, and I will now make the attempt, conscious, however, that unless I am led by the Spirit I shall not be able to write anything that will comfort or edify the dear children of God. If left to myself, my words will only be as sounding brass and tinkling cymbal; for of all God's children, if indeed I am one of them, I am the very least. And as I have never before written anything for publication, I hope that you and the dear brethren will excuse all my imperfections.

I fully indorse the doctrine set forth by you in defending yourselves against the false charges made against you, and against the brethren who write for your paper. In their communications they all speak the same things, which proves that they are all taught by the same Spirit. And often when reading your able editorials and the communications of the dear brethren and sisters, the words of the inspired psalmist are brought to my mind, "Behold how good and how pleasant it is for brethren to dwell together in unity." Now, to dwell together in unity they must all have the spirit of unity dwelling in them; and when this is the case, and they are led by it, a oneness of sentiment and action will prevail. No wonder the psalmist calls us to behold it, for it is the most beautiful sight that ever was seen. When brethren dwell together in unity, all seeing eye to eye, and all speaking the same things, and each esteeming others better than himself, then all will be peace and prosperity. But O how sad is the reverse of this! when they are led by any other spirit than that of unity. From the opposite of the spirit of unity come wars and fightings, distress and trouble, such as no language can express. O how painful to the children of God to witness such things. Dear brethren, let us all listen to and be governed by the admonition, "Endeavor to keep the unity of the Spirit in the bond of peace." Now if we are the children of God, this admonition of the inspired apostle is just as applicable to us in this our day, as it was to the saints in the day when it was written. It is as necessary now for us to endeavor to keep the unity of the Spirit, as it was then. But before any can come under this admonition, they must be born of the spirit of unity; and this birth no man can either hasten or prevent, for an inspired witness has testified that they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And our Savior said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our natural or fleshly birth only enabled us to see natural things, but the kingdom of God is purely spiritual. The Savior himself has said, "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." And in his prayer to his Father he said, "They are not of the world, even as I am not of the world." And Paul by inspiration said, "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." Hence we see that his kingdom is not composed of earthly materials, but is purely spiritual. This kingdom was shown unto John when on the isle of Patmos. The angel said to John, "Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Dear brother Beebe, this great and high mountain, to which John was carried in the spirit, was not some earthly mountain, from which to look afar off and see the city of God; but it is God's holy hill of Zion, on which God has set his King.—Psalm ii. 6. And when any of the children of God are led by the Spirit to this holy mountain, they can now see this same church of the Most High God. The psalmist must have been upon this mountain when he said, "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."

Now, lest any should think, from my views of the spirituality of the kingdom of God, that I doubt the resurrection of the bodies of the saints, I will offer a few thoughts on that subject, and draw this scribble to a close.

"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." Now what is required to make us like him? He came in the flesh, under the law, to bear our sins in his own body; he was put to death in the body of his flesh, which was prepared for the suffering of death; but he was raised from the dead by the glory of the Father, and ascended up to heaven in his resurrected body, on which death hath no more power; for through his death he has destroyed death, and has brought immortality to light through the gospel. Hence, to see Jesus as he is in his resurrected and glorified body, and to be like him, requires that we shall be raised from the dead in like manner, and that these mortal bodies shall be changed, and fashioned like his risen and glorious body. May we with the psalmist be enabled, in the assurance of faith, to say, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15.

If what I have written is in strict accordance with the scriptures, and will not crowd from your columns other and better matter, you may publish it; but if otherwise, cast it aside, and all will be right.

Your brother, in hope of the better resurrection,

G. W. MORRIS.

DECKERTOWN, N. J., March 14, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have again taken my pen for the purpose of addressing you and the readers of the SIGNS another of my imperfect letters; but feeling that the love of Christ alone constraineth me, I will offer no apology for so doing, as with his Son the Father has ever declared himself well pleased.

My visit to Middletown, from the fifth to the twelfth of November, was one of the most pleasant of my life. That I was very hungry for that bread which cometh down from heaven, of which if a man eat he shall never die, none will doubt, when I have told them that I had not before entered the portals of a house of worship in nineteen years. I had long been desirous to meet with the saints, and had made every effort in my power to do so, but all in vain. On the last day of October, while glancing over the Middletown daily Press, my eyes fell on the notice of a meeting that was to be held with the Old School Baptist Church of that place, on the fifth and sixth days of November, for the purpose of setting apart to the work of the ministry Benton Jenkins. I was alone at the time, but I felt to say, almost in an audible tone, The Lord willing, I must go. When the time came I was permitted to do so; and as I took my seat I felt to lift my heart in prayer to God for bestowing upon me, an unworthy worm of the dust, so great a blessing. From the opening of the meeting until its close I seemed as it were drawn away from flesh and sense, and never did I drink more abundantly from that river, the streams whereof make glad the city of our God, than on that occasion. The preaching was done almost exclusively by Elders Purington and Francis, and it may truly be said of them that they are workmen that need not be ashamed. "How beautiful upon the mountains are the feet of those that bring good tidings." I had never before had the pleasure of seeing either of those ministers; but Elder Beebe, the most aged of the group present, I have known about forty-nine years. Time has since silvered his locks, and somewhat furrowed his cheek; but his countenance wore a calm, peaceful expression, and the words of the apostle Paul seemed as if almost ready to fall from his lips, "For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith." For I have known nothing among you save Jesus Christ and him crucified. This is the food with which the sheep, the happy recipients of the new birth, are to be fed. For if ye eat not the flesh and drink not the blood of the Son of man, ye have no life in you. Brother Jenkins' experience and call to the ministry none could gainsay. I had never witnessed an ordination before; consequently the scene was to me both solemn and impressive, and the words of the poet seemed to strike me with force,

"My soul, how lovely is the place
To which thy God resorts;
'Tis heaven to see his smiling face,
Though in his earthly courts."

I leave the foregoing too lengthy communication, dear brethren editors, for you to decide its fate.

Your sister, as I hope, in Christ,
HARRIET LEWIS.

NEW INTEREST, W. Va., Feb. 6, 1880.

DEAR BRETHREN G. BEEBE AND SON:—I have not been able to walk without crutches since I saw you at our association, which was held in Randolph County, West Virginia, in 1878; but I still think of you, and thank the Lord for your visit, which will be long remembered by all the lovers of the sweet message of truth which the Lord sent by you. May the Lord enable you to still continue to blow the silver trumpet in Zion; and may you grow stronger and stronger, being strengthened with might by his spirit in the inner man. It has been my privilege to read some of the numbers of the SIGNS, taken by the brethren, and I have read them with delight, as they brought me in my affliction, crippled in both knees with the rheumatism, good news from a far country. May the Lord enable the brethren to continue to write, and tell of God's dealings with his people.

I will address a few words to our brethren and sisters. In John xiii. 35, Jesus said to his disciples, "By this shall all men know that ye are my disciples, if ye love one another." Dear brethren, have we this love, and do we manifest it one to another in a manner that makes known to all men that we are his disciples? If we are led by the spirit of God, then we are the sons of God. When we are led by this love, we desire to tell each other how the Lord found us in the waste, howling wilderness, and how he took us up out of the horrible pit and miry clay; for there is where the Lord found me, a sinner of the deepest dye. I can say there is where the Lord finds all his people, and he fits and prepares them for his church and kingdom; so it is all of grace from first to last. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." When we hear them declare what God has done for them, a love springs up in our hearts, and a union of spirit which is like two drops of water, that cannot be separated. And they have a love for each other that the world knows not of; for their love is the love of God, which he had for them before the foundation of the world, which he bestowed upon the vessels of his mercy which he had afore prepared to glory. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, 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. In this love we shall esteem others better than ourselves, and desire each other's welfare. The word says of the heirs of glory, "Ye are dead, and

your life is hid with Christ in God;" and there is no power that can separate the saints from the love of God in Christ. Nothing can destroy the love of God to his people, nor separate them from it. In evidence of his love for them, he bore their sins in his own body on the cross. When he bore his people's sins, the sun refused to shine, the earth quaked, the graves were opened, many of the dead arose, the rocks were rent, and all nature was convulsed; but he conquered death and the grave, and arose triumphantly over the grave. Dear brethren and sisters, ye who have a hope that Jesus paid your debt, that he was delivered for your offenses, and arose for your justification, what manner of persons ought ye to be?

"My soul shall pray for Zion still,
While life and breath remains;
There our best friends and kindred dwell,
There God our Savior reigns."

"Behold how good and how pleasant it is for brethren to dwell together in unity;" being led by the Spirit. "Looking unto Jesus, the author and finisher of our faith;" all speaking the same things, and all hoping to dwell together with him in glory. I frequently inquire,

"Why was I made to hear his voice,
And hearing, enter in?
While others, left to their own choice,
Have perished in their sin."

How often have I thought of the visit of brother S. H. Durand; and at our last association brother Smoot visited us, though I could not get there until Sunday. His sermon was like bread cast upon the water, to be gathered after many days. Brethren Durand and Smoot, do come again to our association, if you can. When our dear brethren get into our hearts, how delightful it is. May the Lord enable us all to press towards the mark for the prize of our high calling, which is at the end of our race, where we hope to dwell forever with God and the Lamb, is my prayer.

Dear brethren, publish this if you think best; but if not, lay it aside.

N. B.—If any wish to write, please address,

JAMES MURPHEY.

FORT SCOTT, Kan., Jan. 1, 1880.

ELDER G. BEEBE & SON:—While writing, I would like to ask your understanding of Paul's language recorded in Acts xx. 27. Does the *all* refer to counsel, or does he not mean all the Elders or brethren? In verse 31 he says, "I ceased not to warn *every one*," &c., which seems to be similar to the expression in verse 27, "I have not shunned to declare unto *you all*," &c. My mind has been called to this point, and it appears to me that no one will ever be able to declare the *whole* counsel of God. I have frequently heard it quoted, "whole counsel." We remember that he said, he had kept back nothing that was profitable; but must we understand him to mean that he had declared to them on that occasion all the counsel of God?

This will suffice to direct your mind to the point I need counsel upon. A few words in explanation will be thankfully received.

Not wishing to overburden you, I will be pleased to have an explanation through the columns of the SIGNS, if thought advisable, of Luke xvi. 9, by Eld. Wm. J. Purington. "Make to yourselves friends of the mammon of unrighteousness," &c. This scripture is thought by some to be very difficult to explain in harmony with the other scriptures; but I am sure that my beloved brother Purington can show its true meaning in few words. I remember on one occasion to have heard his dear cousin, and my very dear brother, Eld. J. L. Purington, say that Wm. J. could see a point at a glance, but he could not; but when he did see it, he saw it as plainly as Wm. J.

Before closing, I will add, that the SIGNS continue to be received gladly by us. Although there are some Old Baptists near here, I do not believe there is another copy of the SIGNS received at this office. It seems strange to me, when I feel that I would not be without it for several times the subscription price.

As ever, your brother in tribulation and trials,

M. B. WEEDON.

REPLY.—We do not understand the apostle to say that he had declared all the counsel of God, but that he had not *shunned* to do so. Or, in other words, there was no part of the counsel of God that he had purposely kept back that would have been profitable to them. Neither to avoid persecution, nor to elicit praise, had he withheld from them any part of the counsel of God, so far as it had been made known to him by inspiration of the Holy Ghost. And as we have the apostle for an example to be followed by the ministers of Christ, no minister of the gospel should *shun* any part of the divine counsel from any fear in regard to consequences which they apprehend would or might result from such a declaration.—ED.

DENMARK, Tenn., March 20, 1880.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN:—I inclose to you four dollars, for which please continue the SIGNS, as directed. Dear brethren, notwithstanding the opposition the SIGNS have met, they are a welcome visitor to mine, as well as to many other houses in this country. I am a young Baptist, and comparatively a young man; but as I understand the scriptures, I cannot see how any consistent Baptist can find fault with the sentiments expressed in your able editorials for the last year. For my part, I indorse every sentiment you have advanced, so far as I understand them. I am happy to say that, while you are enabled to hold forth the precious promise of God in such glowing colors to the household of faith, I feel assured that you are telling the truth, and am made to rejoice in the hope that I am one of the happy recipients of the truth.

Brother Beebe, I have often thought that I would love to hear you preach; but without any idea of ever having that pleasure. But a hope has sprang up from seeing the request of some brethren in Alabama, and your

partial promise to visit them; and I thereby am induced to ask you to call and preach for us as you pass. Hoping that you will comply with my request, I will inform you of the time and place of holding some of the associations. The first in this part of the country is the Forked Deer, commencing on Saturday before the second Sunday in September, near Trenton, in Gibson Co., Tenn. Next, the Predestinarian, commencing on Saturday before the fourth Sunday in September, in Henderson Co., Tenn. The Mississippi River, to be held with the Antioch Church, Henderson Co., Tenn., four miles from Toon's Station, on the Miss. Central R. R., beginning on Friday before the first Sunday in October. If you can attend either of these associations, I for one, and many others will do what we can to defray your expenses. But if you are not permitted to visit us, and I never see you in the flesh, I hope that through the grace of God we may meet in the upper and better world, where sorrow and sighing are unknown, and where congregations never break up, and sabbaths never end.

Your brother, in hope of eternal life,

J. E. DICKINSON.

ELMO, Kaufman Co., Texas, March 22, 1880.

ELDER G. BEEBE & SON:—I inclose you a Money Order for four dollars, which you will place to my credit and continue to send me the SIGNS, for I am unwilling to do without the paper. But sometimes I almost get vexed by seeing so much controversy, and brethren seeming to differ so widely, especially on the new birth. Now I cannot refrain from asking you, and others, some questions on this subject, yet I almost fear to do so, for your attention has been called to it so many times that it seems you ought to have been understood, and I think I do understand you; but there are some that I do not understand.

1st. In Titus iii. 5, who is this Holy Ghost that is renewed by the washing of regeneration?

2d. Why did it need washing and renewing?

3d. Can a man be born the second time until he has been born the first time?

4th. Can the implantation of God's spirit in the Adam man be called a birth, as some brethren say?

5th. If any man be in Christ, he is a new creature. Can he be new before he has been old?

Now, brethren, I do not want to tax your patience with these things, but if you feel at liberty to answer, you will oblige one who is less than the least. Not that I want a controversy, but purely in the spirit of meekness. If I know my heart, I want light. May the Lord spare you yet long to wield the sword of the Lord and of Gideon, is the desire of yours to serve in the truth. Farewell.

K. F. POLK.

(Editorial reply on page 106.)

SNICKERSVILLE, Va., March 31, 1880.

DEAR BRETHREN BEEBE:—Having finished the business part of my letter, I wish to make a little explanation. In my letter in the SIGNS of February 15, there is one question I wish to answer. On page 40, near the bottom of second column, I ask, "And if that was the time [referring to the destruction of Jerusalem] when the church was freed from the legal dispensation, where is our pattern and guide for a gospel church?" In answer to this I would say, that much of the pattern was given while Christ was under the law; but it could not be fully shown until the legal dispensation was removed, which, I understand, was "taken out of the way" when he arose from the dead.—Col. ii. 14. Baptism and the Supper, together with many instructions, &c., pertaining to the kingdom, were given while Christ was under the law, and were left upon record for the observance of the church after his resurrection and ascension, and on to the end of time. Hence, just before his ascension he enjoined upon his apostles to "teach them to observe all things whatsoever I have commanded you." While I understand that the church was freed from the legal dispensation when Christ arose from the dead, yet I deem the foregoing explanation due brother Ritzenhouse, as also the cause of truth.

Yours in hope,

E. C. TRUSSEL.

WESLEYVILLE, Pa., Jan. 6, 1880.

DEAR BRETHREN BEEBE:—To me our family paper is a very precious medium of correspondence. I find in its pages much rich food for a hungry soul. For more than six years I have not seen the face of one who professes like precious faith, and my heart grows weary with longing for the sound of the pure gospel. When the SIGNS OF THE TIMES come, then I am strengthened and comforted, and often times am made to rejoice that the truth is so ably defended.

Dear father Beebe, my personal intercourse with the Old School Baptists has been very limited, and I am one of the weakest of the flock; but it seems strange to me that any professing the same faith should misunderstand or misrepresent the doctrine which you and those other old and faithful watchmen upon the walls of Zion have so long and so ably proclaimed. To me it seems very plain and clear; and if I have received any knowledge of the truth, it is in accordance with the doctrine so fully and faithfully proclaimed through the SIGNS.

I do not wish to take up your valuable time in reading this, but I always feel unwilling to send on my remittance without speaking of the comfort and satisfaction I receive from the perusal of your valuable paper. From one of the least of the little ones,

MARY H. TOMPKING.

CHANGE OF RESIDENCE.

ELDER A. W. McKenzie having changed his address from Willis, Texas, to Cedar Bayou, Harris Co., Texas, wishes his friends to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1880.

I JOHN IV. 14.

BRETHREN G. BEEBE & SON:—If you feel so inclined, and have time, please give your views on I John iv. 14. I have read your paper about a year, and am so well pleased with it that I want it continued another year.

Yours in hope of eternal life,

E. S. LEGGETT.

LITTLE RED, Ark., March 6, 1880.

REPLY.

The text on which our brother desires us to write reads thus, "And we have seen and do testify that the Father sent the Son to be the Savior of the world."

1st. By the pronoun *we*, the beloved disciple and inspired apostle John includes with himself those who are by a spiritual experience made competent witnesses of the truth as it is in Jesus; not only his companions in apostleship, but all who bear the peculiar characteristic marks which he has so faithfully given, by which the children of God and heirs of immortal glory are identified in this epistle and throughout the scriptures.

2d. Of those, who being taught of God, born of his spirit, of incorruptible seed, by the Word of God, which liveth and abideth forever, and thereby made competent witnesses, it is said, "And we have seen." None others have seen the kingdom of God, of which *we* testify; for "Except a man be born again, he cannot see the kingdom of God." Things "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 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." "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things."—1 Cor. ii. 8-10, 13-15.

Those who are truly born of the spirit of God are called the children of light; for in him, of whose spirit they are born, it is written, "In him was life; and the life was the light of men."—John i. 4. "And he [Jesus] turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see."—Luke x. 23; Matt. xiii. 16. In the twelfth verse of the chapter in which our text is found, and in the immediate connection with it, John says, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." It is no element of our earthly nature that hath ever seen God at any time. This is a positive declaration, and admits of no exceptions. Even when God

shines in our hearts, to give the light of the knowledge of his glory in the face of Jesus Christ, it is not seen or perceptible to our carnal or fleshly mind, which is born of and educated by the flesh; but it is a revelation of the Spirit to that faith which, John says, is born of God. Flesh and blood cannot reveal it, neither can flesh and blood comprehend it. God shines in our hearts, but the darkness of our fleshly nature comprehendeth it not. To our mental powers, which are born of the flesh, it is like the wind, which we may hear and feel, but we see it not, neither can we tell whence it cometh or whither it goeth. If it were a manifestation to the fleshly elements of our earthly nature, illuminating our natural mind, then the most wise and learned and prudent of our race would have the clearest understanding of it, and the undeveloped mental capacity of babes would be much less capacitated for comprehending it. But is it so? Jesus rejoiced in spirit when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—Matt. xi. 25, 26. If the wise men of this world could by searching find out God, or by their intellectual sagacity, or by study, come to a knowledge of God, they would be able to save themselves; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. Even the eyes of those whose understanding God has opened, and of whom our apostle says, in our text, *have seen*, invariably find their human reasoning faculties incompetent to see or to search out the things of the spirit of God. The science and philosophy accessible to the natural capacity of the human mind, is called the wisdom of this world, and is adapted to the elements of this world, but it can extend no further. It has pleased God in his infinite wisdom, that man by the wisdom of this world shall not know him. This is just as true of christians as it is of infidels. Although the christian is taught of God, yet the teaching of the Spirit is spiritual, and can only be spiritually discerned. Our earthly nature has no spiritual discernment, and the divine instruction we receive is given to our faith, which, being born of God, is a fruit of the Spirit, and therefore has spiritual discernment; for it is the substance of things hoped for, and the evidence of things not seen or comprehended by the natural mind of man. Christians have a natural mind, which is called a carnal (fleshly) mind, and it is enmity against God: not subject to the law of God, neither indeed can be. From this carnal mind in the fleshly nature of the christian arise all the reasonings, doubtings, fearing, murmurings and lustings which oppose our spiritual mind. Our earthly nature, which is called the *old man*, retains all the elements of a depraved nature; and

although by the new birth of the Spirit the new man, which after God is created in righteousness and true holiness, is born and developed as the production of the incorruptible seed, which cannot sin, because it is born of God, still the enmity of the flesh, which is born of the flesh, remains with us as long as we continue in the flesh, and its opposition to God and the things of the Spirit is never so fully felt and realized before as subsequently to the new birth. The Shulamite, in whom we see as it were the company of two armies, is a stranger to us until we see and feel it in the conflict raging within us between the flesh and the spirit. The fleshly nature, which is called the old man, has never seen God at any time, and is the fool that saith in his heart, "There is no God." Self is its idol; it neither sees, knows nor loves the true God. But the spiritual or new man, born of the Spirit, has a saving knowledge of God, has seen the light of the knowledge of his glory in the face of Jesus Christ; and having seen the Son, has seen the Father also, and is taught of God to know that the Son is in the Father, and the Father is in the Son, and that the Son and the Father are one and the same God. The world by wisdom knows not God, neither does the worldly wisdom of the christian's carnal mind know him; yet he is revealed by the Holy Spirit to the faith and spiritual understanding of all who are born of God. If we had not to encounter the questionings, reasonings and cavilings of our own sinful nature, we would suppose a mere reference to the daily experience of every christian would be a thoroughly convincing demonstration that in every christian dwells both the *men* of whom the apostle speaks in this chapter (1 John iv. 12, 14): the old man, our earthly, fleshly nature, which never saw God at any time; and also the new man, which has seen the Son, and consequently has seen the Father also, and would be fully convinced that in the mystery of godliness Christ and the Father are one.

As competent witnesses, "We have seen and do testify." By the mouth or pen of the prophet, God has said to Jacob whom he has created, and to Israel whom he has formed, "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. xlii. 12. A competent, true and faithful witness is one who speaks that which he knows, and testifies that which he has seen.—John iii. 11. John testifies of those with whom he identifies himself as divinely qualified witnesses, "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 shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we

have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."—1 John i. 1-4.

The witnesses to testify in this most vitally important cause must be divinely and experimentally qualified, and in a manner that no human institution or theological drilling can supply. To testify that of which we have no knowledge is to testify falsely. As the Lord said of the carnal Israelites, "And though they say, The Lord liveth; surely they swear falsely."—Jer. v. 2. Not because the thing itself was untrue, but because they did not know whereof they affirmed. They had not the requisite knowledge of the fact, and could not in truth testify to that which they knew not. So this apostle testifies that many false prophets are gone out into the world, and admonishes the saints to try the spirits, whether they be of God, and gives an infallible rule by which to try all who profess to be prophets of the Lord. He says, "Hereby know we the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." As an indispensable evidence that they are the true and approved ministers of Christ, they must not merely admit the incarnation of Christ, but, if we rightly understand the apostle, they must give evidence that he has come, by his spirit, into their flesh; as he further says, "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." We should observe that it is the spirits that are to be tried, not merely the words uttered by the prophets that are gone out into the world. John does not say, Every man or every prophet that confesseth that Jesus Christ is come in the flesh is of God, but *every spirit* that maketh this confession is a spirit which is of God; for "No man can call Jesus Lord, but by the Holy Ghost." Many false prophets may say that Jesus Christ is come in the flesh, while the spirit by which they are led denies him; hence the rule given by which they are to be detected is to try their spirits rather than their words. Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.—2 Cor. xi. 14, 15. By trying the spirits we are to distinguish between the *spirit of truth*, whom the world cannot receive, (John xiv. 17,) and the spirit of error, which the world can receive. For the many false prophets who have gone out

into the world are of the world; they speak of the world, and the world heareth them.

"If any man have not the spirit of Christ, he is none of his." And if we are led by the spirit of God, that will prove that we are born of God, and are his sons. And it is not enough for one to say that Christ dwells by his spirit in his flesh or in his heart, while he is breathing slaughter against any of God's children; for "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." "He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life [or Christ, who is eternal life] abiding in him." "And this is the commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." If Christ by his spirit dwells in us, his indwelling will be manifested by that gentle, long-suffering, patient and forbearing spirit which he manifested in the days of his flesh. "Not as Cain, who was [in the spirit by which he was led] of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." We "who have seen and do testify," do not bear our testimony in words which are falsified by our works, our walk and bearing one towards another; but we testify by an exhibition of the fruits of his spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance; and not by the works and passions of our depraved nature, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcrafts, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.—Gal. v. 19-23. But rather "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. If we testify that Christ has truly come in our flesh, and is formed in us the hope of glory, that he controls our affections, suppresses our carnal passions, that he reigns in and rules over us, causing us to love one another with a pure heart fervently, even as God for Christ's sake has loved us, then shall all men know that we are Christ's disciples. "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." "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."

Having briefly considered the credentials, or some of the marks by which the ministers of Christ are to be distinguished from the false prophets which are gone out into the world, we will now pass on and consider the testimony which they are to bear, namely, "that the Father sent the Son to be the Savior of the world." This testimony, involving the sacred relationship of the Father and the Son, and of the subordination of the Son, who in eternal Deity or Godhead is one with the Father, in his Mediatorial relations to the Father and to the church, is commissioned and sent by the Father into the world to do the will of the Father, and to finish the work which the Father gave him to do, presents a mystery of godliness too deep for finite minds to comprehend or explain. The vain attempts to solve this most profound and sacred of all mysteries has produced a greater amount of contention, bitter strife, cruel persecution, and even bloodshed in the religious world, perhaps, than any other cause. Ecclesiastical prelates and papal councils have sought to enforce their dogmas or decisions by such appalling arguments as prisons, confiscation, tortures, fires and sword, and Protestants have in turn displayed much of the same implacable cruelty in trying to enforce their peremptory decisions; and even some whom we regard as brethren beloved for the truth's sake have manifested but little forbearance towards those who cannot adopt the peculiar terms in which they express their views on the subject. But we conclude that those who testify only what they have seen, as revealed to them by the spirit of truth, whom the world *cannot* receive, because it seeth him not, neither knoweth him, and who are willing to rely implicitly on the record which God has given, will be satisfied to adopt such forms of expression on this sublime and glorious subject as are used in the scriptures. If what has been given us by inspiration of the Holy Ghost has been misunderstood, and to some extent misinterpreted, by honest inquirers after the truth, it is not strange that uninspired brethren should fail to make themselves clearly understood by their brethren. Jesus our Lord has testified, saying, "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. The depth of this unsearchable and incomprehensible mystery, without controversy is too profound for our finite comprehension; it is higher than the heavens, deeper than any depth that we can fathom, and as broad and boundless as eternity. Amazing thought: God was manifest in the flesh! He who was manifested in the flesh hath a name written that no man knew but he himself, and his name is called, The Word of God. In his wonderful record as bearing this name we are

informed, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. How he could be the one only living and true God, and yet be with God, is a divine mystery too profound for our limited understanding to comprehend. But we know it is so, because this is the record God has given of his Son. We cannot say there were two Gods, for, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. vi. 4, 5. "I am the Lord, and there is none else, there is no God beside me." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. xlv. 5, 22. To our understanding, the scriptures testify to us but one true and living God, and positively deny the existence of any other beside him. In equally positive terms we are assured by the same divine record that the Word which was with God in the beginning was God, and to him as the only wise God, who is before all things, and by whom are all things, the creation of all things is ascribed. "All things were made by him; and without him was not anything made that was made."—John i. 3. To which testimony the apostle adds the following corroborating testimony: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17. This to our mind settles beyond all controversy the all-important truth, that all the supreme glory, power, might and majesty of eternal Deity belong to Christ, and in their refulgent brightness and eternal fullness belong to him, as it is declared in the very first sentence of the bible, "In the beginning God created the heavens and the earth;" and that God who created all things, the inspired apostle testifies was and is the same Word, "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature." "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. 14, 15, 18, 19. Now this being the testimony of the scriptures, whether we can comprehend it or not, it must be and is the eternal truth of God; and to deny that Christ is the true God and eternal life, that he is the only wise God our Savior, is to deny that he is a Savior at all, for he has said, as we have before repeated, "I am the Lord, and beside me there is no Savior."

But our Savior Jesus Christ is not only the true, supreme, self-existent, independent and eternal God, who created all things, but he is "God manifest in the flesh, justified in the

Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. "The Word" which was with God, and which was God, "was made flesh, and dwelt among us."—John i. 14. In his advent to the world his name was called "Emanuel, which being interpreted is, God with us."—Matt. i. 23. In the habiliments of flesh and blood, John testifies, saying, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "And of his fullness have all we received, and grace for grace."—John i. 14, 16. We do not understand that his Godhead was changed from Deity to humanity, but he was manifested in the flesh. "He took on him the seed of Abraham;" and, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. "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. 6-8.

When our adorable Redeemer speaks of his entire subordination to the Father, we understand him to be speaking of his Mediatorial Sonship, of which he says that he "came into the world not to do mine own will, but the will of him that sent me."—John vi. 38. "And I am not come of myself; but he that sent me is true, whom ye know not. But I know him; for I am come from him, and he sent me."—John vii. 28, 29. "Then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that hath sent me is with me; the Father hath not left me alone: for I do always those things that please him."—John viii. 28, 29. "Jesus said unto them [the carnal Jews], If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."—John viii. 42. "Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me: but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not."—John x. 17, 18, 36, 37.

These quotations from the writings of John, we think fully justify his declaration in our text, that "The Father sent the Son," and that the Son came in obedience to the will of the Father, and that as the Son of God he could of himself do nothing; that it was the indwelling Godhead of Christ that made him in his Son-

ship the efficient Savior of his people. That is, as we understand, if he were not God as well as the Son of God, or if he and the Father were not one in eternal identity as God, he could not do the will of the Father, and finish the Mediatorial work that was given him to do.

We have understood that in the numerous scriptures wherein our Lord Jesus Christ is called God (Heb. i. 8), the true God (1 John v. 20), the eternal God (Deut. xxxiii. 27), the only wise God (1 Tim. i. 17, Rom. xvi. 27), the mighty God (Isa. ix. 6), he is spoken of in his identity with the Father; not as a begotten Son, but in his self-existent supreme Deity, as one and identical with the Father, as he himself declares, "I and my Father are one" (John x. 30); while all the titles he bears, as the child born, the Son given, the Wonderful, Counsellor, Prince of peace, Son of God, Son of man, Prophet, Priest, Mediator, Redeemer, Shepherd and Bishop, Apostle and High Priest, Head over all to the church, which is his body, the fullness of him that filleth all in all, are relative titles, expressive of what belongs to his Sonship. In his Sonship he is the only begotten Son; begotten of and subordinate to his Father. In this begotten Sonship he is the Word that was with God, and in his eternal Deity he is the Word that is God. The same was in the beginning with God. In all the glory of the eternal Father he was glorified before the world was; and with the glory of God's own self, which he had with the Father before the world was, is he now exalted far above all heavens.—John xvii. 5. As the Son of God and Mediatorial Head of the church, "his goings forth have been from of old, from everlasting."—Micah v. 2. And as the Son of God, "We have seen and do testify that the Father sent the Son to be the Savior of the world." The purpose of the Father in sending his Son into the world is very definitely declared in our text. It was to be the Savior of the world, and he is truly the only Savior that has ever come into the world. No other name under heaven has been given whereby we must be saved. Beside our Emanuel there is no Savior; but "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."—1 Tim. i. 15. Therefore our apostle says, for the consolation of the saved, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation [atoning sacrifice] for our sins: and not for ours only, but also for the sins of the whole world."—1 John ii. 1, 2. This declaration is true, from the fact that he is a Savior, and the only Savior in all the world; but it does not justify the conclusion that he came commissioned from the Father to save all the world, in the unrestricted application of the term. The word *world*, in its full signification, includes the natural heavens and earth, with all things which in them are. He did not come

to save the natural world, for it is to be burned, with all the works of men, and not saved beyond the time appointed. None profess to believe that our Lord came to save the inanimate things of nature, nor even all the animate creatures in the world; he came not to save the beasts of the field, fowls of the air, nor fishes of the sea. But we are informed by an angel from the throne of God that "He shall save his people from their sins."—Matthew i. 21. Arminian scoffers amuse their simple hearers by telling them that we make a-l-l spell part; but are they willing to admit that Christ is absolutely the Savior of any portion of the world? We understand them to hold that Christ came to make it possible for everybody in the world to save themselves by performing certain conditions, accepting certain overtures, or by using certain conditions, thus making a-l-l to mean none at all. John, in speaking of the saved of the Lord, speaks of them as all the children of God in the world, whether Jews or Gentiles, and, like Peter, applies the promise of salvation to all that afar off, even as many as the Lord our God shall call; and in distinguishing them from the rest of mankind, says, "And we know that we are of God, and the whole world lieth in wickedness."—1 John v. 19. Thus applying the words *world*, and *whole world*, to all the saved people of God in all the world, and also to all the unbelievers in the world who are not saved, who still lie in wickedness, and for whom Christ does not pray.—John xvii. 9. But it is hardly worth our while to argue or contend with cavilers; for should we convince their judgment, it would not satisfy them unless they are quickened by the Spirit and taught of God. If we could fill their mouths with gall, we could not make them love it. The gospel of God our Savior will ever be unto the Jews a stumbling block, and to the Greeks foolishness; but unto them who are called of God and taught by his spirit, it is Christ the power of God and the wisdom of God.—1 Cor. i. 23, 24.

We have seen and do testify that Christ is the Savior; and if he is a Savior he saves. An effort to save, if unsuccessful, is not sufficient. One who tries and fails, is not entitled to the distinguishing appellation. There are thousands of infatuated mortals on earth who profess to be laboring for the salvation of sinners, who, if they could succeed, would be saviors. But they are all certain to fail, for "Salvation is of the Lord." Neither is there salvation in any other, for God has himself said, "I, even I am the Lord, and beside me there is no Savior."—Isa. xliii. 11.

As Jesus Christ is the Savior, and as besides God there is no Savior, the testimony to us is clear, that Jesus Christ is God as well as man, and the only Mediator between God and men; and as the head of the church is Christ, so the head of Christ is God. As the church, the body of Christ, could not subsist without Christ her head; so Christ, if he were

not God, one with the Father, dwelling in the Father, and the Father dwelling in him, could not be the Savior of the world, for he says, "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." Again, "I can of mine own self do nothing: as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."—John v. 19, 30.

In our remarks on this awfully sublime and vitally important subject, we have not consulted the decisions of Prelates of the papal hierarchy, the enforcement of which has drenched the earth with blood; but we have sought instruction from God by searching the divine record, deeply conscious of our infirmity and liability to err; but with no desire to impose our views on others, any further than they shall be found sustained by that testimony that shall stand and reflect eternal honor to our God, and to his Christ, when all the speculations and doctrines of men shall pass to their final doom. If in this, or in any other article we have ever written, we have uttered a word derogatory to the Deity, humanity, or Mediatorial character or titles of our blessed Savior, we have failed to write what we most sincerely believe; and may God forgive, and our readers one and all attribute our failure to truthfully present the subject in perfect harmony with the divine testimony of the holy scriptures to our lack of ability. But we dare not flatter ourself that, with our very limited ability, we shall ever be able to do justice to so grand and glorious a subject, or escape the criticism and animadversions of those who watch for our halting.

REPLY TO BROTHER K. F. POLK, ON PAGE 103.

1st. It is not the Holy Ghost that is renewed, or ever required any change; for the Holy Ghost is God, who is immutable and without the shadow of a change: but we understand Paul to be speaking of those who are renewed by the Holy Ghost. The spiritual birth of the children of God is effected by the Holy Ghost, and is therefore called the renewing of the Holy Ghost; in the same sense as when it is said, "Salvation is of the Lord;" not meaning that the Lord is saved, but that he saves his people from their sins; and "Their righteousness is of me, saith the Lord."—Isa. liv. 17. Meaning that Christ is of God made unto us (his people) wisdom, righteousness, sanctification and redemption.

2d. The Holy Spirit by whom the people of God are quickened and born, needed no washing; but those who are quickened by the Holy Spirit did, because they were, in their earthly nature, defiled with sin, pollution, mortality and death.

3d. To the third question we say, No.

4th. The implantation of the incor-

ruptible seed by the word of God, in the redeemed vessels of mercy, is not the birth, but it is that which produces the new birth in them. Seed, when planted, bringeth forth, "first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."—Mark iv. 28, 29.

5th. A man that is in Christ is a new creature, or a new man, made manifest by a new birth; but a man in Adam is not a new creature; he is a development of the old creation, and in manifestation in his fleshly nature he is the old man, the outward man, the sinful man, on whom guilt, mortality and corruption are found, and in whom there dwells no good thing, and over whom death reigns, until his mortal shall put on immortality in the resurrection of the dead; then, if he is a redeemed vessel of mercy, his vile body shall be changed and fashioned like the glorious body of his risen Redeemer. The old man with his corruptions, affections, lusts and mortality, is not in Christ Jesus. He is in his earthly nature still in Adam; he is still the old man, warring against the spirit, in deadly conflict with the new man, or *new creature*, which is in Christ Jesus. Every thing in nature must be new before it can be old. Adam and all his race in him were new at the time of their creation; but in the order of manifestation in time, and as compared with the manifestation of the sons of God by the new birth, they are old in development, before "The kindness and love of God our Savior towards man appeared, [to them] 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, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."

We do not think any person or thing must be old before it can be new, but the very reverse: every thing must be new before it can be old.

The washing of regeneration, as we understand, refers to the burial of the church with Christ by baptism into death, and the putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses," &c.—Col. ii. 12-14; iii. 1-4; Romans vi. 3-11; Eph. ii. 4-18.

ELDER C. B. HASSELL.

We are pained to learn that our beloved brother was on the 6th inst. lying at the point of death, and constantly sinking, so that his recovery was despaired of. Also, that his step-daughter, sister Sophia Biggs, was failing rapidly, having recently suffered from paralysis.

INFORMATION WANTED.

Any one knowing the present post office address of the following named persons will oblige us by sending the same to this office:

James Denny, formerly of New London, Mo.

E. D. Green, formerly of Carrollton, Miss.

Thomas Hill, formerly of Owensville, Ind.

T. K. Cole, formerly of Auraria, Georgia.

Sarah H. Bond, formerly of Iron Mountain, Mo.

Sybil Allen, formerly of Neillsville, Wisconsin.

MISCELLANEOUS.

THERE are strings in the harp of every life, which, though covered with dust, give out music when the wings of truth stir the air.

THE flower that follows the sun, doth so even in cloudy days.

SINCE the thing you wish cannot be had, wish for that you can have.

If a man's religion is pretentious on Sunday, and obscure on week-days, you had better do business with him on a cash basis.

If thine enemy hunger, feed him; if he thirst, give him drink. Recompense no man evil for evil.—Rom. xii.

THE bible, diamond-like, casts its lustre in every direction; torch-like, the more it is shaken, the more it shines; herb-like, the more it is pressed, the sweeter its fragrance.

WE should give as we receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers.

INQUIRIES AFTER TRUTH

BROTHER David Richey, of Milford, Rapides Parish, La., desires the views of brother John Stipp on Ezek. xxxvii. 4-6; also of Eld. T. P. Dudley on 2 Peter iii. 12; also of Eld. S. H. Durand on the order of administering baptism. Is baptism valid if administered by those who believe and preach the doctrine of Predestination, if they hold their standing with the Missionaries?

Also the views of Eld. G. Beebe on Mark xii. 1.

WILL brother F. A. Chick please give his views through the SIGNS OF THE TIMES on Luke x. 25-37, and tell who the priest and Levite were, and who the good Samaritan was, and who the host was? By so doing he will oblige one who wants information.

Your unworthy brother, if a brother at all,

JAMES E. DICKINSON.

DENMARK, Tenn., March 20, 1880.

If it is not asking too much of Eld. T. P. Dudley, I would like to have his views, through the SIGNS OF THE TIMES, on John xiv. 2.

A well wisher,

B. A. BEASLEY.

MARVELL STATION, Ark., March 18, 1880.

OBITUARY NOTICES.

DIED—At his residence in Harlem, Delaware Co., Ohio, October 12th, 1879, brother **James Hoover**, aged seventy-two years and eighteen days. The deceased was born in Fayette County, Pa., Oct. 30, 1807, and with his parents emigrated to Licking County, Ohio, near sixty years ago. He was married to Nancy Perfect Jan. 28, 1841, with whom he lived a pleasant and happy life, and raised a family of ten children, four sons and six daughters, all of whom, with his companion, he leaves to mourn their loss of a good husband and a kind father. The family is respected and highly esteemed by all.

Brother Hoover was baptized in the fellowship of the Old School Baptist Church at Johnstown, called Monroe, fifty-one years ago last October, and at the time of his death, and for some years previous, was a member and the Clerk of Refuge Church, being highly esteemed by his brethren as an humble christian and a very interesting brother. He was for a number of years a great sufferer, being afflicted with a running issue on his leg or ankle, which finally ended his mortal career, in hope of a better resurrection; consequently we mourn not as those who have no hope.

The funeral services took place at our meeting house, when the writer tried to preach a discourse to a very large circle of relatives and friends, from Phil. iii. 14. "I press toward the mark for the prize of the high calling of God in Christ Jesus." His mortal remains were then taken to the Green Cemetery.

ALSO,

DIED—At her residence in Knox County, Ohio, March 1, 1880, sister **Margaret Meredith**, wife of Deacon Isaac Meredith, aged sixty-nine years and twenty-five days. The deceased was born in Licking County, Ohio, Feb. 4, 1811. Her maiden name was Clark. She was married to Isaac Meredith March 22, 1832, with whom she lived a most affectionate life until death severed that near tie that binds the affectionate husband and wife together. Having received a good hope through grace, through the redemption that is in Christ Jesus, upon a public profession of her faith, of which Jesus is the author and the finisher, she was baptized by Eld. James W. Biggs, and received into the fellowship of the Old School Predestinarian Baptist Church called Hartford, in the year 1845, in which she remained a worthy member until she was taken from the church militant to the church triumphant. She enjoyed the love and fellowship of her brethren, and was highly esteemed by them. She leaves an aged and afflicted husband in feeble health, but one of the meek that shall inherit the earth, with two sons and two daughters, and grandchildren, to mourn the loss of a kind companion and a good mother. One daughter and one daughter-in-law are members of the same church with the father, who has been deacon for a number of years. Our prayer is that the God in whom they have trusted may still bless them with his grace and uphold them by his free spirit.

The writer tried to preach a discourse from the words, "Wherefore comfort one another with these words."

Please accept my best wishes. Yours in love,
L. B. HANOVER.
CENTER VILLAGE, Ohio, March 22, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—(if one so unworthy may be allowed to thus address you.) It becomes my solemn and mournful duty to send for publication in the SIGNS OF THE TIMES a notice of the sudden and unexpected death of my dearly beloved wife, **Elizabeth Lutes**, who departed this life at her home, near Centre Moreland, Wayne Co., Pa., January 9, 1880, in the sixty-third year of her age. The circumstances connected with her death are as follows:

We had been to pay a visit to our youngest daughter, about six miles distant, and also to visit a sick friend on the way. We arrived home between sundown and dark. She said to me, "Now you put out the horses and I will go and milk," which I did. I went into the house, when she came in, gasping for breath, and seated herself in a chair. I ran to her assistance, and she told me to get her

half a teaspoonfull of balsam, which I did, and she succeeded in taking it. I then assisted her to the lounge, and she lopped down on it, but could not lie. I raised her up, and she exclaimed, "I am going. The will of the Lord be done. Tell the children to live as they will wish they had when they come to die." Then she said, "O father, O my dear husband," and laid her head on my shoulder, as I sat holding her up, and so passed away without a struggle. I do not think it was over five minutes from the time she came into the house, and perhaps not over twenty minutes from the time we arrived at home, till she was gone. I was alone with her, consequently I had to leave her and go for help. She had been very cheerful all day, seemed to enjoy her visit very much, and did not in the least complain of any ill feeling. She had, however, been subject to spells of shortness of breath, when excited or a little overdone, which she thought was asthma. But I think it was heart disease, as she had frequently said, when laboring under shortness of breath, that it seemed as if her heart would turn over and rise up and choke her. She has been a subscriber to the SIGNS OF THE TIMES for a number of years, and indorsed and loved the doctrine advocated therein. She was baptized a few years ago in the fellowship of the Old School or Primitive Baptist Church at Vaughn's Hill, Bradford Co., Pa., by Elder S. H. Durand, where she remained a consistent and worthy member until her death. Though she was deprived of the privilege of meeting with the brethren and sisters as often as she desired, in consequence of the distance intervening, she lived an exemplary and devoted christian life, and was loved by all, and dearly so by myself and children. I think that none who were acquainted with her can doubt of her acceptance with the Father. It has been remarked to me since her death that if there ever was a christian she was one. She left three children and myself to mourn our loss, and while we feel that we have lost a kind and loving companion, a tender and affectionate mother, which has made a vacancy that can never be filled, may the God of all grace enable us to bow in humble submission to his holy will; and while we miss her presence, her sweet and cheering voice, her counsel and admonitions, and feel that the light of our once pleasant and happy home has gone out, we feel a consolation in believing that she is gone to a far more pleasant and happy home than ours; and while we are left to mourn our loss, we trust she is rejoicing in her eternal gain, and basking in the sunshine of God's eternal love. She was the love and pride of my heart, the light and comfort of my home. She remarked, a short time before her death, that we were getting old, and how good the Lord had been in permitting us to live together so long, which was, at the time of her death, a little over forty-five years. Yet how short the time. How sad the change. And now as I am left alone in my declining years, and in feeble health, may the God of all grace and mercy watch over, sustain and bear me up in my sad afflictions, and enable me to draw comfort and consolation from that source from whence all true and lasting comfort and consolation flows, and enable the children to follow in the footsteps of their departed mother, and to trust in the God in whom she has trusted, and ever bear in mind her dying admonition.

An appropriate discourse was preached on the occasion to a large and attentive audience, by Eld. A. O. Stearns, from the last clause of Lam. iii. 58.

A. O. LUTES.

DIED—At North Berwick, Maine, March 12, 1880, Mrs. Maria Chadbourn, wife of Mr. Francis Chadbourn, aged seventy-six years and one month. Her disease was consumption. It was very evident that she was born of God years ago; but being fearful that she might be deceived, she said but little about it, only when she was questioned. I talked with her about her hope in Christ, more than twenty years ago, and was satisfied that she was a child of God. I called to see her a number of times in her last sickness, and found her well reconciled to her fate, saying that she could not see anything in this world

that was worth living for, and she felt that she had almost got through with it, and that she would be better off in the eternal world. She was glad to see me, and asked me to pray with her. She never made an open profession of her hope in Christ, but her life as a wife, mother and neighbor, for the thirty years that I have been acquainted with her, has been such that I have never heard the first thing said against her. So she has left a good record behind. She was blessed with a kind, loving husband, and as they had lived together pleasantly for fifty years, it was a hard blow to him when she went that journey never to return. He felt that if it had been God's will he would rather have been in the arms of death with her. May God bless him in his lonely condition, and the six children, and all that mourn.

ALSO,

DIED—At North Berwick, Maine, March 23, 1880, sister Olive Guphill, aged eighty-seven years. She was sick but a few days. She has been a worthy member of the Old School Baptist Church in this place a great many years. She was firm in the doctrine of Christ and took great interest in her meetings, but for some years old age has prevented her attending them. Her husband died years ago, leaving her with two children, a son and a daughter. She has lived for years with her daughter, who married a kind husband, and was well cared for. She was naturally kind and pleasant, and grace doing much for her, made her one of the most interesting christians that I ever talked with. But she has gone to her rest. May God bless her children, and all that mourn.

WM. QUINT.

NORTH BERWICK, MAINE.

DEAR BROTHER G. BEEBE & SON:—With a sorrowful and overflowing heart and with a trembling hand I announce the death of my dear companion and precious wife, who departed this life December 23, 1879, aged thirty-three years. She was born in Grayson County, Ky., and lived here until she took her leave for a brighter world than this.

Harriet E. Duggins, daughter of David and Leah, Duggins, was married to Wm. R. McGrew, September 13, 1872, being his second wife. She was a lovely wife, and as a mother and neighbor she had no superior. As a church member she was faithful, and her seat was never vacant when her feeble body was able to attend. She joined the Regular Baptist Church at Rock Creek, Grayson County, Ky., in the year 1873, and was baptized by Eld. W. B. McGrew. She was a strong believer in the doctrine of predestination and election, and it was her delight to meet with the brethren and sisters and talk of the goodness of God. She was a faithful bible reader, and delighted in the doctrine of the same, and was also a reader of the SIGNS, and it was always a welcome messenger to her. But she is gone, and I shall see her lovely face no more in this life; but I hope to meet her again, beyond the grave, where there will be no parting. She is now sleeping in Jesus, waiting for the adoption, the redemption of the body, while I am left here to mourn, but not as those who have no hope. She told me not to grieve after her, for she was going home. I told her that her work was done, and she said, "O don't tell me that." I then said to her that her work now was to praise her Savior that had delivered her, and she said, "Yes." And I do believe that she was praising him with all her mind and soul, for I think she died in the arms of her Savior.

She left a poor broken-hearted husband and three children of her own, besides my children, together with many other relatives and friends, to mourn her departure. Brethren, pray for me in my lonesome condition.

WM. R. MCGREW.

LITCHFIELD, Grayson Co., Ky.

DEAR BRETHREN BEEBE:—By request, I herewith send you a notice of the death of our much esteemed sister Hannah Creighton. She departed this life at her residence in Delaware County, Ohio, August 30, 1879, aged almost seventy-nine years. Her maiden name was Highland. She was born in Milford Co., Pa., Nov. 11, 1800. She obtained a hope in Christ through the blood that speaks better things than the blood of Abel, and was bap-

tized by Elder Choate sixty-one years ago last January, and from that time until her death remained steadfast in that faith once delivered to the saints, ever looking to Jesus, the author and finisher of her faith. Her parents were also Old School Baptists, and near fifty years ago she, with her parents, emigrated to Licking County, Ohio, and on the 12th of March, 1837, she was married by my father, Eld. John Hanover, to Abram Creighton, with whom she lived pleasantly until death separated them. She was truly a very kind companion, a faithful wife and a good mother. At the time of her death she was a worthy member of the Refuge Old School Predestinarian Baptist Church. Being of a very mild and kind disposition, she was loved and esteemed by all who knew her. It was universally remarked by all classes that she was a good woman. Being blessed with a good memory, and being a very faithful student of the bible for more than sixty years, she was remarkably well versed both in the Old and New Testaments, and was very firm and settled in the doctrine of the bible, as published by you, brother Beebe, in the SIGNS. Her sufferings from January were very great indeed, but they no doubt worked for her a far more exceeding and eternal weight of glory. She was afflicted with what the doctors called erysipelas, in her foot, and never walked a step from about the first of January, (near eight months) and her limb mortified before death came to her relief. But she bore her sufferings with remarkable patience, saying, time and again, to me, that it was all right, and that all the days of her appointed time she would wait until her change should come. She leaves a deeply afflicted husband, who is feeble, and an only son, to mourn the loss of a kind companion and a good mother. And O how lonely they must feel, the two living entirely alone.

On the 31st her remains were taken to our meeting house, where, after the singing of hymn 1252, of Beebe's Collection, the writer tried to preach a discourse to a large and solemn congregation, from the words of Job, "All the days of my appointed time will I wait until my change come." After which her remains were deposited in the grave.

Yours in love,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—In Rio, Knox Co., Ill., on the 8th day of March, 1880, George W. Dean, aged nineteen years, eight months and ten days. He was a son of Joseph H. and Melvina Jane Dean, and was a very excellent young man, of a noble and amiable disposition, and had endeared himself to all the young people that knew him in the community, and left not a single enemy behind him. His disease was quinsy, of which he complained but a few days, and the night before he died he drank a cup of tea and ate some toast without difficulty, and no one apprehended that he was dangerous; but at four o'clock in the morning, while the family were all asleep, he came out of his bedroom suddenly, with his hands on his chest, saying, "I must have breath," and opened an outside door a moment, then walked to a lounge and lay down, and was gone in a few moments. His father and step-mother and their little family were thrown into unutterable grief very suddenly, and at an early hour the community, and especially the young people, were shocked at the sad news of his death, for he was a favorite among them. I had been gone eleven days, and had come within eight miles of home, when a telegram reached me, and I passed on about fifty miles to the house of mourning. On the 9th a vast number of people met at a house of worship in the village, and I spoke briefly to them from 1 Samuel xx. 3, "There is but a step between me and death."

George belonged to a music band of ten young men, nine of whom sat by the remains of their highly respected companion in front of the pulpit, with their instruments grounded, and followed hard after the hearse two miles to the Henderson Church Cemetery, and there, at the tomb, in the softest and most solemn tones performed a single stanza of a dirge.

Some years ago I attended the funeral of the mother of the deceased and some of her little ones who died in that vicinity.

The family connections are highly respected, and have the sympathy of the whole community.

I remain your brother,

I. N. VANMETER.

MACOMB, Ill., March 11, 1880.

DIED—At his residence near Wallacetown, Ontario, on the 12th day of March, 1880, brother Peter Paterson, aged sixty-one years. He and his sister, who lived with him, went to the barn in the morning, after breakfast, to feed the cows, and when near the door of the barn his sister noticed him falling, as in a fainting fit, and ran a few steps to call a neighbor who lived across the road. The man came at once and saw him breathe twice. They sent for a doctor, who said disease of the heart was the cause of his death.

He united with the church at Ekfrid upwards of thirty years ago, shortly after he came from Scotland. About two years ago he sold his farm in Ekfrid and bought a small farm near Wallacetown. He attended regularly there when there were meetings. He was an ardent lover of the truth, consistent, and upright in his conduct, adorning the doctrine of God his Savior. His funeral was attended by a large circle of friends and neighbors. The funeral services were conducted by brother Bateman.

The deceased left one brother and sister. The sister always lived with him, and now is left lonely and disconsolate.

Yours in hope,

D. T. MCCOLL.

DEPARTED this life October 7, 1879, Mrs. Rachel Wingate, aged sixty-nine years, eleven months and twenty-three days.

Sister Wingate was a worthy and faithful member of Broad Creek Church, in Sussex County, Delaware, near which she had lived until called away by death. She was baptized in the fellowship of the church in 1860, by Eld. Thomas Waters, and showed a deep and abiding interest in the church and in the cause to the last. She was much afflicted during the last year, not being able to go out, which was a great trial and privation to her. She loved her bible, and also delighted to read the SIGNS, and to sing songs of praise. She leaves a brother, who is also a member, four sons, three daughters and twenty-four grandchildren to feel the loss of her society, but not to sorrow without hope. Her home was with her daughter and son-in-law, brother and sister Hudson, who furnished me the material for this notice. The church as well as the family feel this bereavement. May the Lord be gracious as he is able to comfort the mourners, sanctify the affliction, and build again the breaches in Zion.

E. RITTENHOUSE.

DIED—At his residence in Fulton County, Pa., January 15, 1880, of pneumonia, after an illness of only a few days, Mr. John Garland, aged fifty-nine years and twenty-eight days. The subject of this notice was established in the doctrine as held by the Primitive Baptists, and was a faithful attendant at our regular meetings, his seat being seldom vacant; and we trust, from the evidence he has left behind, that he was called by our God to the knowledge of the glory of God in the face of Jesus Christ, and is gone to receive the rich inheritance of the saints in light, the bright and glorious crown of righteousness that is laid up for the redeemed of the Lord. Mr. Garland was a good citizen, a kind neighbor and an obliging friend, and will be missed by the community in which he lived. He leaves an afflicted wife, who has our kindest sympathy in her great bereavement. May the widow's God sustain her in this dark hour of trial. He also leaves four sons and many other relatives and friends to mourn their loss. May the God of all grace sanctify this wise dispensation to our good and his glory.

J. BEEMAN.

SALUVIA, Pa., March 5, 1880.

DIED—At Southamptonville, Bucks Co., Pa., Feb. 12, 1880, Elias D. Lefferts, aged seventy-one years and twenty-three days. He has left a widow, our sister, nine children, their respective families, with numerous relatives and friends, to mourn their loss. He was baptized by Eld. Wm. J. Pur-

ington, in June, 1876. Like many, he followed the church for many years, but at last was constrained to make an open confession of his faith. The church at Southampton mourns his departure, and deeply sympathizes with his afflicted family. May Israel's God sanctify this, with all his providences, to our good.

His life was one that honored his profession, and we have never heard a word spoken against him. There was seldom a meeting of the church that he was not at his post. His last sickness was very severe; he suffered intensely, but manifested great patience and resignation to the will of the great King of saints. He was blessed with a large family of children, three sons and six daughters, seven of whom are living, who have rendered much assistance and comfort in his declining days.

Eld. Balas Bundy preached a comforting sermon on the occasion to a large concourse of people, from Job. xix. 25-27.

G. M. FETTER.

HOPEWELL, N. J., March 24, 1880.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will convene with the Harford Church, in Harford Co., Md., on Wednesday before the fourth Sunday in May, 1880, and continue the two following days.

The Delaware Old School Baptist Association will be held with the Church at Cow Marsh, Kent County, Delaware, commencing on Wednesday before the fifth Sunday in May, 1880, and continue three days.

Brethren and friends contemplating attending the Delaware Association and coming by rail, will please take the afternoon train on Tuesday, the day previous to the commencement of the session. Those coming from the south will take tickets for Feltan, and those from the north for Woodside, on the Delaware Rail Road. The north bound train leaves Salisbury about 1 p. m., and Delmar 2.55. The south bound train leaves Philadelphia at 11.45 a. m., and Wilmington 1.10 p. m. The friends will be met with conveyance at those stations and taken to places of entertainment. A cordial invitation is extended, and we hope to have a goodly number of ministers, as well as brethren, sisters and friends in general. Come and see us, and we will hope to enjoy a season of refreshing, and profitable both to you and us.

N. B.—The Rail Road time tables are liable to be slightly changed.

In behalf of the church,
E. RITTENHOUSE, Pastor.

The Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Hunterdon County, N. J., to begin on Wednesday before the first Sunday in June, 1880, and continue until Friday evening following.

The Warwick Old School Baptist Association will be held with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1880, and continue the two following days.

The next session of the Chemung Old School Baptist Association is appointed to be held with the Charleston & Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1880, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1880, and Monday following.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please publish our three days meetings as follows:

Little Flock Church, Anderson Co., Ky., commencing on Friday before the fifth Sunday in May, 1880.

Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June.

Salt River Church, commencing on Friday before the second Saturday in June.

Goshen Church, Anderson Co., Ky., commencing on Friday before the third Saturday in June.

J. F. JOHNSON.

The church at West Liberty, Des Moines Co., Iowa, have an appointment for a yearly meeting, commencing on Friday evening before the second Sunday in May, 1880. We cordially invite all that can be with us at that time.

JOHN YOUNG.

TWO DAYS MEETINGS.

A two days meeting will be held with the Dry Fork of Twin Church, on the second Sunday in June and Saturday before. We give the brethren and friends a cordial invitation to meet with us at that time. Elder Bavis of Kentucky, and Elder Pence of Ohio, and our pastor, have promised to be with us.

Affectionately yours,

SARAH COVERT.

EATON, Preble Co., Ohio.

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.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00.

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The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., MAY 15, 1880.

NO. 10.

POETRY.

Written for the "Signs of the Times."
LINES.

Composed after visiting a dear sister who was dying with a cancer.

'Twas but yesterday I lingered
By the bedside of a saint,
And I looked upon the loved one,
Swiftly growing pale and faint;
Sure I was, as I beheld
All her calmness and content,
That 'tis good for us to die,
When kind heaven the message sends.

Naught there was that could allure
Back to earth her rapt desire;
Naught could quench the burning spirit
That for heaven was on fire.
And she talked of him, her Savior,
Till we felt his presence near,
And a heavenly glory, radiant,
Filled our hearts with holy cheer.

Wasted form and sunken features
Had no power her joy to hinder,
For beyond them she could see
Jesus, loving, gentle, tender;
And she knew that in full beauty
He would clothe her wasted form,
When he loudly calls from heaven,
In the resurrection morn.

I could only sit beside her,
List'ning while she spoke of him;
I could only gaze upon her,
As she seemed so full of cheer;
I could bring no word of comfort,
For the Master had been there;
And already calm contentment
Filled her heart, removed her care.

O the joy that fills the righteous
When the Lord his presence shows!
In life, in death, he gives them rest,
And his love on them bestows.
Our dear sister spoke of conflict,
And then told how Jesus saved;
And I thought, O bless'd assurance,
That we on his hands are graved!

How he never will forsake us
When the waves of trouble rise,
Till we've cross'd the darksome river,
Beyond which our haven lies.
And I could not grieve to leave her,
Save as those who left their friend
Down beside the white capp'd billows,
Kneeling there upon the sand.

'Twas their sorrow that they never
Should again behold her face,
Till from earth they had arisen,
And in heaven had their place.
Joy was mingled with my sorrow,
And I felt a holy peace,
For I knew her tender Savior
Soon would send her glad release.

Like the ship out on the ocean,
Toss'd by storms and driven fast,
But which yet in safety rideth,
And shall reach the port at last:
So her heart look'd forward, trusting,
And the storm produced no fear;
For the pilot was her Father,
He had whispered, "I am near."

F. A. CHICK.

JUNE 10th, 1879.

CORRESPONDENCE.

KELLY'S CORNERS, Mich., February, 1880.

DEAR ELDER BEEBE & SON:—

The subject of works is a subject upon which I have had many thoughts. What are good works, and what are evil works? For it is written, "Woe unto them that call good evil, and evil good; that put darkness for light, and light for darkness; that call sweet bitter, and bitter sweet." The Savior said to his disciples, "Be ye wise as serpents and harmless as doves." Paul would have his brethren wise concerning that which is good, and simple concerning evil. And as I belong to that order of people whom all the rest of the world accuse of not believing in good works, I sometimes ask myself if indeed I really know what good works are, or whether those people who talk so much about good works know what they are themselves. They claim, according to the scriptures, that there is to be a resurrection of both the just and the unjust; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. And they intend that their good works, their deeds and doings, shall be such as to entitle them to eternal life at that last great day. The nature of these works, so far as I understand, is in doing all they can for the Lord, devoting themselves entirely to the work, giving of their substance to help carry it on, &c. And I have sometimes thought with regard to this one thing, what sort of an account can they give (at least many of them) concerning the great portion of their goods which they reserve to themselves, believing, as they profess to, that the wealth of this world, if properly used, is a means of saving souls from hell? Surely, if I were honest at heart and believed this, and should be found keeping to myself one penny, or a morsel of bread, it would be with great trembling and terror. I would think of my account at the last day. Like the Catholic, I would be ready with my money, if I thought it could pay for the sin of the soul. And if I thought my time, my efforts, my influence or my example were required, O where would I appear? Perhaps some soul has been lost while I have slept, and how shall I answer for work like this? But some may say that sleep and all these things are necessary to our existence. But what is our existence or this little day of mortal life, to that long eternity that is to come?

But I thought I would try to keep

the words of the apostle in mind, to be simple concerning that which is evil, and I fear that my wisdom concerning that which is good is limited indeed.

Jesus said, "There is none good but one, that is God." So it must be that all else is evil. And it would be easy to say that all God's works are good works, and all other works are evil, but it is not so easy to keep this in mind. But are there no good works spoken of in the scriptures as applied to human beings? The first that I can call to mind are those of Cain and Abel; for we read of Cain, "Who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." I used to think the wickedness of Cain consisted in his being a murderer in slaying his brother; but here we understand that his works were evil before he slew his brother. We are told what the works of these two brothers were—that they brought offerings unto the Lord. I have heard it argued that every body should make a religious profession, so as to have it to keep in mind, in order to keep them from doing wrong. That it is the duty of every body to worship God. It always brings to my mind the case of these two brothers. They both professed to worship God; both brought their sacrifices, of such things as they had. Cain was a tiller of the ground, so he brought of the fruits of his labor. Abel was a keeper of sheep, and he brought a lamb of his flock. According to carnal reasoning, it does look as though they both did the best they could; they brought just such as they had; and I have wondered why the rights of Cain are not clamored for, sometimes thinking that some do justify him when they are not aware of it; for when men bring the works of their own hands before God, rejoice in the works of their own hands, and worship the works of their own hands, which are all in a fallen state, it does look like Cain's offering. But the Lord had respect unto Abel; and not only unto his offering, but unto "Abel and unto his offering;" but unto Cain and his offering the Lord had not respect. And I think Paul explains it when he says, "By faith Abel offered unto God a more excellent sacrifice than Cain." And if faith is the gift of God, did not the righteous works of Abel proceed from God? Yet I am aware that that kind of worshipers always claim to be right, and are ready to pick up the faults of the children of God, and ask, Are these the fruits by which

they are to be known? According to their opinion, our appearance in the world is more like the children of the wicked one, while they by their works are manifesting themselves as the children of God. This always reminds me of what the Savior said unto those who boasted that they were Abraham's children, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, for there is no truth in him," &c. How ready they were with their answer, "Say we not well, [we are of such importance, this is our opinion of you] that thou art a Samaritan and hast a devil?" Jesus answered, "I have not a devil, but I honor my Father, and ye do dishonor me." And concerning him who went about doing good, they said, "He hath a devil, and is mad. Why hear ye him? Others said, these are not the words of a devil." Jesus said unto them, "Many good works have I shewed you from my Father; for which of these works do ye stone me? And if I do not the works of my Father, believe me not. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." He, the Master and Teacher, said he could do nothing of himself, but what he saw the Father do. "The works that I do in my Father's name, they bear witness of me." So I have sometimes thought that whatsoever works we do in the name of the Father, they bear witness of the Master. Have we been with him and learned of him, and is his spirit manifested in whatsoever we do or speak? If our speech agree not with the testimony, it shall be condemned. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The Savior said to his disciples, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So this is your light, because God has given it to you. It is God shining in the heart. Let it so shine, in such a manner, before men, that they may see your good works. Tell of the dealings of the Lord with you, that they may see the good work of grace wrought in the heart. The good works are yours, because God has given them to you. Therefore the glory belongs to him, and not to you. By letting this be known, you are manifested as a child of God.

Your Father is in heaven. If the tree is made good, the fruit will be good. Those that are evil cannot speak good things; for out of the abundance of the heart the mouth speaketh. "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things." Understand, it is out of the good treasure of the heart; for we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. But I am aware that the teachings of the scriptures are very little regarded by the wise of this world, although they profess to love them. They teach them to little children, and form bible societies, and make a great parade of sending the bible to the heathen; yet I have heard them say, with a look of perfect contempt, after having listened to the preaching of the gospel, "It is nothing but the bible; we could have read that at home." As though anything else would have pleased them better. Some cunningly devised fable was what their soul longed for; but they had to hear "nothing but the bible." These are they who profess to know God, but in works deny him; being abominable, and unto every good work reprobate. Yet the teaching of the scriptures and the preaching of the gospel does manifest who are to be saved, and who are not; for the words of the Savior are, "He that believeth [the gospel as preached by my disciples] and is baptized, shall be saved; and he that believeth not shall be damned." And, "This is the work of God, that ye believe on him whom he hath sent." Paul, in his first letter to Timothy, says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." We read that at Joppa there was a disciple whose name was Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. And it came to pass that she died, and was laid in a chamber. And when Peter was come, they brought him into the chamber, and all the widows stood by him, weeping, and shewing the coats and garments which Dorcas had made while she was with them. These, I understand, she had made for the poor; and her works were called good works, such as those who possess the spirit of God should manifest, if they would be known by their fruits. And yet Paul says, "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." It must be charity out of a pure heart, and love unfeigned, which is found only as a fruit of the spirit of God. And so all works that are good must be traced back to him who is the fount-

ain of all good, and made manifest that they are wrought in God; for he hath wrought all our works in us, being created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." They are zealous of, and will maintain good works, knowing that they are wrought by the spirit of God, of which every child of God is born; for of him and to him and through him are all things. And the more we are found walking in the ordinances and observing his commandments, the more do we manifest that we are led by his spirit, which, says Paul, worketh in me mightily. "Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Jesus said of the woman who poured the ointment on him, "She hath wrought a good work on me. She is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." She hath done what she could. This was all she could do. But, say some, he is not now present with us in the flesh, that we may minister unto him. But he tells us that he is one with his people, the church, which is his body. He is present with them now; his spirit dwells in them. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These are the doings by which they are to be judged. "When the Son of man shall sit in the throne of his glory, before him shall be gathered all nations of the earth; and he shall separate them, as a shepherd divideth his sheep from the goats." And when he says to the sheep on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you," he tells them why. It was on account of what they had done unto him. But they say, Lord, when did we do it? They could call to remembrance no time when they had done any thing for him. But we can see by the answer of the goats on the left hand that they supposed they had been working for Jesus all the time; for they said unto him, Lord, when was the time that we did not do it? But he said unto them, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." This very sect who are despised are his brethren; he is not ashamed to call them brethren. No matter how much we may minister unto the goats, it is not doing it unto Christ. Although the Lord knoweth them that are his, yet we, in our feeble judgment, cannot always tell who they are. So we are commanded to do good unto all men, especially unto those who are of the household of faith. But say some, Are we not all to stand before the judgment seat of

Christ? Are we not to be judged according to the deeds done in the body? That is what I have been trying to tell. We read of the mercy seat, and of the judgment seat. Sometimes I have thought I know something of them both. For every idle word and thought I have been called to a strict account, and the account that I give is always, I am guilty; Lord, I have done it all; have pity, have mercy. I have no works to plead, only the work which the Savior said he had finished. If there were no Intercessor or Advocate with the Father, what would become of such as I? But I have heard of a way of salvation something like this: It is free to every one; all they have to do is to reach forth their hands and lay hold on eternal life; to accept of Christ, to lay hold of Christ, &c.; that there is no justice in God if all have not the privilege of doing this. But I read in the bible that when man had transgressed the law of his Maker by reaching forth his hand and taking of the fruit of the tree of the knowledge of good and evil, God drove him out of the garden, and placed at the east cherubim and a flaming sword which turned every way to keep the way of the tree of life. And if this is the sword of justice, what right has any one of this race of transgressors to reach forth his hand and take of the tree of life? How can they do it unless they be cut down? How then can any one be saved? It was said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered." The sheep were his own; he is their Shepherd. And here again we see the unity. They were chosen in him before the foundation of the world. For them he bore the stroke of this avenging sword.

"When justice smote the Shepherd's head,
The captive flock were free:
Belov'd when in transgression dead,
Great God, and far from thee."

But says one, What if I am not one of this flock? How can I endure the thought? This is the one thought that has troubled me almost all my days; yet here is a place for hope:

"Who has surveyed the sacred scroll,
And found my name not written there?"

Trusting that he has given me some evidence, may I not hope that I am one of his? Yet it would be just if my poor name should be left out. If we were holy of ourselves, if we had any righteous works of our own, how could it be said, Blessed is he to whom the Lord imputeth righteousness without works? Or, "Their righteousness is of me, saith the Lord?" Or, "This is the name whereby he shall be called, The Lord our righteousness?"

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Bold shall I stand in that great day,
For who aught to my charge shall lay?
While through his blood absolved I am
From sin's tremendous curse and shame."

KATE SWARTOUT.

WASHINGTON, D. C., March 15, 1880.

DEAR BROTHER BEEBE:—I send you with this a letter written me by a dear sister, one whom I have never seen, yet love for the truth's sake, and hope her letter may be of comfort to others, as it has been to me, if in your better judgment you see fit to publish it.

The least of all saints, if one at all,
SALLIE FERRWICK.

NOKESVILLE, Va., Feb. 3, 1880.

DEAR SISTER FERRWICK:—In much weakness I will attempt to write you a few lines, but fear that I cannot write anything that will be interesting to you. Brother Smoot called to see me on the 15th of December, on his way home from Broad Run, and requested me to write to you, and I will endeavor to comply. I feel more than ever inclined to do so since I saw your letter in the SIGNS of January 15th, for it was truly a comforting letter to me. How wonderful it is that all the little ones can declare the same blessed truth in regard to salvation by grace. Why is it? Is it not because the same God leads them all in the same way? By grace are ye saved, not by works. You spoke of many trials and crosses in your way in passing from darkness to light; the blessed Lord leads his people in a way which they knew not, and in paths they have not known, but in his own time he will make them conquerors, and more than conquerors. I will give you a sketch of the way in which I trust the Lord has led me.

My father was an Old School Baptist, but did not attempt to teach his children religion, as many do, but he often carried us to the meetings with him. I was too young then to notice what was preached, nor did I think about my future state. My father has been dead about nine years. After his death my eldest sister was baptized in the fellowship of the Old School Baptist church, and I went with her on the day of her baptism, and that was the first time I ever thought of what a great thing it was to be a christian. I could not help weeping, but hardly knew what I wept for; and when I returned home I resolved to do better. When members of the church visited my sister, I would slip into some corner and listen to what they said, and O how much I wished I could be as good as they appeared to be. I was very fond of young company and of dancing, but thought I would give it all up, for I thought I could do as I pleased about it; and I said one day to my sister, I will never attend another dance. But O how soon that pledge was broken. I do not think it was more than a month before I was at a picnic dancing. I did not think my sister had told any one of what I had said; but a gentleman said to me, "I thought you were not going to dance any more." If any one had struck me, I do not think I would have been more startled, to think of what I had said. I continued on in this way, still thinking I could do better; but I soon forgot

all, and was out in young and gay company. So time wore away until 1872, when I was married. I thought more of the world then than ever. All I cared for was the fashions, and attending fashionable churches, until I was taken sick, and thought I was going to die, and thought if I died I should certainly be lost. But I was restored again to health, and I then again set about reading the bible, hoping to find something to comfort me. But the bible was a sealed book to me, and what I read seemed to condemn me. One day I went to hear Mr. White preach, but heard nothing to profit me. I tried to believe in what he said, but could not. Soon after this I went to hear the Episcopalians, at Warrington, but this was no better; they had so many performances to go through, which all looked strange to me. I then thought I would give up going to meetings, but soon persuaded my husband to take me to Broad Run, where I heard Elder J. L. Purington. His preaching had a very different sound. I felt during the preaching a desire to shake hands with him, but felt ashamed to do so; but I did, and then feared I had done wrong. I did not have the pleasure of hearing him preach often, as we soon moved. It was then about four years before I heard another Old School Baptist sermon. I thought it was needless for me to go so far to hear preaching. Why not attend the preaching nearer by, such as Methodists or Presbyterians? But when I returned home from their meetings my troubles seemed greater than ever. Their doctrines did not suit my experience, but I thought the fault was in me. A Methodist visited our house while I was in this trouble, and told me I must pray, and asked me how many times a day I prayed. I do not remember how I answered him, but I know I felt ashamed to tell him that I did not know how to pray. Thus I continued, my sins bearing me down, and feeling that I was not long for this world. Sometimes I would wander off into the woods, where none but God could see me, and ask him to forgive my sins, for now they stood as mountains before me. I saw that all I had done was nothing, and worse than nothing. I felt like a poor, condemned sinner before a just and holy God; but I could not help crying for mercy. I then plainly saw that salvation is by grace alone, and nothing short of it could reach my case and relieve me of my burden. On retiring to my bed at night I feared that I would not live to see the morning. I knew that God would be just in taking my life, and that I was not fit to live. I could say, with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

I felt willing that God should do with me as he pleased. One day, when in my room alone, I heard a rushing sound, as though the house were falling, and went to the door, but could see nothing. I felt very weak, so that I could scarcely move, but managed to get to my bed and throw

myself upon it. I do not know whether I slept or not, but when I awoke my burden was gone, and I could praise the Lord as I had never done before. The bible now seemed like a new book; I could read it with so much more comfort. I desired now to unite with the church, and asked the Lord to lead me in the right way, and direct me to his people. About that time I attended a wedding, where I met brother Smoot, and something impressed me as plainly as though some one had said to me, There is one of my people, go with them. I rejoiced, believing the Lord had directed me to his people. I had no acquaintance with him, but felt constrained to speak to him, and dear old brother Selicman, who was with him. The few words brother Smoot said to me that night gave me more comfort than any I had ever heard before, but it was not a suitable place for much conversation of the kind. I desired to tell him of my feelings. No tongue can express the love I felt for the dear people of God. He told me what time the Occoquan and Quantico churches held their meetings, and something was said about my attending with them. I was after this visiting my brother, near Occoquan, and attended their meeting twice while there. The first time, at Bacon Race, brother Smoot preached, and I felt a desire to tell him my exercises of mind, but my doubts and fears prevented me. His text was, "But speak thou the things which become sound doctrine," &c. And he preached again at the house of brother Grimes, from Luke x., and last five verses, and I certainly thought every word was intended for me. When he spoke of what Jesus said to Martha, there was a peculiar beauty in the words. Brother Smoot and several of the members spent a day at my brother's while I was there, and I enjoyed their conversation very much. Brother Smoot questioned me in regard to the exercise of my mind, but I could not tell him anything, for my mind was dark at that time; but on the next evening, as I was standing on the porch alone, I thought I had deceived these dear people, and if I could see them again before I returned home I would tell them I had deceived them, for my little hope seemed to be all gone. I sank down in despair; but I had not been sitting long before the blessed Savior was revealed to me as the way, the truth and the life, and I felt his love flowing in my heart to him as my blessed Savior, but could not speak a word with my lips, only to say, Blessed Savior! Many scriptures ran through my mind, and it was the happiest night I had ever experienced. On the next morning I looked out of the window, and the sun seemed to rise in greater beauty than ever before. All nature seemed to be praising God. My husband sent for me, and I had to return home. It was hard to leave the dear people I so much loved. The words of Jesus came often to me, "If ye love me, keep my commandments." My greatest desire was to be numbered

as one of the Old School Baptist church, although I thought myself unworthy of so great a privilege. There was to be baptizing at Quantico, and I attended on Sunday, and thought of what a privilege it was to follow the Savior in baptism. It was also the day of their communion, which I witnessed, and it was the most beautiful and solemn sight I ever beheld. I saw more beauty in taking the Lord's Supper than I ever before saw. When I returned home it was continually on my mind, and baptism was often presented to me; but I knew the Lord would in his own time give me strength to go forward. On the fourth Saturday in October, 1878, I attended meeting. The night before this meeting, while lying on my bed, and knowing that there was to be preaching the next day at Quantico, I saw no way for me to go, and I could not sleep. I got up and took my bible, and sat down by the fire to read, and the first passage my eyes rested on was, "Cast not away therefore your confidence, which hath great recompense of reward." I went back to bed, and had no more trouble. The next morning the Lord had provided a way for me to go. I went, and after preaching the way was opened, and I went forward, but could say but little; but I was received, and the next day was baptized by brother Smoot. My dear sister, when I was led up out of the water I felt so happy that I thought I should never see any more trouble. That was a day I never can forget. I went on my way rejoicing, and could enjoy the meetings and the company of the brethren and sisters. But O the trials and crosses I have had since that time. I learn more every day of what we have to contend with. Sometimes I can read my bible with much comfort, and at other times it is all sealed to me.

But I must close this letter. I fear I have said too much already; for what I have written seems so mixed up and imperfect, like myself, that I fear you will not be able to make it out. Please write to me as soon as you can, and tell me all about the meetings. I would love to be with you all to-day, but it is not in my power.

From your little sister, who feels less than the least of all saints, if one at all,

SARAH C. CHICHESTER.

VIRGINIA, Ill., April 16, 1880.

ELDER G. BEEBE—DEAR AGED BROTHER—Highly esteemed for the truth's sake, for thou hast shown thyself approved unto God, rightly dividing the word of truth. Your editorials have given me great comfort. You have taken much pains to make your position plain to our weak understanding. I hope I have been greatly edified and comforted in their perusal in my declining years. I do not feel willing now to be deprived of the privilege of reading the soul-cheering and heart-comforting communications contained in the SIGNS. 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. Although I have never had the satisfaction of hearing your voice in setting forth the glorious gospel, yet in your writings on the eternal union and vital relationship of Christ and the church, it does seem to me that you have made the subject as plain as language can make it. We pray that God may unite us in love and in the truth; his word is truth. If we cannot enjoy the personal presence of our kindred in Christ, we will, like the apostle, desire to hear of their welfare, and to be frequently informed that they are walking in the truth, in love and fellowship, as becomes the children of God. Their epistles of love and assurances of fellowship can be conveyed to each other, however remote their localities or isolated some may be from the privileges of the church and society of their brethren, or far from the sound of those who preach the gospel. Jesus knows what is best for us, and all things work together for good; but we are slow to understand these things, because of the weakness of our flesh. But let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation; for God hath appointed us, not unto wrath, but to obtain salvation by our Lord Jesus Christ. By his spirit he has gathered us, and brought us to Zion, as one in Christ in communion and sweet fellowship of the Spirit, and made it our privilege to weep with those who mourn, and rejoice with those who are joyful. They bear one another's burdens, and delight in keeping the unity of the Spirit in the bond of peace. The sanctuary is very sweet, and if but two or three are gathered in Jesus' name, he is in their midst. I am buoyed up with the hope that we cannot be mistaken in the path we travel; it must be the good old way in which the saints of all ages have been led. We love to walk in its lights and shades, its joys and sorrows, its ups and downs, which are just the same. May our desires ascend for a calm submission to the righteous will of him from whose kind hand all blessings in providence and grace are received. He is ever present with his people to guide, guard and keep them in his own right way, who have tasted the good word of life. With these we desire to take sweet counsel together, and with them walk in love and fellowship; with these we desire to be joined in perpetual covenant, and with them be hid in God's pavilion in times of trouble, and with these we love to commune of all the way in which the Lord has led us. These are some of the joys of christian fellowship. These are ours only by gift, which come down from the Father of lights, a legacy of richest value. In the enjoyment of these, do we not hear a sweet voice whisper, "Eat, O friends, drink, yea, drink abundantly, O beloved?" May the Lord ever keep us from all delusions and every false way, and often comfort our hearts with his sweet peace. The dear Sav-

ior says, "My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The blessed Savior says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." Let us remember, dear brethren, that our Lord has said, "But I have called you friends." If he is our Friend, we need not fear; for if he is for us, who can be against us? "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you." But hear what the dear Savior says: "As the Father hath loved me, so have I loved you." May his love in deed and in truth so dwell in us that we may obey his sweet command, and love one another with a pure heart fervently. May we build up, and relieve, and bear one another's burdens while in this world of sin and sorrow. O how consoling to the tried and tempted children of God to know that the dear Savior has prayed for them. Jesus said, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always." It is God's grace that causes us to love the brethren, and gives us hearts to love the truth. There is a deep spring of joy in hope, whose waters, while life endures, never cease to flow; and it is this enables us to take up our cross, deny ourselves, and follow our Lord. While we pass downward to our graves, what can cheer the mind, revive the drooping spirit, or throw a light upon our future? It is the ministering spirit of Hope. The hope of heaven; our heavenly Father has given us the hope of a blessed immortality, when the troubles and cares of this unsatisfying world will forever cease, and the soft, balmy breath of eternal spring shall soothe the spirit in sweet repose and eternal rest; where we shall mingle again with the dear ones who have gone before us in the delightful worship of our God, where death can never come to rob us of our dearest friends. Truly we have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the vail, whither the forerunner is for us entered, even Jesus; for we are saved by hope, and how secure we are, kept by the power of God.

I wish to be remembered by all the lovers of truth, as one who needs the fervent charity and forbearance of all the brethren and sisters. May the grace of our Lord Jesus Christ be with your spirit, that you may be rooted and grounded in the love of Jesus our Lord, who has said, "I have called you friends." Precious appellation.

Please accept the inclosed small present (five dollars) from one of the little ones. Yours in gospel bonds,
R. R. EPLER.

REMARKS.—Thanks to our dear brother for his generous donation,

and for his kind assurance of sympathy and fraternal love and fellowship; but we fear that he has overestimated our gift in rightly dividing the word. It has been our constant desire above all things to be approved of God in the exercise of such ability as he has been pleased to bestow, and it is a precious consideration also to be approved of dear brethren who have the mind of Christ. Being assured of the approval of God and our brethren, we feel that we could bear the opposition of the world, the flesh and Satan. But we need the prayers of all the saints, for we know of a truth that without the special power and grace of God we can do nothing. Let all that we publish, either from pulpit or press, be thoroughly tested by the word and spirit of our Lord. "Prove all things; hold fast [only] 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. Faithful is he that calleth you, who also will do it. Brethren, pray for us."—1 Thess. v. 21-24.—EDITORS.

OTEGO, N. Y., Feb. 3, 1880.

DEAR ELDER BEEBE:—This excellent and very able letter from our dear sister Alexander, I will by her permission forward to you, desiring that it may have a place in the SIGNS, our precious family paper. It truly is a welcome messenger, and many a lonely pilgrim finds sweet morsels from its pages, scattered as they are throughout this widespread land.

The dear friends at Otego are enjoying sweet gospel rest. May the grace of our Lord Jesus Christ be with you and all the household of faith, is the prayer of your sister in hope,

CHRISTIANNAL. FRENCH.

24 MANDIVILLE ST., UTICA, N. Y.,
Dec. 2, 1879.

DEAR SISTER FRENCH:—Some months have passed since your last welcome and very interesting letter was received. I would have acknowledged sooner, but for my inability of both mind and body. But now that we have been indulged with another pastoral and ministerial visit from our dear brother Durand, after an absence of three months, it has, (if one may speak for the rest,) through that sovereign grace and almighty power that were promised ages ago to accompany the same into all the world, comforted our hearts, cheered our spirits, strengthened our faith, and increased our peace in believing. Perhaps you are not aware that he had an appointment at Holland Patent, a small village ten or twelve miles north of this city. A few of us, nine or ten, accompanied him thither last evening; and were it not for the sweet comfort in my soul of the precious gospel there set forth, which is promised shall be as the dew unto Israel, I would not feel able to write to-day. But in the strength of the Lord I can do valiantly. His text there was Matthew xi. 28-30:

"Come unto me, all ye that labor," &c. Knowing as I do by sad experience how the Arminians or New School (for he preached in their house) apply that text, I was not at all surprised to learn that the pastor of said church remarked that the spokes in the wheel were all turned the wrong way that evening. No wonder he did not even step across the aisle to speak to us, (step into our chariot,) as he must needs fear a fall, notwithstanding the bottom thereof was of gold, and it was paved with love. For it was built only for the daughters of Jerusalem, the laboring and heavy laden ones; and such assuredly and ultimately obtain the promised rest. Then,

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

But O, my dear sister, what shall be my subject with which to fill up this sheet? for when I attempt to write or talk of the goodness of God, I cannot find "acceptable words." But nevertheless,

"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."

Yes, truly "the Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." O what a mercy, that while he knows them to be children of their fallen parent (Adam), a seed of evil doers, children of wrath even as others, righteously condemned by their unlawful deeds, which they find to be a transgression of that law which is holy, just and good, he also knows them to have been chosen in Christ from before the foundation of the world, enrolled in the Lamb's book of life, with an unbroken interest in that everlasting covenant, ordered in all things, and sure, and with a sense not only of our former sins of ignorance, prior to being called by sovereign grace, but of our daily departures, our aggravated sins against light and knowledge, those which daily cause us to hang down our heads as bulrushes, and with shame and confusion of face to lay our hand upon our mouth, and our mouth in the dust, crying, Unclean, unclean.

But my feeble body dictates to me that I must for the present quit this pleasing subject, hoping in a few days to see and hear our dear brother Bundy.

DECEMBER 18.

You will see that I have rested a long time from writing, having, as our dear friends will tell you, been quite poorly again. I suffer a good deal at times, more than my dear ones have any idea of; but I desire not to murmur, feeling indeed that they have always been and still are "light afflictions," compared with that exceeding great (excelling, surpassing, outreaching all that our poor, narrow, limited minds can conceive) and eternal weight of glory. "Eternal," enduring, unchanging, everlasting. "Weight," substance, solidity, solemnity. Exceeding great and eternal weight of glory. What a fullness of expression! But we

must go within the vail to see. But O, how stands the matter between my soul and God? Let me not forget to make a little mention of the visit of our precious brother and sister Bundy, which was very enjoyable to us all. How admirably humble in all his demeanor. Truly the humble soul shall be exalted in the hearts and affections of the living ones. How full and comprehensive his language, in setting forth the glorious gospel of the blessed God. Verily he is a "polished shaft in the hand of the Lord." Indeed I am at a loss, and in counting up his excellencies I must use the language of a dear sister writing of him, who says, "He is solid gold." Truly I can esteem others better than myself. I look upon Zion, the church, and she is beautiful, perfect in all her parts, and comely in all her performances. "The light of the world; a city set on a hill, which cannot be hid." Who, coming up out of the wilderness like pillars of smoke, (darkness and vanity in herself,) yet is perfumed with myrrh and frankincense, with all powders (odors, graces) of the merchant; and thus being satisfied from herself (not in or with herself), sendeth forth a sweet smell, in their humble petitions, in their feeble testimonies of his great salvation. O how precious this salvation; how full, how complete. Itself commands honor, humility, obedience and gratitude. But not until this poor, lisping, stammering tongue lies silent in the grave, shall we be able in that much sweeter song to sing his great power to save. The psalmist says, "I will sing of mercy and of judgment; unto thee, O Lord, will I sing."

But my poor, frail body bids me again cease this pleasant labor, and rest its aching form.

JANUARY 8, 1880.

You will see that visitors and holidays have trespassed on my time; but my husband being absent, attending the Osborne Hollow meeting, and feeling myself lonely, I will try and finish this poor piecemeal letter; and in so doing, I will again refer to David, and the substance of his song. "Mercy and judgment." How admirably are these characteristics coupled together; and indeed, how can the children of God sing of them apart? But the Arminian work-mongrel, self-righteous pharisee often does sing (boast) of mercy alone, professing to believe that God is so merciful, that having done the best they can, and fallen short a little, he will make up the rest; but of judgment such never sing. Nor can the child of God even sing of judgment alone. Judgment is justice, equity, righteousness. How then can a poor sinner sing of this, until he has been made to see how mercy and truth (judgment) can meet together, and righteousness and peace (mercy) kiss each other? While a prisoner in the pit wherein is no water (mercy), while sinking in deep mire, where there is no standing, while feeling ourselves held in chains and darkness, with no eye to see anything but the infinite justice (judgment) of

God, how can we sing? We may and do groan out, "Righteous art thou, O Lord, when I plead with thee;" but this is not singing with joy and gladness. Yet this judgment is felt in the soul to be righteous judgment, and it finds us guilty and holds us there, until we can see it satisfied. Then for the first time mercy appears. "Of his mercy hath he saved us." When our souls are brought up from the lowest hell, our feet set upon the Rock, our goings established, that we can see by faith's vision how justice (judgment) has been met and abundantly satisfied in the person of our dear Redeemer, then with David we can say of a truth, "I will sing of mercy and of judgment," because both look beautiful to us now. Mercy having satisfied judgment; and judgment (or justice) having glorified mercy, "unto thee, O Lord, will I sing." My sister, what a mercy that our salvation does not depend in any measure upon our frames and feelings. For to-day it may be I can sing that sweet song of redemption through the Savior's blood, making melody in my heart to the Lord; to-morrow my harp may be upon the willows, and I go mourning on. But Jesus, the Captain of our salvation, is yesterday, to-day and forever the same.

"O happy thought! O blest abode!
I shall be near and like my God;
And every power find sweet employ
In that eternal world of joy."

Receive this in token of love, excusing every blunder and hindrance. Much love to all the saints. Your sister in hope,

LYDIA ALEXANDER.

P. S.—Dear sister, as you, with some others, express a wish to see my poor, imperfect scribble in the SIGNS OF THE TIMES, I desire to add this postscript, hoping through that medium we may learn the whereabouts and condition of our dear afflicted sister Mary Parker, of the state of Ohio. If able to write, we would be pleased to hear from her, either through the SIGNS or privately, as might best meet her feelings. We would also be pleased to learn the locality and pursuits of M. J. Martin, whose best interests we have at heart, and whose spiritual welfare, with that of all the household of God, we desire.

L. A.

Biography of the late Elder C. B. Hassell.

At one o'clock Sunday morning, April 11th, 1880, my dear father, ELDER CUSHING BIGGS HASSELL, at his house in Williamston, N. C., after an illness of forty-two days, and in the seventy-first year of his age, gently fell asleep in Jesus.

For forty years he had been a minister, and for about twenty-five years, perhaps, the leading minister of the Primitive Baptist church in North Carolina.

He was born near Williamston, N. C., October 14th, 1809. His father, Joshua W. Hassell, was an honest and hospitable man, but made no profession of religion, and died in 1824, leaving his family penniless.

His mother, whose maiden name was Martha Biggs, was a woman of remarkable sagacity, energy, and decision of character. She was a zealous member of the Primitive Baptist church. For some thirty years previous to her death in 1860, she was generally confined to her bed with rheumatism, and was wonderfully resigned and cheerful.

Father was sent to school at irregular intervals from his third to his fifteenth year, and while in business studied the classical languages under different teachers. At fifteen, his father having died, he stopped school to labor for the support of his mother and her family. While at school he was noted above his schoolmates for aptness at learning, steady, moral habits, and serious disposition. He even then esteemed his reputation and good name as better than riches. When he attained his eighteenth he entered into five excellent resolutions, to which he steadfastly adhered the remainder of his life: to abstain from the use of intoxicating liquors, tobacco, gaming and profanity, and to be strictly honest, truthful and upright in all his dealings. He at an early period entered upon a mercantile career, which he followed through life. His business was large and generally prosperous, though he suffered many heavy losses from his debtors not fulfilling their promises to him; and in this manner, as he used to say, he helped materially to support at least five hundred different families. He preferred to suffer loss, rather than grind the faces of the poor. At his death he had enough solvent credits to pay all his debts, and leave his entire real estate to his family.

He was twice married. First in 1832, to Mary Davis, who bore him seven children, of whom my oldest sister and myself survive. His wife died in 1846, and in 1849 he married, in Warwick, N. Y., Martha Maria Jewett, the widow of Elder Daniel E. Jewett, the founder and conductor of the *Christian Doctrinal Advocate and Monitor*. Of their four children, a daughter and two sons survive, all grown and married. To illustrate his usefulness to the world, it may be stated that he energetically and successfully filled the following positions for many years: Trustee of the Williamston Academy; Founder, Secretary, Treasurer and Librarian of the Williamston Library Association; Trustee and member of the Board of Examiners of the University of North Carolina; Agent of the Chairman of the Board of Superintendents of Common Schools of Martin County, transacting all the laborious and difficult work of that office; Clerk and Master in Equity for Martin County; President of the Roanoke Steam Navigation Company; Treasurer of the County of Martin, only four votes in the county being cast against him; was chosen Delegate to the State Convention, February, 1861; and he served as Delegate to the important Constitutional State Convention of 1875.

In the winter of 1827-8 he felt him-

self arrested by some supernatural power, and exceedingly distressed on account of the original depravity of his heart, and the consequent impure streams constantly flowing from this corrupt fountain. He was at first a religious skeptic, and read the bible simply in order to demonstrate its inconsistencies and absurdities; but the words of divine truth proved as barbed arrows to his heart, and convinced him of the utter insufficiency of his own righteousness, and his awful condition in the sight of a holy God. It was at a time of no religious excitement in the community, and he tried to hide his heart-troubles from the world. He fled to the law for refuge and safety; he resolved and re-resolved to live a still more moral and a righteous life, but he found that all his fine resolutions and deeds were but as filthy rags, dross and abomination in the eyes of Infinite Holiness. While he was thus despairing of salvation by the deeds of the law, and saw no way of escape and deliverance from sin and its awful consequences, and while bowed in secret at the throne of grace, on the 13th of January, 1828, Christ Jesus was presented to the eye of his understanding as being the end of the law for righteousness to the believer, so that the believer in Jesus is freely justified from all things from which he could not be justified by the law of Moses; that thus the perfect obedience of Christ is imputed without money or price to every poor convicted soul that abandons all creature dependence, and trusts entirely in the mercy of Omnipotence. Then and there he felt the burden of sin removed, and he experienced a sensation of joy unspeakable and full of glory. He was at this time living in Halifax, N. C., where there was no Baptist church. He was deeply impressed with his duty to be baptized. Availing himself of the first opportunity, in March of that year he went down to Williamston, and was received into the fellowship of Skewarkey church, and baptized by Elder Joseph Biggs on the 13th of that month. The great evangelical doctrines of the election, total depravity, particular redemption, effectual calling and final perseverance of the saints to glory, were at this early period immovably settled in his mind. In 1833 he was chosen a deacon of Skewarkey church. In that year General William Clark, an ex-member of Congress, a man of wealth and talents, and a minister of one of the churches in the Kehukee Association, withdrew from her communion, and wrote a defamatory pamphlet against that association. Father drew up a reply of sixty pages, which was adopted by the association, and extensively circulated. Clark was silenced, and went south-west.

Father took an active part in prayer meetings and church conferences, and in 1840 he was licensed to preach; and in 1842 he was ordained by a presbytery composed of Elders James Osborn, Joseph Biggs, and William Whitaker. He was chosen pastor of Skewarkey and Spring

Green churches, which he visited every second and fourth Saturday and Sunday, going to other churches generally on the other two Sundays in each month. He rarely failed to attend the Skewarkey union meeting every fifth Sunday. In 1859 he was chosen Moderator of the Kehukee Association, and was continually re-elected till his death. He was always present at the session of the association. He often visited other associations in this State and in the Middle States; and went twice on a preaching tour into Canada, and once for the same purpose through the Southern States to Arkansas. During his ministry he assisted at twenty-five ordinations, baptized three hundred and thirty persons, and married ninety-six couples. For the first ten years of his ministry he would receive no donation from any one; but he then concluded that both for the donors and himself such a course was wrong, and during the last thirty years of his life he received for marriage fees and preaching an average of \$83.92 a year, an amount scarcely sufficient to pay his traveling expenses. Certainly, it was not for filthy lucre that he labored in the cause of his Master. His own donations to others amounted to large sums.

As far back as I can remember, he was in the habit of assembling his family around the family altar every morning and evening, to read a portion of scripture, sing a hymn of praise, and to pour forth in the most humble and reverent manner his thanksgivings and supplications at the throne of grace. I can truly say that these were the most affecting, happy and blessed seasons of my life. They are ever green spots in memory's waste, forming the nearest approach to heaven that I have ever realized on earth. He sang well, and taught his children to sing. On Sunday morning, after prayers, he took great delight in instructing his children in scripture history and the plan of salvation, and continually, both by precept and example, he strove to raise them in the nurture and admonition of the Lord. I have often felt and said that I would rather have such a father than all the riches, honors and pleasures of the world. For some generations the Primitive Baptists of Williamston held prayer meetings at each other's houses every Sunday night; since the war my father has had all these meetings at his house. His spirit was singularly attuned to prayer and praise. I never knew a man who could more truthfully say, with David, "I will bless the Lord at all times; his praise shall continually be in my mouth." Few excelled him in extemporaneous oratory. All his sermons were preached without a particle of written preparation, and frequently without opportunity for forethought; though he preferred, when he could, to search the scriptures before preaching. In order and method, in neatness and cleanliness of person and attire, in self-control and evenness of temper, and in untiring industry, I have never seen his

equal. He wrote his autobiography up to 1847, and kept a full diary of his life ever afterwards. He recorded, in blanks, with interesting particulars, all his ordinations, baptisms, texts, marriages, and the donations made to him. In addition to his large and multifarious business, he had a most extensive and laborious correspondence. He rarely retired before eleven or twelve o'clock at night, and almost invariably rose at four or five in the morning. He frequently said that he would rather wear out than rust out, and that he wished to live so that he would be missed when he was gone. He literally worked himself to death. Appointed, in 1876, by the Kehukee Association, to write a history of that body, and of the church of God from the creation to the present time, he devoted to this work about seven hundred hours, mostly in the year 1879. At the time of his death he had completed the history of the Kehukee Association, and of the churches composing it, a statistical table of all the Old School Baptist Associations in America, a series of articles on our distinctive tenets and practices, and a history of the church for 4,400 years, from the creation to A. D. 440. The Historical Committee of the association are taking measures to secure the early completion of this important work by another hand.

At father's advanced age, his close confinement last year to the preparation of this history gave the finishing blow to his excellent constitution. He studied and wrote on it almost incessantly, feeling that his time was short. It was with him a labor of love, but it was too excessive. For at least six months before his death he had been visibly failing. His mind dwelt almost entirely upon heavenly things. He earnestly exhorted his brethren to show their faith by their works; to be steadfast, immovable, always abounding in the works of the Lord. The churches that he served were not composed of dead members. Spring Green church a year before his death, built a large new house of worship, and Skewarkey meeting house was being thoroughly repainted during his last illness. The dear brethren and sisters in these churches, as well as his family, feel that they are irreparably bereaved. He preached at Skewarkey for the last time on February 8th, 1880. His text, No. 2,096, used on that occasion, was Ephesians iv. 4-6, especially the words, "One Lord, one faith, one baptism." He spoke an hour and a quarter. He preached at Spring Green for the last time on February 22d. His text, No. 2,097, used then, was 2 Corinthians v. 1-4: "For we know that, if our earthly house of this tabernacle were dissolved," &c. He preached fifty-five minutes. Though not able to travel, he went to the Skewarkey union meeting at Conoho, Martin County, February 27th, and preached fifty minutes, the introductory sermon, from Hebrews ii. 17, 18: "Wherefore in all things it behooved him to be made like unto his brethren," &c.

Thus his last public discourse was upon the most precious object of his affections, the Lord Jesus Christ. His favorite hymn was,

"Thou dear Redeemer, dying Lamb,
We love to hear of thee."

And through life his favorite motto, often quoted, was, "Jehovah Jireh:" "The Lord will provide." In communion at the union meeting on Sunday afternoon, with eyes mostly directed towards heaven, he dwelt, in strains that seemed almost inspired, upon the sufferings of Jesus for sinners, and upon the divine and eternal glory of his church. That night, (February 29th,) at brother S. W. Outterbridge's, he was taken with a severe pain in his right side, proceeding from an enlarged and indurated liver. Nothing could give him much relief. At his request, Hicks' Farewell (No. 623, Lloyd's Selection), beginning,

"The time is swiftly rolling on
When I must faint and die,"

was sung. Next morning he got into his buggy, and his wife drove home. He obtained temporary relief from the pain by a light dose of calomel. On the evening of Sunday, March 21st, he had himself taken down stairs into the prayer meeting room, and addressed those assembled in the most tender and loving manner, as though he knew it was for the last time. On the evening of the 28th he was also taken there, but seemed to have strength enough only to say, "Sing on, sing on." He kept declining in flesh and strength. His whole nervous and digestive apparatus seemed utterly exhausted, and gave way. On the 31st of March the same pain returned in his right side, and under a repetition of the mercurial treatment, it was one day and two nights before it left him. After that he had no more pain, but kept weakening to the last. Six physicians visited him, but he was beyond human restoration; God was about to call his aged and faithful servant home. I was by his bedside almost constantly, day and night, for a week. In all his illness he never manifested the least anxiety in regard to his future state. Not a cloud dimmed his prospect of a blessed immortality. A little before the last he said, "I am passing to a better world. I am going from the land of the dying to the land of the living. To live is Christ, and to die is gain. It is far better to depart and be with Christ, than to stay in this sin-defiled world. It may be a disadvantage to those he leaves, but it is an advantage to the christian to die. He exchanges this state of sin and sorrow, for the perfect peace and happiness of the paradise of God. There are some things that we do not know, and that it is best for us not to know; but there are some blessed things that we do know. We do know that when our earthly house of this tabernacle is dissolved, we shall have a building of God, a house not made with hands, eternal in the heavens. We do know that when Christ, who is our life, shall appear, then shall we also appear with him in glory." We do know

that all things work together for good to them that love God, to them who are the called according to his purpose. We do know that though we walk through the valley of the shadow of death, we shall fear no evil; for God will be with us, his rod and staff will comfort us even there. Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. O what a good and a faithful God! Bless the Lord, O my soul; and all that is within me, bless his holy name. Though he slay me, yet will I trust in him. No other one is worthy of our trust. Others will disappoint your expectations; but God cannot deny himself—he will be perfectly faithful to all his blessed promises. Love one another. Walk in the way of his holy commandments. Trust in God. Be perfectly resigned to his holy will, which must be done, and ought to be done, and is always best. Bury me in a plain wooden coffin, and without display, or ceremony, or preaching, in the simple manner of the apostolic age. I have never engaged in funeral preaching. Just let my friends gather in silence around, when my body is deposited in its last resting place. Bury me at Skewarkey, by the side of my children."

For almost every one that called to see him, he seemed to have a special message and some heavenly advice. His family and friends, brethren and sisters, crowded around him, and were loth to lose a single word. He seemed to me a christian patriarch, dispensing his dying blessing to his children. His last words to me were, "The Lord's blessing, and a father's blessing, go with you and yours, my dear son, through life, and bring you to a better world." His most frequent expression during his illness was, "Bless the Lord, O my soul; and all that is within me, bless his holy name." On the last day, when he was too weak to say scarcely anything, he often repeated, "All right! all right!" When quite restless, and tossing about, towards twelve o'clock Saturday night, April 10th, he was asked if he wanted anything, and he said, "Nothing in this world." He seemed conscious to almost the very last; and about one o'clock Sunday morning, without a struggle, a sigh, or a gasp, his spirit quit its mortal tenement, and ascended to the bright mansions of rest. A placid and heavenly smile rested upon his countenance. In his last will, written in 1879, he had said, "I resign my body to the dust, from whence it came, and my spirit to God who gave it, confidently expecting a happy reunion beyond the grave." Death had no terrors for him. He is

"Asleep in Jesus! peaceful rest!
Whose waking is supremely bless."

Monday, April 12th, was a bright, cold day. Numbers of sympathizing friends began soon to gather at my father's house. At half-past two p. m. the procession started for the cemetery at Skewarkey, a mile distant. Every store and shop in Williamston was closed. Almost the entire population of the town and surrounding

country, of all parties and denominations, young and old, rich and poor, black and white, issued forth, and respectfully accompanied the remains to the grave. In tearful and almost reverential silence, they gathered around the body of their father and friend, and looked for the last time in this world upon the loved features. The coffin was gently lowered into its receptacle, and by the hands of dear brethren noiselessly covered with earth. On the morning of the last day the body thus sown in weakness and dishonor will be raised in power and glory, and rejoin its companion spirit, and the devoted servant of Christ will be welcomed to a blissful and everlasting association with his God. May divine grace prepare us to follow him to that sinless and tearless state.

SYLVESTER HASSELL.

HACKERSVILLE, W. Va., April 13, 1880.

VERY DEAR BROTHER BEEBE & SON:—I obtained the protest of a young brother the other day, whom I had the pleasure of baptizing last August, which I think will be read with some interest by many perhaps in the same state of captivity, with their harps upon the willows and their faces toward Zion. Our young brother was clerk of the Mount Vernon church, New School Baptist, for some time, and they did all in their power to retain him, but to no effect. All their arguments and insults seemed to drive him but the nearer to his God and the searching of the holy scriptures, till all the chains and fetters, like Sampson's withes, appeared to melt away, or become as burnt thread. When he read his protest to them they were not able to overthrow his arguments, but aimed to misrepresent. May God break the bondage of his dear people, and deliver them from their enemies, where they have been scattered in a dark and cloudy day.

Dear brother Beebe, your sun seems to be going down with brightness. The more you are persecuted and misrepresented, the deeper root you seem to take in the affections of your brethren. Yours in truth,

J. S. CORDER.

FLEMINGTON, W. Va., March 8, 1880.

The reasons why I refuse to fellowship Mount Vernon New School Baptist Church, presented to the said church at their request, August 9th, 1879, I being a member of that church at that time:

I do not believe in the doctrines taught by this church, neither do I believe in the practices and institutions that have been started of late years among us; therefore I am not of the same faith and practice. I have always understood it to be Baptist order to refuse to fellowship those not of our faith and order; but while that is a theory in our church, it is only practiced to a limited extent. This reason I stated to you at our last meeting; but some of the members not being satisfied with it, and desiring me to give my reasons in a more particular manner, and as I stated that I thought the church had

departed from her original faith, they wished me to show how and when the departure was made. So, not wishing to offend any, but to speak the truth as it is in Christ Jesus, I will do so to the best of my ability.

Mount Vernon church, in her organization, which was in 1837, adopted a church covenant, in which was set forth the doctrine of the church at that time. This church covenant declares, "We believe in the doctrine of unconditional election." This was Baptist doctrine before the division in the Baptist church. This doctrine was subscribed to by our forefathers, when they subscribed to this church covenant. But who believes this doctrine now in our denomination? It was voted down in our church in 1840. I will refer to the minutes of the church to prove this. The minutes of July, 1840, resolution fourth, reads: "Resolved, That the expression, 'unconditional election,' nor any other, shall be a test of church fellowship." In passing this resolution the church virtually voted down the doctrine of unconditional election, and there are but very few of the members who believe in the doctrine now. I find among the members various views on the doctrine of the bible, when we should be of one faith. "One Lord, one faith, one baptism." I think the bible teaches the foreknowledge of God, predestination and election, as plainly as any other bible truth. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." So, "If God be for us, who can be against us?" I believe those who are elect, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season; but I do not find many of our ministers who preach this doctrine. On the contrary, they preach that salvation was offered unto all men, and that it depended on the creature's own will whether he accepted it or not; when the bible plainly says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." They also teach that Sunday Schools are a wonderful help in the Lord's work, a nursery to the church; that Missionary Boards were a happy organization for spreading the gospel. Some of them have even proposed to evangelize the world, if they could get money enough; as if money would hasten the conversion of the world. Sunday Schools, Missionary Boards, Theological Schools for training men to preach, and mourners' benches, are institutions which have sprang up lately in the denomination, for which I have been unable to find a "Thus saith the Lord;" and why do we patronize, recommend and fellowship unscriptural institutions? The Lord will not permit me to do it any longer; for whatsoever is not of faith, is sin. And what has not been sanctified and cleansed by the wash-

ing of water by the Word, is unclean, and forbidden to be touched, tasted or handled. Salvation is 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." If it be of grace, it is no more of works. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And, "No man can come unto me, except the Father which hath sent me draw him." Those who were given in Christ Jesus before the world began, God sends his spirit to make them willing and able to believe.

I believe this is the doctrine of Christ, and I find the scriptures teach that "he that abideth in the doctrine of Christ, hath both the Father and the Son." And, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." And, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strife of words," &c. "From such withdraw thyself." Do not many of our ministers preach that every man is a free agent, God's free agent? How can a man be a free agent? If he is an agent, how is he free? If he is a servant of sin, how is he free from sin? "Ye are dead in trespasses and sins." We are dead to the love of God by nature. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." A man cannot serve two masters. Ye cannot serve God and mammon. It is God alone, through the power of his spirit, that quickens dead sinners, and gives them eternal life in Christ. Then they are free from sin and alive unto God, and have their fruit unto holiness, and the end everlasting life. As I think that our denomination has left the law of God, in preaching for doctrine the commandments of men, and in running after institutions which are of a worldly nature, not having the gospel for a foundation, therefore I feel the Lord requires me to come out from among them, and be separate; and I feel under obligations to obey, believing that I love God to the keeping of his commandments. To follow Christ, I find I have to leave everything contrary to his word and doctrine; for all doctrines and institutions of men are of the world, and the world is an enemy to Christ. "For if I yet seek to please men, I should not be the servant of Christ." But our denomination is becoming more and more popular in the estimation of the world every day; but the church of Christ never was popular in the estimation of the world. Christ was unpopular; the apostles were unpopular. They were dragged before magistrates and rulers, and were persecuted in every city, and some of them put to death for the

doctrine they preached; and that doctrine is unpopular to this day. But who are more popular than the preachers of our denomination? Some of them receive a salary of from five hundred to one thousand dollars a year, having the great title of "Doctor of Divinity," which is almost as great a title as being called Rabbi. Christ says, Be ye not called Rabbi. And the churches set salaries to pay these big "D. Ds.," that they may live easy, and not have to labor with their hands, as Paul did. Our preachers tell the churches, If you will pay us so much, we will preach for you. Paul said to the Thessalonians, "For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you." Paul said also that necessity was laid upon him. "Woe is me, if I preach not the gospel." When a man feels that necessity and that woe, he will preach if he did not get one dollar for it. But I think many of our preachers, did they not get a large salary, would not preach. But we find the church of Christ was not only unpopular, but also persecuted. Paul says, "All that will live godly in Christ Jesus, shall suffer persecution." I know I have been persecuted since I have been trying to contend for the faith once delivered to the saints, and knowing this, I claim the promise, "Blessed are ye when men shall persecute you, and say all manner of evil against you, for my name's sake; rejoice, and be exceeding glad, for great is your reward in heaven." So the church of Christ is an unpopular, persecuted people, holding the doctrine of the bible, and denying fellowship with worldly institutions.

In conclusion I will say, that while I have christian fellowship for some of the church members, I cannot fellowship the doctrine taught by many of you, because I think it not according to the bible. Neither can I fellowship the popular institutions in the denomination, nor the mourners' bench, as used in this church; for Paul says, "What agreement hath the temple of God with idols? Or what communion hath light with darkness?"

The preceding letter was read to the Mount Vernon New School Baptist church, as the reasons why I refused to fellowship them. I asked them to exclude me from their fellowship, for I did not want to be one of them any longer, as it seemed plain to me that the Lord required me to come out from among them. "I could not find the marks of the true church in any but the Old School or Primitive Baptists, for they are willing to take the bible as their rule of faith and practice, and refuse to fellowship the popular institutions, not authorized by the word of God, which other denominations have gone into. I had a love for that people, and wished to be one of their number; but I felt very unworthy, for I had lived with the New School Baptists eighteen years, and was satisfied with them and worked with them all that time,

until the Lord opened my eyes to see their errors. The eyes of my understanding were opened by reading and meditating on the word of God. Then I felt that to remain with them, though not believing in them, was to bid them and all their works God speed. But after I had denied fellowship with them, and refused to co-operate with them in any way, I still had fears to go to the church of the living God (for such I regarded the Old School Baptists). So I prayed the Lord, if it was according to his will for me to go there, that he would make the impression irresistible. On the fourth Saturday in August, 1879, being a regular day of meeting of the Old School Baptists, about nine miles from where I lived, I went to that meeting, still not having decided whether I would go before the church that day or not, but believing the Lord would direct me in the right way. After preaching by Elder Corder, the door of the church for the reception of members was opened, and the great beauty and glory of the church was forcibly presented to my view. The command seemed to come to me, "Why tarriest thou? Arise, and be baptized." All the scriptures that I had often thought encouraged me to go to the church, now came into my mind with such power and beauty, that it seemed irresistible; so I went forward, and told the church the reason of my hope within, and was received, and baptized the next day.

JOHN N. BARTLETT.

MACOMB, ILL., April 21, 1880.

BRETHREN BEEBE:—To relieve the minds of many writing to me and sending me texts to explain through the SIGNS OF THE TIMES, and asking why I do not write for the same as formerly, will you please suffer me to say to them through its columns that of late I have not felt in the spirit to do so, having been under a cloud for some months past, though I have been, and yet am, engaged in labors day and night in the ministry. I still feel a deep anxiety and wish for the success of the SIGNS OF THE TIMES, and for the peace and prosperity of the Zion of God.

Your brother in Christ,

I. N. VANMETER.

INFORMATION WANTED.

Any one knowing the present post-office address of the following named persons will oblige us by sending the same to this office:

Stephen Price, formerly of Senatobia, Miss.

Mrs. Maria Stier, formerly of Larned, Kansas.

D. Jordan, formerly of Paxton, Ill.
Rebecca Winchel, formerly of Vermont, Mo.

George P. Gammon, formerly of Sonoma, Cal.

CHANGE OF RESIDENCE.

ELDER J. H. Wallingford having changed his address from Mt. Gilead to Orangeburg, Mason Co., Ky., desires his correspondents to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1880.

HEBREWS XII. 6.

BELOVED ELDER BEEBE:—I would like to have you give your views on Hebrews xii. 6. I have never troubled you for your views before, knowing your time is taken up; but in our present bereavement we would be glad to have you write on that text.

THOMAS & MARY P. LEWIS.

KELLEY'S CORNERS, Mich., Feb. 20, 1880.

REPLY.

The text on which we are requested to express our views reads as follows: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It seems so very natural for us, when smarting under the chastening hand of God, to conclude that he is angry with us, and in anger has withheld his tender mercies from us. The friends who visited Job in the days of his sore trials took this view of the subject, and added reproof and reproach to his over-burdened heart; and the heathen who saw the viper fasten his poisonous fangs upon the hand of Paul, thought it was in retribution for some dreadful crime that he had committed. The Jews also seemed to think that some unusual sin committed by the blind man or his parents was the cause of his having been born blind. Satan himself is ever ready to aggravate the distress of the children of God, when pressed down to the gates of death by trials and afflictions, by his cruel suggestions that their tribulations are in evidence that they have no part or lot in the love of that God whose power and grace are amply sufficient to have averted the evil that has come upon them. The passions of our carnal nature are moved to resentment or approval of the treatment we receive from others as indicative of their hatred or love to us: we express our love by acts of kindness, and our hatred by acts of retaliation; but God's dealings with his children, whether in stripes or healing mercies, are always in love, for he is infinitely above being excited by impulsive passions. It is very true, he visits the transgressions and iniquities of his children with his rod; but even then he chastens them in love, and always for their good and his glory. But all the trials, afflictions and bereavements to which the children of God are subject, are not to be regarded as punishment for our transgressions. The most willing and obedient of the saints, as well as the more wayward, must pass through fiery trials, for the trial of their faith, which is more precious than the trial of perishable gold; and God has kindly provided that his dear children shall all have the full benefit of the furnace in which he has chosen them. The apostle Peter has drawn a discriminating line between the suffering which God's children endure for their faults, and such as they experience for the trial of their faith, and warns the saints, saying, "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's

matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf."—1 Peter iv. 15, 16. "Wherefore," he continues, "let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Pardon the digression, if it be such, if we pause a moment to consider the apostle's admonition. Who is a murderer? "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15. Who is a thief? He who would dishonestly appropriate to himself that which belongs to another, or who would rob a brother of his standing and fellowship with the saints, or covet in spiritual or temporal things that which is his neighbor's. Who is an evil doer? He that perverts equity, or watches for the haltings of others, that that which is lame should be turned out of the way, and not rather be healed. Who is a busybody in other men's matters? He who is heedless of the beam that is in his own eye, is quick to offer his service to remove an imaginary mote from his brother's eye. Such men, even if they are children of God, and do suffer, do not suffer as christians who do the will of God, as his will is laid down in the examples and precepts of Christ in the New Testament.

But to return to our starting point in the twelfth chapter of Hebrews, in which we find so much, not only to admonish, but also to encourage the poor, afflicted, tried and tempted children of our God. Having in the preceding chapter spoken of the severe trials of the saints from the days of Abel down to the present dispensation, the writer arrays them as a cloud of witnesses, bearing testimony of the triumphs of faith, by which prophets and patriarchs endured as seeing him who is invisible, and admonishes the saints to lay aside every weight, and run with patience the race that is set before them. Looking unto Jesus, and recognizing him as the author and finisher of all genuine faith, as the author of that faith which is the substance of things hoped for, and the evidence of things which are not seen. With a single eye, a steadfast reliance on him for support and protection, and looking unto him as our pattern and guide. Look to the race which he so patiently, perseveringly, cheerfully and successfully ran in the great work of our salvation, the sorrows he endured, the enemies he encountered, the reproaches he bore, the patience he evinced, the unremitting progress which he made, never once faltering in the race, even though sin, death, and all the powers of darkness stood so terribly in his way. Yet for the joy that was set before him he endured the cross, despising the shame. Ah, yes; with steadfast eyes look to him.

"Whose race forever is complete,
Forever undisturbed his seat;
Myriads of angels round him fly,
And sing his well gained victory."

See him now, exalted and seated at the right hand of the throne of God. And "consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." What a wonderful protection from languor and weariness; what an antidote against fainting!

"His way was much rougher and painful than mine? Did Christ my Lord suffer, and shall I re-pine?"

The infirmities of our nature are kindly considered by him

"Who drank the cup with stifled groan,
And said, My Father's will be done."

He knows what are the feelings of our infirmities, and how to succor them that are tempted. He knows that his spirit that he has put within us is willing to go with him to the prison and to the death; and well he knows too the weakness of our flesh, and that unless we have our eyes on him we shall be weary and faint. But we can say,

"Had I a view of thee, my God,
Kingdoms and men would vanish soon;
Vanish as though I saw them not,
As a dim candle dies at noon."

"Then they might fight, and rage, and rave;
I should perceive their noise no more
Than we can hear a shaking leaf
When rattling thunders round us roar."

Considering him, and the crushing sorrows he endured for us when sweating what were as great drops of blood falling to the ground, will reprovingly remind us that we have not resisted unto blood striving against sin; and that while complaining of our light afflictions, which are but momentary, we have for often, or failed to heed, the exhortation which speaketh unto us as unto children, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Observe, this very exhortation and rebuke recognize those unto whom they are addressed as children; they are not addressed to them as aliens or as enemies, but as unto children or sons, as the counsel and parental admonition of our heavenly Father who loves us, and has our real welfare constantly in view. "My son," the development of that incorruptible and immortal seed, which is by the Word of God, that liveth and abideth forever. My son, in vital union with your heavenly Father, begotten of God, the Father of spirits, in Christ your seminal head, who is the first-born among many brethren. My son, and as a son, an heir of God, and joint heir with Jesus Christ. Heirs not only of his cross, but also of his glory. Loved of God your Father, even as Christ was loved of him. Not a mere prospective love, but with the same sovereign, eternal, unchangeable love with which your glorious and glorified Head was loved. "That the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John xvii. 23. And in the next verse Jesus says to the Father, "For thou lovedst me before the foundation of the world." With the same love with which the Father loved his only begotten Son before

the foundation of the world, has he loved all his members in him. Mark the present tense of the love of God, "For whom the Lord loveth." It does not read, For whom he intends to love at some future time; but whom he loveth. If God's love is immutable, it has always been precisely the same, from everlasting to everlasting; for he inhabiteth eternity, and his name is holy. But if it is not immutable, though he may love to-day, he may cease to love to-morrow or hereafter. Many earthly parents who love their children, unintentionally injure them by too much indulgence; but God, who is infinitely wise, provides for his children that discipline which is for their good and for his own glory. When in former ages he winked at the abominable idolatry of the heathen nations, he severely scourged his chosen Israel for every disobedience and transgression of his law; and by the severity of his judgments clearly demonstrated his special regard for them as a peculiar people, chosen from all the family of mankind to be the type of the chosen generation, royal priesthood and holy nation which he had chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. And now while aliens, false professors and hypocrites are allowed to fill up the measure of their iniquities and to glory in their shame, the waters of a full cup are wrung out to his children; for all the day long they are plagued, and they are chastened every morning. But as their chastisements are in evidence of the special love of God to them, they are not to be despised, nor are the saints to faint when God rebukes them for their follies. None whom the Lord loves can or will escape his rod, for he scourgeth every son whom he receiveth. The scourgings do not make them sons, for sonship is a vital relation; but it proves that they who endure it have a life which was in their parent before they were born of his spirit; and the scourging proves that they are children, and that God is their heavenly Father. Nor does their being received of God make them his children. The prodigal was a son before he went astray, and when he was afar off, as well as when he returned, and his father received him because he was his son. The kind and gracious reception by the Father, while it did not originate the relationship, proves that it exists. Hence it is added, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all [sons of God] are partakers, then are ye bastards, and not sons."

So very essential then are our chastisements, we cannot have a reliable evidence that we are children of God or heirs of glory without them. We should not, therefore, despise or undervalue them, nor indulge the thought that we could do without them; and whether they be administered in sore bereavements, as in the

case of our brother and sister Lewis, in the taking from us our Josephs, our Simeons, or our darling Benjamins, and making us feel as though they would bring us down in sorrow to our graves, or in stripping us of our earthly treasures, or exposing us to cruel persecutions, reproaches, and slanderous assaults of wicked men; or if it be by sending leanness and barrenness in regard to spiritual things, and allowing the tempter to hurl his fiery darts, or in causing us to walk in darkness and in the shadow of death for a season; still in whatever shape or form our chastisements may come to us, they are in evidence that God loves us and regards us as sons, and all our afflictions are working for us a far more exceeding and eternal weight of glory, while we look not on the temporal things which are seen, but on the things which are not seen, which are eternal, by faith "enduring as seeing him who is invisible."

Cease, then, ye chastened children of the Most High God, to fret and murmur, to weep and sigh and groan. Your tribulations are as essential to your spiritual prosperity, as your daily food is to the support and comfort of your earthly nature; we cannot do without them. At present they are not joyous, but grievous; but they shall afterwards yield the peaceable fruits of righteousness in them who are exercised thereby, and all the dear saints shall unite in the final ascriptions of praise, saying, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." All of Zion's conflicts shall end in peace.

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." How very important, then, is this evidence of a sacred vital relationship to God. None but sons are heirs of God, none but heirs have any inheritance in God our Savior; and all who are not chastened of the Lord are bastards, and not sons. Shall we then despise or murmur at the chastenings which we receive from the kind, loving and gracious hand of our heavenly Father?

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits? Our God is not the father of our flesh, or fleshly nature; but if we are born of his Spirit, God is the Father of that spirit which is born of him. We have had fathers of our flesh, fleshly fathers, for that which is born of the flesh is flesh; and the fathers of our flesh have corrected us, and as children of the flesh we have realized the benefit of their paternal discipline; and while we know they are liable to err in judgment, and to be controlled by their excitable passions, yet we have given them reverence; shall we not much rather submit to him who is the Father of our spirits, who is not subject to impulsive passions, whose wisdom, power and grace are infinite, who cannot err, but always chastens for our good?

Again, *chastisement*, whether it be from our Father which is in heaven, the Father of our spirits, or of his spirit that is born of him, or from the fathers of our flesh, implies a discipline essentially different from vindictive wrath, or retributive vengeance, exacted only by the demands of inflexible justice: the former is a family discipline, administered in love for the good of the erring child, and in evidence of paternal love; while the latter is only in evidence of indignation and wrath, as in the case of those who despised Moses' law, who died without mercy. May we by grace be enabled in spirit to meekly say, Father in heaven, thy will be done.

GENESIS II. 7.

DEAR BRETHREN BEEBE:—My mind has been exercised for some weeks on 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 not asking too much, will you give your views through the SIGNS OF THE TIMES on the above quotation, especially the latter clause? By so doing, you will greatly oblige a constant reader of the SIGNS.

Yours in hope of eternal life,

S. JORDAN.

PEYTONA, Ky., Jan. 24, 1880.

R E P L Y .

Although many conflicting theories have been promulgated in regard to the creation of the world, the formation and animation of man, and many have attempted to explain the elements of which the nature of man consists, we doubt the possibility of making the subject any more plain than the inspired record, in which God, as declared by the pen of Moses, has left it. According to the chronology of the scriptures, Moses lived and wrote the account of the creation of the heavens and earth and all that they contain about twenty-three hundred years after their creation; consequently we conclude the whole account given by him was made known to him by the immediate and infallible inspiration of God; and it appears impious to us for any man to attempt to enlarge upon, improve, or controvert what God has said on this or on any other subject. What was thus written aforetime in the holy scriptures was written for our learning, that we through patience and comfort of the scriptures might have hope.—Rom. xv. 4. Thus the scriptures were written for a nobler and more sacred purpose than to gratify our speculative curiosity in regard to the history of past events. When we consider the heavens as the workmanship of God, and the firmament showing his handiwork, humbled, and yet transported in the contemplation, we cry out, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm viii. 4. Next in gradation, but a little lower than the angels, he was made, and crowned with the glory and honor of dominion over the works of his Maker. His elevation as a man, his transgression as a sinner, and his humiliation when driven out of the garden, all are calculated to excite wonder that any of his fallen and depraved progeny

should be regarded by the Creator in mercy, or visited by him in love. We attempt to scan the firmaments above and below, and we learn how feeble are our perceptive powers. Above, below, and all around us are evidences of infinite wisdom and almighty power, and a strong and irresistible conviction fastens on our little minds, There is a Being supremely glorious, infinite in power and majesty, who has made all things for himself, whose indisputable right it is to govern, control and hold the destiny of all things, all beings and all events in his own sovereign hands. And when we are informed by the testimony of God himself that all things were made by and for him, whose name is called the Word of God, we truly through comfort of the scriptures have hope. Nor can we doubt that he whose hands have garnished the heavens and laid the foundation of the earth can sustain the truth of his declaration, that all power in heaven and in earth is in his hands, and he is therefore abundantly able to keep securely all that we have committed to him, and therefore, also, we have hope.

In all that was called into existence by the creative power and wisdom of God in the six days of the creation of the natural heavens and earth, there is most undoubtedly typified the spiritual creation of the new heavens and new earth, wherein dwelleth righteousness; but of these things we cannot now speak more fully, as we are called to express such views as we have of the text which we have placed at the head of this article, especially on the last clause of the text.

"And the Lord God," the supreme Jehovah, "formed man of the dust of the ground;" or as the margin renders it, *the dust of the ground*, omitting the word *of*. The name Adam, which was given, signifies, *earthly man; red*. And this agrees with what God said to him after the transgression, "*For dust thou art.*" It also agrees with the words of Paul, "The first man is of the earth, earthy."—1 Cor. xv. 47. This was his name at the time of his formation, and by this name he was called by his Creator after the transgression. Now formed, *Dust of the ground*, before he was inspired with vitality, he was formed; but although formed and called man, or Dust of the ground, we presume he remained inanimate until God breathed into him the breath of life; then man became a living soul. The manner in which God, who is a Spirit, breathed into man's nostrils the breath of life, is not explained, nor is it necessary for us to know, but we presume it was by the same word of his power which called all things into existence; for as God is a Spirit, we do not understand that he himself inhales and exhales the air, in the manner or sense in which his creatures do. This much, however, seems clear and certain, that he caused man to breathe by inhaling the air into his nostrils. Some have contended that the breath of God was so imparted to man, that

man in its reception became partaker of the immortality of God; but we are told that Christ only hath immortality (1 Tim. vi. 16), and that both man and beast all have one breath, and in that respect there is no difference.—Eccl. iii. 19. But it is said of man that he *became a living soul*. True; but the same is also said of all the animal creation: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life," (or as rendered in the margin it will read, wherein there is *a living soul*).—See Gen. i. 30, and observe the marginal rendering of this, and also of verse 20, same chapter. Tradition makes the word *soul* to mean something proceeding from the breath of the Creator and partaking of his nature, which is immortal, and which is imparted to man, distinguishing him from other created living beings; and we also had regarded the soul as some undefinable element or constituent part of man, by which he is distinguished from all other living beings, until our attention was called to the marginal readings, before referred to, by a brother in Liverpool, England. Whatever may be the application of the word soul in other parts of the scriptures, if the marginal renderings in these passages are correct, it is here used simply to mean vitality, and all living beings are here called living souls. That man is destined to an interminable existence we firmly believe, and that his spirit goeth upward when separated in death from the body, while the spirits or souls of the beasts goeth downward with their bodies to the dust, we believe is taught in the scriptures; but who knoweth the spirit of the one or of the other? Of man it is said, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. xii. 7. And when the dust shall be returned to the earth, and the spirit to God, the perpetuated state of man shall be as God shall direct, in that destiny which the just and holy God has ordained.

Brother Jordan has asked for our views on this subject, and such views as we at present have, though but the views of a poor fallible worm of the dust, fully as liable to err as others are, we freely submit them to his consideration, desiring that he and our readers generally may receive them only so far as they are sustained by the scriptures of divine truth.

MATTHEW IX. 30, 31.

DEAR AND MUCH ESTEEMED BROTHER BEEBE:—If it is not asking too much, I would be much obliged if you will give your views through the SIGNS on Matthew ix. 30, 31, especially why Jesus charged those to whom he had given sight to see that no man know it, and then that they spread it abroad.

ELIZABETH J. STEWART.

HOOVER'S RUN, Feb. 18, 1880.

R E P L Y .

The text reads thus: "And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they

were departed, spread abroad his fame in all that country."

This account is given of two blind men who had faith in Jesus that he was able to give them sight, and that if he should exercise his power it would be an act of mercy. Their faith or confidence was implied in their recognition of him as the Son of David, and in their prayer for mercy at his hands, but still more clearly manifested by the manner in which that mercy was bestowed. "And Jesus said unto them, Believe ye that I am able to do this? And they said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened." Whether these men had true evangelic faith in him as the Savior of sinners, as the Son of God, and that he was their Savior from sin and perdition, or not, it is clear that they had implicit confidence that he was able to open their blind eyes, and enable them to see the surrounding things of nature; for according to their faith in his ability to give them sight, it was done unto them.

Why Jesus charged them to "see that no man know it," we are not informed, and therefore will not presume to tell; but it is said in prophecy of him, "He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street," &c.—Isaiah xlii. 2. The success of his mission did not rest on any ostentatious display to make him popular in the estimation of men, and he often retired from the multitudes of men who were anxious to witness the miracles which he so frequently wrought.

It is not said that these men disobeyed the strict charge which Jesus gave them, by letting men know that Jesus had opened their eyes; but it is said that they spread abroad his fame in all that country. We are not informed in what way they spread abroad his fame.

But in a spiritual application of Christ's saving power and grace in giving the light of immortal life to us, when he opened our blind eyes, and shined in our hearts, to give us the light of the knowledge of his glory shining in the face of our Redeemer, although we felt desirous to let everybody know of it, we soon found that we could not make any others see what we saw, nor understand what we felt; but still it has been the most delightful employment in which we have ever been engaged to spread far abroad the fame of our glorious Deliverer.

APPOINTMENTS.

PROVIDENCE permitting, Eld. G. Beebe will preach for the Ebenezer Baptist Church, No. 154 West 36th Street, New York, on Sunday, May 16th. In case of failure, Eld. B. Jenkins has consented to attend as his alternate.

ELDER S. H. Durand will preach for the church at Utica, N. Y., on the fourth Sunday in May, 1880.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I am called upon once more to occupy a space in your obituary columns.

Mrs. Miriam Beebe, relict of brother Moses Beebe, who for many years was a member of the Brookfield Church, died at her residence in the town of Wawayanda, Orange Co., N. Y., on Thursday, March 18, 1880, aged eighty-one years. Mrs. Beebe never made a public profession of religion, and being of a modest and retiring disposition did not, to my knowledge, (as I had not a personal acquaintance with her) converse much upon the subject of religion. She possessed great kindness of heart, and was almost untiring in administering to the sick and afflicted, and was very benevolent and an active friend to the poor and needy. While listening to the conversation of her neighbors upon these traits of her character, the words of the psalmist were presented to me, "Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble; the Lord will preserve him and keep him alive; he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."—Psa. xli.

Her funeral was held at the meeting house of the Brookfield Church, on Sunday, March 21, when I tried to preach to a large audience of relatives, friends and neighbors, from Luke xx. 34-38. An only sister, an adopted son, and more distant relatives, mourn the departure of one who was near and dear unto them. May the Lord comfort every mourning heart.

ALSO,

OUR beloved brother **John B. Case** died at the residence of his son-in-law, Mr. Wm. Ryerson, at Glenwood, Sussex Co., N. J., on Friday, March 19, 1880, aged seventy-three years. Brother Case made a profession of religion in 1852, and, with his wife, was baptized by Elder Hartwell, being the last baptized by him while pastor of the church in this place. He lost his companion very suddenly in 1868, and as all his children were from home and settled in life, he made his home chiefly among them. As a man, he was eminently industrious and temperate, and his character for probity and integrity was excelled by none. As a member of the church, he was attentive on divine worship when situated so that he could be present with his brethren, and being well established in the truth, very few more highly appreciated the privileges of the sanctuary, and he equally prized the society and fellowship of the brethren. For the last four or five years his health has been very poor, and he suffered much from a complication of diseases, which he knew to be incurable. From frequent conversations with him, I am assured that for him death had no terrors, and his confidence in his divine Lord and Master was firm and permanent. The last interview I had with him, about four weeks before his death, I shall never forget. He spoke of his near departure with the utmost calmness and serenity, disclaimed all hope of acceptance with God on account of any merit, but trusted alone for salvation through the blood and righteousness of our Lord Jesus Christ, who, he felt assured, had loved him and given himself for him. "Mark the perfect man, and behold the upright, for the end of that man is peace." His death was peaceful, and he resigned his spirit into the hands of him who gave it without a struggle or a groan. His funeral was attended in the meeting house of the Old School Baptist Church in this place, on Tuesday, the 23d ult., and an excellent sermon was preached by Elder Wm. Pollard from John xvii. 24, followed by a few remarks from the writer. A large circle of children and grandchildren, and other relatives, mourn the loss of a kind parent and sympathizing friend. May they be resigned to the will of the omnipotent God.

ALSO,

OUR dear and most highly esteemed brother, **John J. Forshay**, fell asleep in Jesus at his home in Ramapo, Rockland Co., N. Y., on Monday, March 29, 1880, aged seventy-three years, five months and two days. Brother Forshay was constitutionally delicate, but for the last few years he has enjoyed better

health than usual, and there were no indications apparent to his friends of his early departure. Being of a very cheerful disposition and enjoying in an eminent degree the charms of domestic life and social intercourse with his brethren and friends, it was hoped that his life might be spared yet for some years, a blessing to the church and to his family. But the messenger came suddenly and unexpectedly to them, but not unprepared by him, and in less than half an hour from the time he began to complain the spirit it was called home. After partaking of supper, which he ate with usual appetite, he reclined upon the lounge and engaged in cheerful conversation. He asked his daughter, Mrs. Frederick, who had occasional attacks of malarial fever, whether she felt as well as usual. She answered that she did not, as she was somewhat chilly. He replied, "Neither do I, as I have a pain in my breast and head." She applied a plaster to his breast, when he began to vomit, and while waiting upon him she observed a change in his countenance, and calling her husband to her assistance, he gave a gasp or two and was dead.

Brother Forshay made a profession of religion in early life, and was one of four baptized by you, brother Beebe, I think, in 1823 or 1824, who were the first fruits of your ministry as pastor of the Ramapo Baptist Church, and he was the last to be called away. Never have I known one who more highly adorned the religion he professed. Deeply skilled in the word of divine revelation, well established in the truth, earnest in contending for the faith once delivered to the saints, and enjoying the unlimited confidence of his brethren, his life was a blessing to the church, to his family, and to society, and his death is sincerely mourned by all who knew him. Through all the conflicts in which the church was involved, he was ever found on the side of truth, advocating and defending it with rare ability, and with the spirit of the true believer. He was recognized by all his brethren as a pillar in the church of God. A more kind and affectionate parent never existed, and he was cherished by children and grandchildren with the warmest filial affection. Free from worldly cares and anxieties, his declining years were peaceful, and he often spoke of the goodness and mercy of God which had followed him all the days of his life.

The telegram announcing his death was a severe shock to me, as I had expected to meet him at my appointment, which was the day before his death, but a severe storm prevented my going, and the second day after came the sad tidings of his death.

The funeral was held in the meeting house where for so many years he had filled his place in the church, and I spoke to a very large congregation of mourning relatives and friends and sympathizing neighbors, from 2 Tim. iv. 7, 8. Two daughters with their husbands and children, two aged sisters, and more distant relatives, mourn the loss of a beloved parent and dear brother, and the church of God of one who was truly a father in Israel. May the Lord sustain them all and sweetly resign them to his most holy will. Yours in the bonds of the gospel,

WM. L. BENEDICT.

WARWICK, N. Y., April, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I was requested by the subject of the following notice, before her departure from this sin-stricken world, to forward you an obituary notice for publication in your valuable paper, as she has brothers and sisters spiritually, and acquaintances, in several states.

Sister **Sarah Huff** for several years resided with her youngest daughter, who was very attentive during her last illness, administering every comfort needful, and also her children and friends. She departed this mode of existence Jan. 17, 1880, at the age of eighty-two years, eight months and ten days. Her maiden name was Ball, being a daughter of David Ball. She was born in Pennsylvania, Sept. 7, 1797, and moved with her parents to Ohio. She was married to Daniel Craig in February, 1815, by whom she had one daughter and one son. Her first husband died (as near as can be ascertained) in March, 1819.

She remained a widow about five years, and was then married to John Huff, by whom she had five sons and one daughter, all of whom survive her. Thus eight children mourn her departure. Her second husband, John J. Huff, died July 7, 1856, aged fifty-five years, leaving her again a widow for about twenty-three years and five months. She professed a hope in Christ and united with the Elk Creek Church in Trenton, Butler Co., Ohio, in May, 1827, and was baptized by the late Elder Stephen Guard. She moved with her husband from Ohio to Cass County, Mich., in September, 1835, and obtained a letter from Elk Creek Church and united with Concord Church. In 1852 she settled in Jersey County, Ill., and not finding a church abiding in the same apostolic doctrine, she held her letter from Concord Church eight years, until she moved to Macoupin County, Ill., and joined the Otter Creek Regular Baptist Church at Girard, June 17, 1865. About twelve years ago she received a fall while going out of the house, which left her a cripple the remainder of her days. She died of cancer in the face, which had eaten off part of her nose and into one eye. She was anxious to leave this world of sorrow, although she felt resigned to abide the Lord's will. She often quoted portions of scripture and of hymns, and a few days before she died sang the 58th hymn of Dupee's collection,

"Farewell, vain world, I'm going home," &c. She was kind and affectionate, and beloved by those who knew her. She was a regular attendant at her church meetings when able to attend, and could have conveyance, having to walk with crutches. Our church greatly miss her, but we should rather rejoice than mourn, believing that her Redeemer has taken her to himself, where there is no temptation, pain or death. If consistent with his will, may he prepare her children to fill her place, and to join her in chanting his praise through eternity.

Her funeral was preached by Elder A. W. Murry, on the 18th day of January, from John v. 21, to a very large assembly, who followed her remains to their last resting place in the Girard Cemetery, to await the voice of the Archangel and the trump of God; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Then shall we ever be with our loving Savior.

S. R. BOGGESS.

GIRARD, ILL., April 8, 1880.

DIED—March 15th, 1880, sister **Mary Davis**, aged ninety years, two months and nineteen days. The deceased was born Dec. 27, 1789. On the 16th of June, 1806, she was united in marriage to Owen Davis, in Fayette Co., Pa., her birthplace, and with her husband and two small children emigrated to Ohio in March, 1811. They started from Pittsburgh, Pa., on a flat-boat loaded with pot-metal, and without a compass to guide them, but with great faith in a divine providence to guide them. Arriving at Cincinnati, (then but a small place) they disposed of part of their load for necessary household furniture, and then took the old state road and came to their new home in Butler County, then a dense forest. They built a log cabin, which, after about two years, was destroyed by fire. Nothing daunted, the sturdy husbandman erected what was known in after years as the Loom House, and lived therein until the year 1830, when they moved into a more pretentious building, composed of brick. Sister Davis was a woman of wonderful endurance. She lived there for seventy years, rearing to manhood and womanhood ten children, six boys and four girls, two of whom survive her, a son and a daughter. She had thirty-five grandchildren living, and nine dead, and thirty-seven great-grandchildren, twenty-eight living and nine dead. During all her hardships and trials she was never under the doctor's care but three several times. How many times during the still watches of night around her cabin home was heard the signals and the footsteps of the prowling Indian, indignant that the paleface should have boldly encroached upon his domain, and also the wild, piercing shriek of the American leopard, the terrible one of the wilderness. During the memorable war of 1812, her husband having enlisted in the

army then battling with the British and their terrible allies, the American Indians, she attended to the farm herself, doing all the chores, chopping the wood, and providing her little family with food and with such clothing as she could make from the raw material with her own hands. The means for a correspondence with any one was not very great, and a journey to the nearest post-office, Fort Hamilton, now the city of Hamilton, was an undertaking of some magnitude, requiring a two days ride on horseback, over corduroy roads, and oft times by a line drawn by blazed trees. The social meetings with a neighbor were few, for the nearest one lived a distance of three miles away; but sociability was more generally observed then than now, and her door was never closed against any one; the needy she well supplied.

On the 15th day of September, 1861, she became a member of the Baptist Church, and up to the day of her death was a consistent member thereof. Her trials and hardships were many, but were borne with that calmness and fortitude that had always distinguished her. As her spirit wended its happy flight to the blessed realms beyond the skies, with it the last swing of the pendulum of the old clock that had stood in the room all these years stopped.

Peacefully and calmly slumber on, dear old grandmother. In that perfect rest we shall meet by-and-by, where there are no hardships or trials to endure, but all is love, joy, happiness, and complete rest.

The funeral was attended by very many of the oldest citizens, on the third Sunday in March, when it was given me to speak from the declaration of the apostle in Phil. i. 21. May the God of all comfort sanctify this bereavement to the good of all, is my prayer.

ALSO,

Sister **Sarah Ann Davis**, wife of Aaron Davis, departed this life April 20th, 1879. She was received and baptized in the fellowship of the Indian Creek Church, April 19, 1879, and since that time has ever manifested a meek and quiet spirit, and lived a consistent christian life. It was my privilege to visit her during her last sickness, and she expressed a willingness to bear her affliction, which she did with patience and calmness. When called away, she fell asleep in the assurance of living faith. Her funeral was largely attended, at which the writer tried to preach.

Yours in the bond of love,

LEVI BAVIS.

DIED—At her late residence near New Vernon, April 19th, 1880, our highly esteemed sister, **Mrs. Maria Clark**, relict of the late Col. Samuel Clark, aged eighty years and about four months. Sister Clark was a daughter of the late Ebenezer Carmichael, and was born and lived all the days of her mortal pilgrimage within about one mile of the place where she died. She was a sister of the late Daniel and Calvin Carmichael, who were extensively known as contractors for constructing canals and rail roads. She was married by Eld. G. Beebe, many years ago, to Col. Clark, and became the mother of several children. Two sons, Daniel and Samuel, and several daughters, survive her, and are esteemed as highly respected citizens. Sister Clark was received as a member of the New Vernon Baptist Church, and baptized by the pastor, Eld. G. Beebe, many years ago, and her daily walk and conversation gave full and satisfactory evidence of her union to Christ by a living and active faith. She was very seldom absent from her place at all the meetings of the church, and as a mother in Israel led a life of devotion to the cause of the Redeemer, worthy of emulation by those who survive her. She had generally enjoyed very good health, until some months since she fell and fractured her hip, which prevented her from going out; but she had been able to move about her room with crutches until she was taken with a severe attack of pneumonia, by which she was prostrated, and which she survived but a few days. Her life, especially after her union with the church, was truly that of a christian, a follower of the Lamb of God, and her death was peaceful.

Her funeral was attended by a large assemblage of mourning relatives and deeply sympathizing friends and neighbors. Eld.

B. Jenkins was in attendance at the house of mourning and conducted the exercises there, and came with the procession to the New Vernon Meeting House, where he was joined by the pastor, who had been called to the funeral of Capt. Denton, and who preached from Psal. lxxiii. 24-26, after which her remains were laid peacefully to repose in the cemetery of the New Vernon Church, by the side of those of her kindred who had gone before her.

May her weeping children and sorrowing friends be sustained and comforted in this sad hour of their bereavement, and the church of which she was so highly esteemed be enabled to bow in humble submission to the will of him who doeth all things well.

ALSO,

DIED—At the residence of his son-in-law, Mr. Thomas M. Brome, near Denton, in this county, at 8 o'clock p. m., on Sunday, April 18, 1880, **Capt. Thomas Denton**, formerly for many years a resident of Wurtsboro, Sullivan Co., N. Y., in the eightieth year of his age. He was born in the town of Wallkill, in June, 1800, was received by baptism on profession of his faith, into the Old School Baptist Church of Middletown & Wallkill, about sixty years ago. He was married by Eld. G. Beebe to Miss Elizabeth B. Canfield, in 1829, with whom he lived happily until she was called away by death, Nov. 12, 1879, preceding him to the grave only five months and six days.

They have left one son, Abram C. Denton, and two daughters, Mrs. Frances A. Brome and Mrs. Mary Jane Dorman, both members of the Old School Baptist faith and order.

His funeral was held at the house of Mr. Brome, at Denton, on Wednesday, the 21st, where a discourse was preached by Eld. G. Beebe from Matt. xxii. 29, 30, after which his remains were taken to New Vernon and buried by the side of his so recently buried wife.

DEAR BRETHREN BEEBE:—Please publish in the SIGNS OF THE TIMES the death of an aged and faithful veteran of the cross, **Dea. Samuel H. Wright**, who was born in the state of Virginia, October 3, 1791, and departed this life at the residence of his son-in-law, (brother and sister Shafer) in Delaware County, Ohio, March 7, 1880, aged eighty-eight years, five months and four days. He was married to Miss Frances Gaulf, his second wife, in Virginia, about fifty-eight years ago, with whom he has lived a pleasant and agreeable life. She has been a member of the Old School Predestinarian Baptist Church for more than fifty years, and is now far advanced in age and in feeble health. Seven children (one son and six daughters) are left with her to mourn their loss of a good husband and noble father.

The deceased was a worthy member of the Old School or Primitive Baptist Church for more than fifty-six years, serving as deacon for a number of years, and at the time of his death was a member and deacon of Refuge Predestinarian Baptist Church. He was highly esteemed, loved and respected by all his brethren, being steadfast in the faith once delivered to the saints, and having a clear understanding of the same, and always abounding in the work of the Lord. He was firmly settled and established in the doctrine advocated by you, brother Beebe, in the SIGNS, especially the new birth, believing that that which is born of the flesh is flesh, and will remain flesh, until this corruptible shall put on incorruption, and this mortal shall put on immortality, and death be swallowed up in victory. Like Paul, he waited for the adoption, to wit, the redemption of the body. For more than forty-six years he had a good hope that he was born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever: not of blood, nor of the will of the flesh, nor of the will of man, but of God. That is the new man, which never sinned, nor ever will; because the seed remains in him, and he cannot sin, because he is born of God. The very fact that the new man is born of incorruptible seed proves that he cannot sin, because it is of God. But the old, or outer man, the flesh, is born of a corruptible seed, and is corrupt, and does sin, and will sin, until it returns to the earth from whence

it was taken. And that is why Paul said, "In me (that is, in my flesh) dwells no good thing."

Brother Wright was firmly established in the doctrine of salvation alone by grace, always opposing the inventions of men, and ever ready to defend the truth, and to give a reason of the hope that was in him, with meekness.

His remains were taken, on the 9th, to our meeting house, when the writer, by special request of the deceased, preached a discourse from 2 Tim. iv. 6-8, to a large congregation of sorrowing relatives, brethren and friends.

It may truly be said of our precious old brother, as was said of Barnabas, he was a good man, full of the Holy Ghost and of faith.

Yours in love, most affectionately,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—At his residence, near Vienna, Fairfax Co., Va., March 5, 1880, **Dr. Ira Williams**, in the seventy-fourth year of his age. The deceased was a brother of the late sister Trott, and the only surviving member of that family. He was well known and much respected in the community where he lived. Brother Oscar Moore, who was intimately acquainted with the deceased, writes to me, as connection with his death, as follows:

"He died of disease of the heart, which terminated in paralysis of the heart, carrying him off very suddenly, after a lingering illness of five or six months. He never made a public profession of religion, but from all that could be gathered from association with him in his sickness, and the calm and composed resignation to the will of God in his affliction, and the great patience with which he bore up under his long sickness, we concluded that he was being led to look to the eternal Rock, which to his dear widow was an assurance of much comfort, and she is led to believe that her loss is his eternal gain."

During an acquaintance of several years, I have enjoyed a pleasant, social intercourse with Dr. Williams, and have heard with sorrow of his death. He leaves a widow, who is a worthy and consistent member of the church at Frying Pan Spring, in Fairfax Co., Va. She has the heartfelt sympathy of the brethren and of a large circle of relatives and friends. May she realize the presence of her God to enable her to lean upon his strong and everlasting arm in the hour of her affliction and distress. In every crushing trial, in every hour of distress, the Lord's presence will be manifest to make a way of escape, that we may be able to bear it; and,

"The darkest cloud hope pierces through,
And waits upon the Lord."

Dr. Williams leaves many friends to mourn his death. It is pleasant to reflect upon the honored life and the calm and tranquil death of an estimable man.

I remain, as ever, yours in gospel bonds,

WM. M. SMOOT.

OCOQUAN, Va., March 24, 1880.

DEPARTED the life that now is, after a short illness, on March 24, 1880, in Wyandot County, Ohio, sister **Mary Grove**. Her maiden name was Hite. She was born November 1, 1840, and was married to John A. Grove, September 25, 1859. She was baptized, with her husband, in the fellowship of the Old School Baptist Church called Rocky Fork, May 26, 1867, by Eld. Lewis Seitz Jr. She leaves a beloved and loving companion, with five dear children, to mourn the absence of an affectionate wife and a kind and loving mother; but they mourn not as they who have no hope, for they feel their loss to be unspeakable gain to their loved one. Of a truth it is a terrible affliction, a hard stroke to be borne; but we ought not to forget that "The Lord God Omnipotent reigneth;" and he says, "My grace is sufficient for thee." There is no appeal from his decisions, and he decideth for the best. He rules and controls all events, and his promises are sure. May the bereaved father realize wherein his strength lieth, that it is in the Rock of Israel. May he feel to rest and lie submissive upon the everlasting arm, and say in meekness, "Thy will be done." May the motherless children be guided by the same arm of strength, and caused to see the true Light.

The funeral was largely attended on the 26th at the meeting house of the Rocky Fork Church, and Eld. Lewis Seitz Jr. preached from Hebrews iv. 9, "There remaineth therefore a rest to the people of God," after which the mortal part of our sister was consigned to the narrow limits of the tomb, to await the glorious day when Jesus shall come the second time, without sin unto salvation, to be glorified in his saints.

Your brother, in hope of the exceeding joy that shall then be,

D. D. MOUSER.

A WIDE-SPREAD sadness pervades those of the household of our Lord who have enjoyed an acquaintance with our beloved brother, **Elder C. B. Hassell**, on reading the announcement of his departure from these earthly shores, to be with us no more in the flesh. His decease, and a brief biography prepared by his son, Elder Sylvester Hassell, will be found in this issue of the SIGNS. The excellent traits of character and unblemished reputation which he bore, as a faithful minister of the gospel, of rare ability, his meek, quiet and loving carriage towards his brethren, and in all the relations of life, have endeared him to the saints. And while we mingle our sympathy and tears with his bereaved family, and the churches of his pastoral charge, and the Kehukee Association, we commend them to God, who is able to bear us up under all our trials and bereavements.—EDITORS.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will convene with the Harford Church, in Harford Co., Md., on Wednesday before the fourth Sunday in May, 1880, and continue the two following days.

Those coming from the south will take the Towson town horse cars in Baltimore, at 2½ o'clock p. m., and arrive at Towson town at 4 o'clock. Those coming from the north by the B. W. & Philadelphia Rail Road will stop at Edgewood Station, about 10 o'clock a. m. Those coming by the N. C. R. R. will arrive at White Hall Station about 9 o'clock a. m., and take the stage for Jarrettsville, Harford Co. All on Tuesday, May 18th. At these places there will be conveyances to convey the brethren and friends to our homes and to the meeting, to whom we extend a cordial invitation.

MILTON DANCE, Church Clerk.

The Delaware Old School Baptist Association will be held with the Church at Cow Marsh, Kent County, Delaware, commencing on Wednesday before the fifth Sunday in May, 1880, and continue three days.

Brethren and friends contemplating attending the Delaware Association and coming by rail, will please take the afternoon train on Tuesday, the day previous to the commencement of the session. Those coming from the south will take tickets for Feltan, and those from the north for Woodside, on the Delaware Rail Road. The north bound train leaves Salisbury about 1 p. m., and Delmar 2.55. The south bound train leaves Philadelphia at 11.45 a. m., and Wilmington 1.10 p. m. The friends will be met with conveyance at those stations and taken to places of entertainment. A cordial invitation is extended, and we hope to have a goodly number of ministers, as well as brethren, sisters and friends in general. Come and see us, and we will hope to enjoy a season of refreshing, and profitable both to you and us.

N. B.—The Rail Road time tables are liable to be slightly changed.

In behalf of the church,

E. RITTENHOUSE, Pastor.

The Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Hunterdon County, N. J., to begin on Wednesday before the first Sunday in June, 1880, and continue until Friday evening following.

Those coming from the east will take the cars on the Central Rail Road of N. J., foot of Liberty Street, New York City, at 1 o'clock p. m., on Tuesday, June 1st, for Flemington, where they will be cared for. Those wish-

ing to do so can get excursion tickets good to return on the Saturday following, thus saving expense. Those coming from the south will take cars at Kensington Depot, Front and Berks Streets, Philadelphia, at 4 o'clock p. m. on Tuesday, for Stockton, Bel. Del. R. R. N. J.

We extend a cordial invitation to all who wish Mount Zion well.

In behalf of the church,

A. B. FRANCIS.

The Warwick Old School Baptist Association will be held with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1880, and continue the two following days.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers Street, New York, at 4.30 p. m., arriving at Howells at 7.35 p. m. All will come on Tuesday to Howells, as there will be no train on Wednesday in time for the meeting.

Those coming from the north by the Midland Rail Road will be met at Winterton on Tuesday, on the arrival of the mail train at 4.51 p. m.

A cordial invitation is extended to all our brethren and friends to meet with us.

The next session of the Chemung Old School Baptist Association is appointed to be held with the Charleston & Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1880, and continue three days.

Those coming by rail will have to make connection at Elmira with the Tioga & Elmira State Line Rail Road, and take tickets for Covington, where they will be met and conveyed to the meeting. Trains leave at 9.30 a. m., 2.25 p. m. and 5.20 p. m. Those coming with their own conveyance will stop at brother James Cudworth's and sister Rumsey's, near Mainsburg.

A cordial invitation is extended to brethren, sisters and friends, and we hope to have a goodly number of ministers. In behalf of the church,

JAMES CUDWORTH, Clerk.

The Turkey River Old School Regular Predestinarian Baptist Association will hold her next session with the Turkey River Church, four miles north of Fayette, Fayette County, Iowa, to commence on Saturday before the first Sunday in June, and continue three days. Fayette Station is on the Burlington & St. Paul R. R. Those coming from the south or north will stop there. Those from the east or west will stop at West Union, on the Megreger & Independence R. R. The association will be held about half way between the two stations.

By order of the association,

S. P. MOSHIER, Clerk.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1880, and Monday following.

YEARLY MEETINGS.

DEAR BROTHER BEEBE:—Please publish our three days meetings as follows:

Little Flock Church, Anderson Co., Ky., commencing on Friday before the fifth Sunday in May, 1880.

Bethel Church, Shelby Co., Ky., commencing on Friday before the first Saturday in June.

Salt River Church, commencing on Friday before the second Saturday in June.

Goshen Church, Anderson Co., Ky., commencing on Friday before the third Saturday in June.

J. F. JOHNSON.

The church at West Liberty, Des Moines Co., Iowa, have an appointment for a yearly meeting, commencing on Friday evening before the second Sunday in May, 1880. We cordially invite all that can be with us at that time.

JOHN YOUNG.

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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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

RULES FOR ORDERING.

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

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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OF EACH MONTH,

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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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., JUNE 1, 1880.

NO. 11.

POETRY.

FAITH.

The grace of faith is God's own gift
To those redeem'd by God's dear Son;
'Tis by the Spirit wrought in all
In whom he has his work begun.
The man in whom this faith is found,
With all his heart believes in God;
He hears Mount Sinai's thunders roll.
And fears and trembles at his word.
At length a word from Calvary speaks,
"Thou dost believe in God and fear,
Believe in me, I am the way;
For vengeance will not smite thee here."
Faith is the ear that hears him speak
Who is the only hiding-place;
Faith is the eye that looks to him,
And sees him full of truth and grace.
Faith is the hand by which he takes
Salvation's blessings as his own:
By faith he looks within the veil,
And sees his Savior on the throne.
When faith is tried, it still remains;
The fire will prove it is divine;
The tin and dross will be consumed,
But faith itself will brighter shine.
True faith believes the truth of God,
And on his mighty power depends;
It knows his mercies never fail,
And that his kindness never ends.
Faith sees a rest beyond the grave,
Where pilgrims in full glory shine,
And sometimes helps them here to say,
That endless rest through grace is mine.

HOPE.

Hope is a grace that cheers the soul;
It spies the dawn of day;
Its author is its object too;
It makes despair give way.
It has to do with Christ the Lamb,
His person and his grace;
It longs to have him in the heart,
And feel his sweet embrace.
It looks and longs to be supplied
With promises divine;
It wants to have them all fulfill'd,
To say, They all are mine.
Good hope through grace bears up the soul,
Which else would sink with woe;
Within the veil it taketh hold,
When strong temptations blow.
It bears the soul upon its wings,
Above this earthly clod;
It brings a taste of heavenly rest,
And leads us to our God.

CHARITY.

How precious is the grace of love!
Its source is from above the skies;
It is by God the Spirit wrought,
And is a grace that never dies.
To love our God and things divine,
The Christian finds a sweet employ;
His pride and enmity depart,
And true and solid is his joy.
He loves the sacred word of God,
His house, his people and his ways;
He envies not the world their bliss,
But tunes his harp his God to praise.
In the sweet exercise of love
His soul is filled with heavenly peace;
His unbelief and fears recede,
He rises high, his joys increase.
This love will live in death's cold flood,
And hold the Friend of sinners fast;
If faith and hope in death shall end,
Yet shall this grace forever last.

Gospel Standard.

CORRESPONDENCE.

REISTERSTOWN, Baltimore Co., Md.,
April 16, 1880.

DEAR BRETHREN BEEBE:—I send you the inclosed letter for publication, which has been a gratification to me. It is a precious truth that the rage of wicked men only carries out the will of God. Thus God holds them in derision. After all their rage they can only do what his hand and his counsel determined before to be done. And how full and rich the truth that the steps of his people are ordered; that he has not only elected them to salvation, but also to the very place that they fill in his visible church. What a wonder that any of the fallen race of Adam should be chosen in Christ to salvation, while all might have been justly passed by and left to perish in their sins. And this truth that God has chosen his people for the exact place that they fill in his church, should make us quiet and satisfied with our lot, and do away with all fretting and murmuring, since what God appoints is best.

As ever, your brother,

F. A. CHICK.

CARROLLTON, Ky., March 9, 1880.

ELD. F. A. CHICK—DEAR BROTHER:—I read with great pleasure, and I hope with profit, your commentary on the doctrine of "Election," published in the SIGNS of March 1, 1880. The reading of that very able commentary suggested to my mind a train of thought, which I now offer to you, not with the expectation that any of my feeble thoughts will afford you instruction or edification, but I pen them because it affords me inexpressible delight to meditate upon the sacred and sublime truths contained in the sacred volume.

Webster, in his unabridged dictionary, defines the word "election" thus: "In theology, divine choice, predetermination of God, by which persons are distinguished as objects of mercy, become subjects of grace, are sanctified, and prepared for heaven." But looking to the revelation that God has made to man, we learn that the Almighty chose men for other purposes than to become subjects of grace and prepared for heaven. Cyrus was chosen to lead the armies of Media and Persia against Babylon, and to destroy that wicked city. The prophet, more than one hundred and twenty years before the overthrow of Babylon, used this language: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose

the loins of kings, to open before him the two leaved gates, and the gates shall not be shut." Cyrus was chosen to carry out the purpose of the Almighty; yet he was a pagan, and we have no information as to his having been converted from his idolatry; but on the contrary, the Lord by the same prophet says of him, "I girded thee, though thou hast not known me." How different the purposes for which Cyrus and Paul were chosen. To the latter, Ananias said, "The God of our fathers hath chosen thee, that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth." Paul said to the church at Ephesus, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings 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." At the very dawn of time, we learn that Cain and Abel brought their offerings to the Lord; and the Lord had respect unto Abel and unto his offering; but unto Cain and his offering the Lord had not respect. They had descended from the same parents, belonged to a fallen race, and were subject to the penalty of a violated law, which was death; yet God had respect unto Abel, which demonstrates his sovereign choice. Perhaps it will be said that, "By faith Abel offered unto God a more excellent sacrifice than Cain." We admit it. By it he obtained witness that he was righteous. That faith was the witness, the testimony, that he was righteous, and that faith was the gift of God. The apostle says, "Looking unto Jesus, the author and finisher of our faith." Then the only legitimate conclusion to which we can arrive is, that faith was given to Abel because of God's electing love. Noah is another instance of God's choice. The record given of him is, "Noah was a just man, and perfect in his generation, and walked with God." It is written, "God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth." The evidence is that Noah worshiped God, for it is declared that he walked with God. Then he worshiped him in spirit and in truth. The natural man understandeth not the things of the Spirit; and if Noah was merely natural, he could not have understood or known God; but being spiritual, he walked with God; was by the Spirit made a just man, and fitted by divine power and grace to receive from God a covenant. God said to him, "With thee will I estab-

lish my covenant." Faith is one of the graces of the Spirit. And the apostle says, "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." Then he was chosen of God, faith was given to him, and he was fitted and prepared for the great work whereunto he was called. Again, God made a covenant with Abraham, in which he declared that he should be a father of many nations, and saying, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations." "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." And he gave him circumcision as a token of that covenant. And God gave to Abraham this glorious promise, "In thy seed shall all nations of the earth be blessed." Then the Almighty chose Abraham from among men, made him the progenitor of an innumerable race, and declared to him that in his seed, which is the glorious Son of God, all nations of the earth should be blessed. But Abraham had two sons; one of them was the child of promise. With Isaac he renewed his covenant, saying, "In thee shall all the families of the earth be blessed." This covenant, this promise, was not made with nor given to Ishmael, and it was continued to Jacob, but not to Esau. To this the apostle most forcibly and clearly refers in the ninth chapter of Romans, when he says, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, [Rebecca] The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Here the apostle presents in clear, bold and unmistakable language the doctrine of personal election. But looking back to the Old Testament, we might go on *ad infinitum* in calling up proofs of God's sovereign choice in calling men and preparing them to carry out his purpose and making his power and glory known to his redeemed. Then what a glorious theme does the doctrine of election present to us for our contemplation. In it we behold the wisdom and power of God, his immutability and his sovereign choice, and are made to rejoice in that glorious utterance, "I am God, I change not; therefore ye sons of Jacob are not consumed." Why are they not consumed? The blessed Savior answers

this question in that most solemn prayer just before he entered the gloomy scenes of Gethsemane. He said, "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 pray for them; I pray not for the world, but for them that thou hast given me." At another time he said, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." Then they are not consumed, because they are saved, and called with a holy calling, not according to their works, but according to God's own purpose and grace, which was given them in Christ Jesus before the world began. They were chosen in Christ Jesus before the world began. They were chosen to eternal life, yea, to all spiritual blessings in heavenly places in Christ Jesus. They are a holy nation, a peculiar people. In addressing the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythia, Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." They were given to Jesus. "Thine they were, and thou gavest them me." They were chosen in him, saved in him, and are called by him. Then surely they are a chosen generation and a royal priesthood, to show forth the praises of him who hath called them out of darkness into his marvelous light. They are elect according to the foreknowledge of God, and he works in them to will and to do of his own good pleasure. Thus they are enabled by divine and sovereign power and grace to show forth his praises. The apostle says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The Lord by the mouth of the prophet says, "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." The prophet Jeremiah having a prophetic view of the coming of our Lord Jesus and of the glory that should follow, breaks forth in this language, "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called, The Lord our Righteousness." Then the bride, the Lamb's wife, bears the name of her Husband. She can appropriately say, "My Beloved is mine, and I am his." And to him she is a garden inclosed, a spring shut up, a fountain sealed. O what a glorious union! How inseparable the tie that binds the whole redeemed family together! Christ is the Head, and we the body and members, and are bound together in one bundle of eternal and unchangeable love. Yes,

"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."

With what heavenly delight the children of the kingdom meditate upon the wisdom, glory, power, mercy and love of their dear Redeemer, while traveling through this wilderness, this land of sorrow. By faith they look away to their eternal home, and rejoice in the electing love of God by which they are made heirs of God and joint heirs with the Lord Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for them, where they will behold with pure delight the lovely face of their glorious risen Lord forever. May you and I, if it be his will, meet in that happy, blissful home, to part no more.

Please excuse this intrusion from one who is a stranger to you in the flesh, and believe me,

Affectionately yours,

H. COX.

[The following communication appears to have been written for publication in the SIGNS. It was found among the papers of our departed brother, Eld. L. L. Delano, since his decease, and forwarded for insertion by Eld. A. B. Brees.]

MILTON, Ohio, Jan. 14, 1876.

I HAVE again taken my pen to offer for your consideration a few thoughts, and will submit them entirely to your riper judgment; and should you deem them in accordance with the "law and the testimony," and any way profitable to the dear children of God, whom I desire to serve, you are at liberty to publish them.

My mind has, for some time past, been dwelling on the subject of the close communion existing between Christ and his church. I feel my ignorance and weakness, and am fully satisfied that if left only to pen the cogitations of my carnal mind, it will be but vain, and none of the saints will be benefited. My prayer is that the spirit of truth may be my guide.

The subject is brought to view in the scriptures under various figures, but in particular is presented by the apostle Paul in the fifth chapter of his letter to the saints at Ephesus, by the figure of the marriage union. "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Now we look upon the marriage relation as a sacred thing, although in this dark day the masses seem to look upon it very differently. A marriage should only, and can only, exist properly where the affections are closely cemented together, insomuch that the twain are one flesh. In this day parties seem to marry from various motives, and often of the most trifling character, and from this cause we find the long list of divorce cases in our civil courts; for when they marry for any cause, they divorce also upon the slightest provocation. I have thought that such marriages are a

fair figure of the popular religion of the present day. Some profess godliness from one cause, and some from another, and their fruits show plainly a total lack of the vital principle of love. But says the apostle, "No man ever yet hated his own flesh." Now, viewing our natural head, the earthly Adam, previous to the bringing into manifestation of his bride, we see that the bride had her existence in him previous to her development, and was actually a part of him, being bone of his bones and flesh of his flesh, and was animated and sustained by the life or vitality that existed in him. And this Adam is the figure of him that was to come. The first Adam is of the earth, earthy; the second Adam is the Lord from heaven. So we see in our spiritual Head, Christ, his bride, the church, existing prior to her manifestation or development. "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 unperfected, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In due time the predestinated vessels of mercy are developed in the flesh. In their spiritual individuality they were in Christ before the foundation of the world, and as the predestinated vessels of mercy they are, according to the will of the Father, developed in the flesh. In their fleshly or carnal state they became transgressors of the holy law of God, and by that transgression became dead in trespasses and in sins; but this did not sever the union that previously existed. "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." "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." Upon him, as the Surety of his people, was the sentence of the law executed in full, so that by that one offering he hath perfected forever all them that are sanctified, or set apart. Now, why was all this? We answer, because no man ever yet hated his own flesh. And so the apostle John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not." When we look at our poor, sinful selves, as God's elected and predestinated vessels of mercy, we often ask with the poet, "Why was I made to hear his voice?" The answer that comes to us is, in the words of the Savior, "Even so, Father, for so it seemed good in thy sight." Then it was the will of God, and not our own "free

will," that thus it should be. And herein the sacrifice of Christ is the purifying of the church, and the salvation from her ruined and lost estate. And this people God has created for his praise; therefore at his own appointed time he makes known unto them, by his spirit, their lost and ruined state, and also their redemption from that state by the atonement that Christ has made for them. Therefore they view him, and him alone, as their Savior, and do fulfill the purpose of God, and ascribe all praise to his name. O, brethren, boasting is excluded. The earthen vessel is an unworthy recipient of God's mercy, according to that which he purposed in himself before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. In view of these things, though the antichristian world may scoff, we may say, "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?"

That God may guide us all through this life by his counsel, direct us in the path of duty, and enable us to look unto Jesus, the author and finisher of our faith, is my prayer for the church of God.

L. L. DELANO.

CRAWFORDSVILLE, Ind., March 4, 1880.

ELDER G. BEEBE & SON:—I send you inclosed a letter written to me by Miss Jackson, of this place, containing an account of her experience. The letter speaks for itself; and if you can give it a place in the SIGNS OF THE TIMES, you will confer a favor upon many of the dear brethren here. It is believed that the writer will soon come to the church, and tell her friends what the Lord has done for her. May the Lord God, if it is consistent with his holy will and eternal purpose, build up the waste places of Zion, and gather together the outcasts of Israel. May he revive his work in the midst of the years, in the midst of the years make known; and in his wrath against us remember mercy.—Hab. iii. 2.

I remain yours in the bonds of the gospel of peace,

B. H. IRWIN.

FEBRUARY 8, 1880.

DEAR BROTHER AND FRIEND:—As I am feeling very sad and lonely, I will try to write what I sometimes feel. I was not just exactly satisfied with what I had written, and so I will try to write it a little better. I have taken great interest in you, and I love to hear you preach; you seem to follow me so closely in the experimental part of your preaching. I have been feeling sad and lonely for a long time; but it is sweet, in the midst of our sorrows and trials, to have the comfortable assurance that our sins are forgiven. I take in the truth, and I love my Savior; and I love the brethren, and want to be in

their company. God has done great things for my soul, and O how I love my Master! O, my brother, you do not know how much good it does me to go to meeting and hear the preaching; and I often feel that I would like to be one of them. Many and many a time I go to church and listen to the preaching, and on my way home with father and mother I cry nearly all the way. Often when I go up to my room, in a deep study about my sinful condition, I seek to draw consolation from my tears. As I told you, I have been troubled about this matter for some time, but never mentioned it to any one. It is a hard task for me; the Lord has been so good to me, and my expression is so poor, my language so inadequate. That Thursday night, if you remember, when there was meeting at our house, while you were preaching my heart felt like it would almost burst. It was a season of delight to me. You and poor Uncle Matt. (Elder M. M. Vancleave) talked so pretty that evening.

I will tell you now when my troubles first commenced. Last summer, one Sunday, about two weeks before my sickness, we all went to meeting, and after we got there they passed around the hymn books, and gave me one; but I took no part at all in the singing, but listened to the rest. O how beautiful the singing did sound; so much more beautiful, I thought, than ever before. The preacher took for his text the first verse of the second chapter of Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness." My attention was drawn in a moment to the awful words of the prophet, and I saw a beauty in holiness that I had never seen before. O how I longed to be a christian, and immediately I determined to become one. I allowed myself a while to accomplish the work, believing it to be a work I could do myself. I began to pray, and thought the Lord would certainly hear me, and show me in some miraculous way; but I was deceived. Four weeks passed, and I was just the same. I then tried to throw away the thought, but in vain; my sins were before me all the time. For three months I continued in this place, knowing I was a great sinner, and sorely troubled because I could not cease from sin. It seemed to me that I sinned from light and knowledge. My desire is to unite with the Baptists at some time, but I know not how to get there, I am so far away from them by reason of sin.

Dear brother, no doubt you will be surprised to find this letter so long; but I really feel a desire to relate my troubles to you, and I hope you will throw the mantle of charity over my weakness and imperfection. I am not gifted at all, either in writing or speaking, and often lament that I cannot find words to express what I sometimes feel. Much of the time I

feel so cool and indifferent, and live and act so little like a christian ought to, that I feel that if God's people could view me as I view myself, they could have no love for me. I have such a depraved, deceitful heart, and wretched, wandering mind, as prone to sin as the sparks to fly upward, and so easily tempted and led astray, and so often find myself grasping after the things of this world, which all perish with the using thereof. For some time past my mind has been so beclouded, filled with doubts and fears and unbelief, not one ray of light to illuminate the dark path in which I travel, that I would retire in secret, and implore the God of heaven to look in mercy upon me, and that if I had ever felt the Savior's pardoning love, I might have some clearer evidence and brighter manifestation of my acceptance in the Beloved. My prayer seemed as sounding brass and tinkling cymbal. I felt that I did not ask in faith, or I should have received the things desired. It seemed so strong, so full of faith in a dying, risen and ascended Savior, that it rather had a tendency to make me doubt the more. Dear brother, I would give the whole world for such a faith. Still I know it is the gift of God. I had read but a few lines in that sketch of yours, which you wrote in a book for mother, when my eyes were filled with tears. O how comforting to think there was some one else like me. I could but exclaim, "Bless the Lord, O my soul; and all that is within me, bless his holy name." A calm seemed to pervade my whole soul for a little while, for when I do experience such feelings it is of short duration. I am really afraid at times that Jesus has never been manifested to me as my Savior. I have never had the assurance that I desire. If I ever was delivered from the burden of guilt and condemnation under the law, I cannot designate any particular time or place. But I felt there was a change. The things I once hated, I now loved. I now loved the dear people of God, whom before I had only respected. I now loved the blessed doctrine of salvation by grace, which before had seemed so dark and mysterious to me. Now I saw and felt a beauty and harmony in it which I had never known before. But still with all this, there are times when I am so cast down and disquieted within, that I know not what to do. O for living faith in Christ, to be calm and resigned to his will, ready and willing to depart and be with him. Dear brother, it troubles me to think that I fear death. my thoughts are that I will not be with you all very long. I do not have very much satisfaction now; I am so fearful that I may be deceived. The greatest desire of my soul is to be a christian, and to so live in this world that others may take knowledge of me that I am a follower of the meek and lowly Lamb of God.

Thus, dear brother, in a wandering way, I have written some of my experience. Whether prompted by the Lord, or by some other motive, I can-

not tell, but I humbly trust it is the love I have for the truth. Do you think these are the feelings of a true born child of God? Do not think, when your pathway seems rough and thorny, and the temptations of Satan and seductions of the world beset you on every hand, that you are all alone in this troubled world. There is another, a poor, unworthy creature in this wide world, who feels her weakness and sinfulness. This world is a world of trouble. I know I can never be thankful enough to God for his goodness to me. Remember me at the throne of grace.

I write very hurriedly, and hope you will excuse all my mistakes.

Yours in hope,
ESTELLA M. JACKSON.

OTEGO, N. Y., Jan. 6, 1880.

DEAR ELDER BEEBE:—With your kind permission, I will now add my little offering to the dear readers of the SIGNS. Our precious family paper comes so richly laden with gospel truth, that I do not believe it has an equal; and O that it may continue to be filled with such rich experiences and able expositions of the scriptures. Generally its language is plain, as I believe it should be, so that we need not have to refer to Webster or some other author to know the meaning of words. One of as limited understanding and small mind as unworthy me, desires plain language, and such will be sublime and full of richness. I for one do not want to lose a word that our dear brethren and sisters write. It is with pleasure that we hail and welcome our SIGNS and *Gospel Standard*, for in them we find so much comfort and consolation. We hear the voice of our Beloved in each communication. Some dear brother is taught so deeply of the Lord, that he is enabled to bring forth out of the great storehouse things which are both new and old. New to us; old, because it was always in the mind of Jehovah. And when it is his will and pleasure so to do, he gives a portion to his servants, and enables them to speak to his children of the wonderful things that are presented to their minds; so that those who have ears to hear, and hearts to understand, do grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

My dear aged brother, while reading the editorial for January first, how many tender feelings clustered around my heart; and they were for you, and for the aged brethren in the ministry who have had strength given them to fight so valiantly for the truth, turning neither to the right hand nor to the left. With sword and buckler you have always faced the enemy, with the word of God for your guide and support. Never fear, dear brother: the Lord has sustained you all these years; and now, while those restless spirits continue to misrepresent your meaning, and do draw many after them, and some of the Lord's children, no doubt, are led away, still the Lord is with you and his children, and underneath are his everlasting arms. What a support!

Who can sink with such a prop? In your high and exalted position, the Lord has kept you humble as a little child. You know as well as we what is in our flesh, how corrupt and sinful we are, and what a warfare the poor pilgrim has in this world of sin and sorrow; but blessed be God, who hath given us the victory through Jesus Christ our Lord. May each one of our dear kindred in Christ throughout this widespread land be enabled to bring forth the royal diadem, and crown him Lord. Glory be to his holy name, he died that his bride might live in him, and be made manifest by him as her Lord and Master. In these days we hear the week of prayer pronounced. My brethren and sisters, how much do these poor creatures realize, or what knowledge have they, about entering into the presence of a holy God? We can in truth say, none at all. The solemnity of prayer is very great. Within the past few months I hope I have known more distinctly the difference in prayer and preaching; the latter I have so much enjoyed. We can remember, when little children, of going to our father or mother, and pleading with them for a favor we so much desired, and how we trembled lest we might be denied. How much greater to enter into the presence of our Father in heaven, pleading with him, a holy and just God, who knows every desire and thought of the heart, asking him to grant us favors, standing in his most holy sight, talking to the great I Am. Truly it is a wonderful gift, and I have thought how careful we ought to be not to multiply words when the petition is ended. When the Lord sends forth his servants he tells them what he would have them say to the flock, fills the earthen vessel with heavenly food, and the servant of God gives to each a portion in due season. One may be filled so that his cup runneth over, another may have but a crumb; still each has a portion. Some may say they do not get even a crumb; but in a little while some sweet remembrance comes home to them, so that they were not overlooked after all. The poor watchman often feels as if he had nothing for himself nor for the children, and feels more like running away than standing before the people who are, as he believes, all taught of the Lord. To his dismay the flesh may come up, and he may try to gather a few sticks to kindle a little fire; but that will turn out like the over-gathered manna. It is seldom that a repetition has much nourishment in it. It is better, dear brethren in the ministry, to wait upon the Lord; he will supply all your needs. Never fear; put your trust in him, not in an arm of flesh. Be kind and gentle to each other, remembering that all of you, as well as we, are but dust. We cannot claim any creature goodness, or that we have Abraham for our father, and depend upon our Father in heaven for our daily bread, both spiritual and temporal. The worldly religionists know nothing of this dependence or waiting upon the Lord. It is de-

clared of those who thus wait, They shall be as Mount Zion, against whom the gates of hell cannot prevail; neither shall any harm come nigh their dwelling. The others can rear their numerous platforms, and place thereon numberless gods, and with all their hard work and loud calling upon their gods, not a sound enters the ear of the God of Sabaoth. He only hears the cry of the destitute; their prayers and praise and supplications ascend as sweet incense before the throne of God and the Lamb. Our feelings are often drawn out in love and pity toward those who still sit by the cold streams of Babylon. They often look with tearful eyes toward Jerusalem, which is called a quiet habitation; no jargon or confusion is within her gates, for her walls are salvation, and her gates praise. It matters not if all your kindred in the flesh are with you in Babylon; if the Lord shows you the true and only church, you are to come out, and leave all and follow your dear Savior. I know by experience what it is to be thus separated; and also that in doing and heeding the command there is great reward. Our blessed Savior does not say, Stay there just as long as you can; but, Come out of her, my people, lest ye partake of her plagues. Then we read, "If ye love me, keep my commandments." How many there are who show their good works toward the servants of God, and their strict attendance to hear the gospel proclaimed. I believe the Lord made that plain to our dear brethren, Elders Rittenhouse and Durand, enabling them to bring forth that beautiful figure in the case of Esau. I cannot add to that: to us it was complete; and may our dear brethren continue to write as their minds are led and guided by the spirit of God both in wisdom and knowledge.

I will not weary your patience much longer with words to no profit. I think about writing the same as I do about preaching and prayers: better stop when we get through. I want to say to all my dear kindred, that this branch of the Zion of our God continues to live in peace; love and good will dwell among us. Our dear brother Bundy goes in and out before us, breaking to us the bread of life. It is no effort to love those dear servants of God; we cannot help it, neither do we desire to. May our blessed High Priest keep us from all harm, as in the hollow of his hand, and gather us with all the Israel of our God to praise him with unsullied strains; this is my hope and desire.

Dear Elder Beebe, what I have written is at your disposal. I hope, if published, it may be of some use to the dear people of God. I am a poor sinner, and in my flesh dwells no good thing, but I hope ere long to meet all my dear kindred in yonder bright and happy land.

From your affectionate sister in hope,

CHRISTIANN L. FRENCH.

NORTHPORT, Ala., March 30, 1880.

DEAR BRETHREN BEEBE:—The

following letter, from our dear sister Sallie Fenwick, formerly of Fairfax Station, Virginia, and now residing in Washington, D. C., is so good and comforting to me, that I forward it to you for publication in the SIGNS; and while I cannot expect it to be of as much comfort to others as it was to me (for it came to me in a time of spiritual darkness), I have reason to believe it will minister comfort to some poor soul in despair, if such an one should read it. Sister Fenwick has been identified with the Old School Baptists but a very short time, but she has been taught by our heavenly Father, as I believe, to write to the comfort and edification of those who are cast down, and troubled on every side, and to those who in their feelings say,

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

"What peaceful hours I then enjoyed,
How sweet their memory still;
But now I find an aching void
The world can never fill."

I send you this without consulting the writer's feelings on the subject; but I am satisfied it will be all right with her, else I should not send it.

Yours in hope of eternal life,
H. J. REDD.

1,507 11th St., WASHINGTON, D. C.,
March 24, 1880.

BELOVED BROTHER FOR THE TRUTH'S SAKE:—I have just received your precious letter, and read and re-read it with much comfort, and I feel to thank God that I am not alone in my many trials and conflicts of mind. I often think, Surely there is not nor ever has been one like me. Yet I often trace my own experience in that of others, and I feel that it is best so; for if we be without that chastisement whereof all are partakers, how shall we dare hope that we are children of God? You say you have no desire to see or hear the brethren talk; but it seems to me the tone of your letter breathes that very desire all through. Again, you say, Let me hear from you at once. Now why do you wish to hear from me, the poorest, weakest and vilest of all saints, if one at all? You ask me to pray for you; and why? You must feel a need. My heart swells, and the tear of sympathy will unbidden start, for I have been in just such straits myself. But our God says, "When thou passeth through the waters I will be with thee: and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee." Fear not, neither be dismayed. He forms the light, and he creates darkness. Dear brother, lift up the hands that hang down. The Lord has promised, and shall he not do it? He will not withhold from us any good thing. He gave his beloved Son to die for us, when there was no eye to pity, and no arm sufficiently strong to save; and will he not with him give good things to them that ask him. If we were never in trouble, of what comfort would

the scriptures be to us? We could have no fellowship for any of the bible saints, not even for the blessed Jesus himself, for is it not written, He was a man of sorrows, and acquainted with grief? And did he not exclaim while hanging on the cross, "My God, my God, why hast thou forsaken me?" O how often that language is felt in our own soul's experience. I wish I was able to say something to cheer and comfort you, but that power belongs alone to God. He only can make darkness light before the mind of a poor, desponding soul, and in his own time and way he will. It may not be your way, it may not be my way, but he will provide in his own way; and thanks be to his name, he works, and none can hinder, and we know that we never can die while Jesus our righteousness lives.

I will have to write a short letter, for I have but little time I can call my own; besides, the bustle and confusion around me here annoy me, so that I cannot write as I would like to, but I cannot do that anywhere. Since I have been here I have often longed for a few hours' quietness of my little country home. I have enjoyed many happy hours there, alone with my God. I heard brother Smoot preach a very comforting sermon last Sunday from 2 Corinthians iv. 1-10. I wish you could meet and get acquainted with him. He seems to know just what to say, and when to say it; "and a word fitly spoken, how good is it." Elder Chick preaches here every fourth Sunday. I have never heard him yet, not having been here on a meeting day, but I hope to hear him next Sunday.

Hoping the Lord may in his own appointment restore unto you the joys of salvation, and cause you to rejoice in him, the God and Rock of your salvation, I will close by asking you to write whenever you feel like it. Your letters are always welcome messengers, and are often food for my poor, hungry soul. I will bid you farewell; and may you fare well, is my prayer for Christ's sake.

Your little sister in hope,
SALLIE FENWICK.

TIPPAH COUNTY, Miss., Feb. 15, 1880.

DEAR BRETHREN BEEBE:—I will once more send you a few lines for publication, if you deem it worthy a place in your valuable paper, the SIGNS OF THE TIMES. I feel thankful to our heavenly Father for such a medium of correspondence, through which the saints of God can comfort each other by telling their feelings in such a simple and plain manner, so that all who have been taught of the Lord can understand. There are many of the family of the redeemed that are not convenient enough to attend their church meetings, especially through the winter months, who are deprived of hearing any gospel preaching except what they read in the SIGNS OF THE TIMES, which I do consider is just the same as preaching the word. If there is any difference in one's writing to the saints (scattered abroad through the

world) and preaching to them, provided one is moved by the Spirit, I have not been able to see or know it. The first that I ever knew of any living soul ever having such feelings, and being led as I had been, I found in your valuable paper; and I now confess that I was very much astonished, for I felt sure that no other creature ever did feel as I did, and here I found one who had written for all to see and read. I cannot describe to you and the readers of your paper the joy that I had. Since that time I have had a great desire for reading the communications of those who have sent to you for publication their experience of grace. We certainly are, my brethren and sisters, a peculiar people; that is, a different people from those who believe in and practice the religion of the world. Experimental religion is not in this fast age recognized, but scorned by the fashionable professors of the different churches (so-called). I will here ask all who may read this imperfect communication one simple question: What will we need in the hour of death? Will we need some great man, with all the style of the world, with the language of some earthly college, who can form it into a fashionable prayer, uttered without the direction or aid of the Holy Spirit? Or will we need the spirit of our Lord and Savior Jesus Christ, which will reconcile us in the last moments of our earthly life to the will of our heavenly Father? O, brethren and friends, can the style of the world, with all the vain, delusive ideas, and the perversion of the word of truth, save us or even comfort us in our last moments? Then, friends, why should we be so divided in our views while here in this life, when we know that this world is not our home? There is a time, we know not how soon, when we shall all pass away, never to return to our earthly homes; but in that eternity parting will be no more, no sorrow, no trials, no more weeping there, but peace and rest forever and ever. But, says one, you Old Baptists say that some are to be saved anyhow, and some are to be lost or damned anyhow, so no difference what we do while here, according to your doctrine. Now, friends, let us reason a little here, and see if we are so far apart in our views as you seem to think. Do you know that you are not one of that number for whom Jesus suffered in the flesh, and was taken and put to death, and rose again on the third day, was seen of many witnesses, remained on earth forty days, and ascended to the Father in a glorified state? No, my friend, you do not know but you are one whom this same Savior came to save; neither does your opposition to election and predestination prove that you are not, unless continued until the last breath leaves your body. But one says, I cannot see why God will save some, and not save all. Neither can I see why; but let us take the answer of our Savior, when answering to certain other things equally applicable. Why did he (God) reveal certain things to babes,

and keep the same hid from the wise of this world? Why did God harden Pharaoh's heart, when he sent Moses and Aaron into Egypt to bring his people from under bondage? We know that God could have brought them out in any other way; but it was his good pleasure to bring them through the Red Sea in just the way he did. These are questions that we may dispute about, but to no profit to ourselves nor to any one else. Have we a sincere desire for the truth? Are we willing to give up everything for the truth? If so, how came we in possession of such a desire? Did we just simply take a notion, as some would say, that we would give up all for the truth? If so, we will claim our justification by works. But will that be according to the word of truth? If so, the apostle was mistaken when he said, "By grace are ye saved;" "not of works, lest any man should boast." Well, says one, what does Paul mean by grace? Grace I understand to be the favor of God, bestowed on each and every one to whom the promise is. What promise? says one. The promise of eternal salvation. Does not God save all, or offer salvation to all? Yes, I answer; God saves all in this life, which is a common salvation. Well, says another, does not the language of Paul include all, when he says, "Work out your own salvation with fear and trembling?" I answer, No; only believers are addressed by the apostle. Well, says another, I cannot see any difference between the salvation that Paul speaks of there and any other, and I take that as strong evidence in favor of working to obtain the salvation of our souls. Read carefully, friends, and connect the scriptures, and then if you cannot discover any difference in the two spoken of in the word of divine truth, do not deny its being found there. Your denying it will not make it so, nor take it from the book. The saints are commanded to "Fear God and keep his commandments," which is their whole duty. Well, says the religionist of the world, I believe all that too. Well, then, if you do, why do you consent with those who pour on water and call it baptism? Did Christ do or teach the practice? Did Jesus command the apostles to pour water on infants? If so, where can it be found? Did not our Savior send out those whom he called to preach his gospel, commanding them to go into all the world and preach the gospel, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned? Now shall we baptize any one before they believe, whether child or adult? I cannot see any more propriety in baptizing a child, than there would be in baptizing a person fifty years old before he is born again, which none can deny the language of the Savior to Nicodemus to mean, "Except a man be born again, he cannot see the kingdom of God." First, he cannot see the kingdom before being born again; second, he cannot enter the kingdom before being born of water and of

the Spirit. Then where do we find any authority for any other mode of baptism, except in the very same way that John the Baptist baptized our Savior? Then, brethren, let us be candid, especially those who have been called to the ministry, with the people whom we address, when trying to discharge that duty that God has been pleased to call us to, contending for the faith once delivered to the saints in an earnest but friendly manner, sympathizing with those that oppose themselves, and admonishing the brethren to duty by assembling themselves together. Let your light so shine before men, that others, seeing your good works, may glorify your Father which is in heaven; not hiding that light by staying at our homes, attending to some business which could very easily be left off. I am aware that there are numbers of brethren and sisters who cannot attend their church meetings for various good reasons; but I do hope that none of the saints will neglect their duty on account of negligence on the part of some others. The religious denominations of the world are very negligent sometimes on account of not having the latest style of dress. That kind of an excuse will do for members of the churches that worship idols, but not with members of the church of Christ. The different denominations of professors in this section of country have a great deal of style in their worship, such as singing praises to God with instruments in the shape of organs, claiming it to be of great advantage to the cause of religion, by being so influential in drawing large congregations on the Sabbath to hear the gospel preached. They know that Christ never taught nor practiced such things as singing praises to God with organs and baptizing infants, but they claim this to be a much faster age than when Christ was on earth. Some of their members are not in favor of having their infants sprinkled, but yet consent with those who do. Now, little saint, child of grace, while you are reading this, have you a desire to try to live the remainder of your days in obedience to the commands of your Savior? If so, where are you at this time? Are you in some of the religious denominations of the world? If you are, you cannot be in full fellowship with them. If you are, your desire to walk in obedience to the commands of Jesus is not pure. If you are tired of your task-masters, and wish to be relieved, and are hungering and thirsting for righteousness, the Savior has said you shall be filled. "Blessed are they that mourn, for they shall be comforted." Are you mourning on account of your being a sinner in the sight of God? If so, you certainly are blessed. Then you need not go to the mourners' bench, as it is called by worldly religionists; but come to Jesus by taking up your cross, and following him in a burial in the water, and observing all things whatsoever he has commanded while in communion with you in spirit. You need no one to tell you now

what you desire to do, for the Holy Spirit will guide you into all truth. Jesus has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But remember, he does not promise you this rest while disobeying him and following those who are teaching for doctrine the commandments of men. If you are still connected with them as a member in name, though not in heart, you will not have the enjoyment of this promised rest until you come out from among them and go to the church of Christ, which you will be very certain to find if you have been taught of the Lord. Remember that the Lord's children are all taught of him, and not of Sunday School teachers and hireling preachers from some great school established for the express purpose of instructing men how to preach. Do not forget that the gospel is the power of God unto salvation to every one that believes. You certainly will not forget it if you have felt that power. You need not go to your dictionary to find out how Webster, Walker, Johnson, or any other man, defines the word. If you have felt the power of God in bringing you to a knowledge of the truth and of your duty, you will then understand the meaning of the word gospel. It may be that you are in doubt on account of never having had such evidence as the apostle Paul had when he saw the great light and fell upon the ground. If you are waiting for such an evidence, you doubtless will be disappointed, as the writer has been. I never had such evidence of being born of the Spirit as some have related, and I have been troubled a great deal, and for many years was unwilling to take such evidence as I had and go to the church. This scripture has very often been impressed on my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." I do believe there are many who have been born of the Spirit, who have such doubts, and who have lost confidence in all religious worship, on account of the many lo heres and lo theres, and have concluded within themselves that it is better for them to live alone and not give consent to any religious worship. I would say to such, if there be any, your course is better than those who pretend to worship God, with their lips, while their hearts are far from him. It is disgusting to hear hypocritical discourses by men who are preaching for money and the applause of men; to hear them condemn some of our best citizens to hell, while they themselves are the servants of sin. Remember the words of the apostle, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Also, "The gifts and calling of God are without repentance." Do not be discouraged, friends; Israel's God is a God of power, and he works, and none can hinder. He is the God that raised Christ from the

grave, and will also raise the bodies of his saints, though not corruptible bodies, but incorruptible, like unto Christ's glorious body.

Brother Beebe, and readers of the SIGNS, what I have written has been done with the desire, I hope, of comforting the saints of God; and if a single one is comforted by this imperfect communication, freely I have received, and freely do I give. I read many pieces in every number of the SIGNS that I am much comforted and benefited by. I love to see the different gifts in the church giving their views to the scattered saints. I fear I have written too much. If you deem this worthy a place in your excellent paper, you may publish it.

Yours in gospel bonds,
T. L. MORTON.

RUSK, Texas, April 23, 1880.

ELDER G. BEEBE & SON:—We do not wish to burden you with questions, but we really need instruction. We are a little church, of which I am a member; we were constituted about one year ago. We have no preacher or deacons; in regard to deacons we wish for instruction. We have been trying to get a presbytery to come and ordain deacons for us. I think it is the practice here among our churches to ordain deacons by a presbytery. I see in the SIGNS OF THE TIMES of April 15th, that you think the deacons may be ordained by the action of the church, or by the vote of the church. We want a deacon, and want proper instruction, as we are young and ignorant, and make this appeal to your more mature judgment on the subject.

Allow me to trouble you further, as it may be the last time. If the person we desire should serve us as deacon has a wife who is not a member of the church, does this disqualify him for being a deacon? We wish to know whether the rule given in 1 Timothy iii. 11 requires of the deacon's wife that she shall be a professor or not; and do the requisitions apply to her if she is not a professor of religion?

Brethren Beebe, if not too much trouble, please let us know your mind on this subject through our family paper, the SIGNS OF THE TIMES, and you will greatly oblige one who feels truly as the least sheep in all the flock; and if I could only know that I am a sheep, even a stray one, I would be better satisfied.

U. J. BELL.

(Editorial reply on page 129.)

CAMDEN, Ark., Jan. 20, 1880.

G. BEEBE & SON—DEAR BRETHREN:—I will say to you that we are fully satisfied that you have been true to the principles and doctrine as set forth in your Prospectus at the first, and that we hold it to be that of the Primitive Baptists as far back as we read of Baptists, (about one thousand, eight hundred and seventy-nine years). Several years ago I read a pamphlet published by J. Clark, in which he said in the outset that he had no *pique* to gratify; but I thought, from the spirit that pervaded the production, that to gratify some wrong spirit must have been the object.

As ever, your unworthy brother, if one at all,

A. W. BACCHUS.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1880.

ELDER LEMUEL POTTER'S PAMPHLET.

Entitled, "Unconditional Election Stated and Defined, or Denial of the Doctrine of Eternal Children, or Two Seeds in the Flesh. By Eld. Lemuel Potter, Member and Pastor of the Baptist Church, Grayville, Illinois."

A copy of this work has been sent us, probably by the author, and courtesy requires an acknowledgment of the receipt of it. It may also be expected that we should review the work. We have not the time to examine it as carefully and thoroughly as would be requisite to form a judgment of the merits of all that is contained in the 125 octavo pages. From the cursory glance over some of its pages, we find much to approve, especially in his scriptural arguments in defense of unconditional election, and in refutation of what is commonly known as the Two Seed doctrine in the flesh of the human family. But of what he denominates the "Doctrine of Eternal Children," it being a doctrine of which we do not remember that we ever heard before, brother Potter must excuse us for asking for more light. On pages 51 and 52 he says:

"This is not news to the Lord; he knew this would be the state of mankind, as well in the very dawn of eternity, so to speak, as he does now; and he made a choice in Christ before the world began of a people for himself, out of the polluted race of Adam. In this he showed mercy to the objects of his choice. Hence, he chose them in Christ before the foundation of the world; not because they were holy, or possessed any degree of holiness, but that they should be holy and without blame before him in love. In the covenant of grace in Christ before the world began, all the means necessary to their redemption and final salvation were ordained in Christ, and this is what the apostle means when he says, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.'—2 Tim. i. 9. Those people were given to Christ in the covenant, and have sustained a covenant relationship to him ever since, or from all eternity. They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense. This people are a special people to the Lord all through the bible; and as a distinguishing mark between them and the others, he calls them sheep, and the others goats. This difference is made between them by the mercy of God in choosing them to salvation. In the covenant with Abraham, they are embraced in the promise, 'In thee, and in thy seed, shall all the families of the earth be blessed.' This is the seed that David speaks of: 'A seed shall serve him, and it shall be accounted unto the Lord for a generation.' Here is the

Lord's seed; and the fact that they are called a seed, does not argue that they are as old as the Lord. But we are told that they must be everlasting children, for Christ is said to be an everlasting Father, and there could not have been an everlasting Father without everlasting children. 'And his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.'—Isaiah ix. 6. This is a prophecy; and a prophecy is not the telling of what has been, but what shall be. He shall be called, The everlasting Father; not has eternally been. The believer in Christ shall have everlasting life, or hath everlasting life. Does that argue that he eternally had everlasting life? Then those people are called sheep, and they are in every inhabited portion of the earth. 'My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.'—Ezek. xxxiv. 6."

We fail to comprehend how God made choice of a people in Christ, if that people did not in any sense exist in Christ when the choice was made. We do not understand that the flesh and blood of the people chosen in Christ existed in him, nor that he himself existed in the flesh until his incarnation, for in their flesh and blood relation they did not exist until their creation in the earthly Adam, in common with all others of mankind. Still we are informed in the word of divine revelation that the saints at Ephesus and the faithful in Christ Jesus were blessed by the God and Father of our Lord Jesus Christ with all spiritual blessings in heavenly places IN Christ Jesus, according as he hath chosen them in him (not into him) before the foundation of the world. We cannot conceive of the existence of Christ as the Son of God, begotten of the Father, full of grace and truth, only in his Mediatorial relation to his eternal Godhead, as the Father, and as the Head over all to his church, which is his body, the fullness of him that filleth all in all. We have understood that he is the Word that was with God, and also that he is the Word that is God. The Head of the church is Christ, and the Head of Christ is God. The fullness of the Godhead dwells bodily in him. He could no more sustain his Mediatorial relation if he and the Father were not one, than the church could inherit eternal life if they were not one with him, even as he and his Father are one. We think we agree with brother Potter, if we understand him, that Christ did not exist in flesh and blood (except in purpose) until he was made flesh by incarnation, by being made of a woman, and conceived by and born of the virgin Mary. But we do believe that he did exist as the Son of God, as the only begotten of the Father, full of grace and truth, from everlasting. His Mediatorial names or titles, Jesus and Christ, are expressive of his relation to the Father as a begotten Son, and to the church

as her Head and spiritual and eternal life. The name Jesus signifies Savior; and he is the Savior of his body, the church, which he could not be if he were not truly God, for he says, "I am the Lord, and beside me there is no Savior."—Isa. xliii. 11. This is all expressed in his name Jesus. CHRIST is a name or title signifying Anointed, used interchangeably to signify the same, which will be seen by comparing Psalms ii. 2 and xlv. 7 with Acts iv. 25-27. Both titles are applied to the Mediatorial relations borne by him to the Father and to the church, without the least disparagement of his eternal power and Godhead, as the Word which was and is and must forever continue to be the "true God and eternal life."

If we have read correctly the record which God has given of his Son, as the Head of the body, the church, he, as the Head of the church and Savior of the body, is not only the begotten, but the *only* begotten of the Father; and we infer that the begetting of the Head includes the begetting of the spiritual body, and all the members of the body of which he is the Head. We know of no other way in which the members of Christ's body can be partakers of the divine nature, or inheritors of eternal life. If the life which was given us in the earthly Adam was eternal, it could not die; but the life which was with the Father, and was manifested, according to 1 John i. 2, and which was given us in his Son, according to 1 John v. 11, 12, is emphatically *eternal* life, which was with the Father, and is hid with Christ in God. And this life which was given us in the Son of God was included, with all other spiritual blessings, in the unspeakable gift of God's dear Son. Brother Potter says, (but by what authority he has failed to tell us,) that "Those people" (of whom Paul speaks in 2 Timothy i. 9) "were given to Christ in the covenant, and have sustained a covenant relationship to him ever since, or from all eternity;" and that "They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense."

Here it seems to us that brother Potter fails to discriminate between the life which was given us in the Son, and was and is so identified with his Sonship that no man can have it separately from him as the Son of God, as John says, "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." The eternal life of which the record speaks, is so identical with him, that no man can have the one and not the other. We say that, as it appears to us, our brother has failed to discriminate between this eternal life given us in the Son, and that mortal life which was given to us in, and emanated to us from, the earthly Adam. Death has passed on all the posterity of the earthly Adam, for that all have sinned. But the life given us in the second Adam,

who is the Lord from heaven, being hid in God, is pure, for it is Christ, the anointed Head and eternal life of the church, which is his body. In the earthly Adam we all die. Eternal life is not an extension of our Adamic life. As the sons of Adam, we are creatures of God; but as sons of God in Christ, we are children and heirs of God, and *joint heirs* with Christ to an inheritance which is incorruptible, undefiled, and cannot fade away. If our spiritual, immortal and eternal life had been given us in the earthly Adam, all the children of the earthly Adam alike would, in being born of the flesh, have derived it from him, and would not, after being born of the flesh, require to be born again, of an altogether different seed, to develop in us a spiritual life, as the production of an incorruptible seed, by the Word of God, which liveth and abideth forever.

As to a covenant relationship from all eternity, to our dull comprehension brother Potter has not made this matter clear; in fact, we are so much in the dark, that we do not know in what part of the bible such a relationship is recorded. Until very recently, we do not remember to have ever heard of it before. But he describes it negatively, as not proceeding from Christ, as plants from the seeds which produce them. If we understand the assertion, it denies that the people of Christ are his children at all, only that they are children of Adam which the Father has given to him in a covenanted gift; but this covenanted relationship is from all eternity, and ever since is sustained by gift. Now, if brother Potter can explain to us what *vitality* a simple gift or covenant can impart, he will tell us what we confess we do not know. We read of many covenants in the bible. God made a covenant with Noah, Abraham, Moses, Israel and David; but we are not aware that any of these brought those who were embraced in them into any vital relationship to himself. We have read also of a covenant which God has made with his chosen, in which he has sworn unto David, in which David, according to the testimony of the apostles, personifies Christ; but this covenant recognizes both the type and the antitype in seminal and vital relationship to their respective seeds. "I have made a covenant with my chosen: I have sworn unto David, my servant." What are the provisions of this most solemnly attested covenant? "THY SEED will I establish forever, and build up thy throne to all generations." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth." This is a clear declaration of *vital relation*, even that of Father and Son. My Father, my First Born! And this covenant and oath of God secures to Christ, as his first-born Son, a SEED which shall serve him, and be counted to him for a generation.—Psalm xxii. 22. This first-born Son, as the antitype of David, shall be a progenitive Head,

shall have children as his own seed, which were chosen in him, and blessed with and in him with all the spiritual blessings which are secured by the covenant of the sure mercies of David. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Psalm lxxxix. Was David a type of Christ? Did his seed exist in him before they were born? Did his children proceed from him as plants from the seeds which produce them? If so, by what authority shall we say that the seed of Christ did not exist in Christ as their seminal Head, and proceed from him as the vine from its roots, as the branch from the living vine, and as plants from the seed? Jesus used a similar figure in relation to himself, with a solemn double asseveration: "Verily, verily I say unto you, Except a corn of wheat fall into ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24. Peter testifies that those who are born again, are born of incorruptible seed, by the Word of God, and that the subjects of this birth are a chosen generation; and all generations are produced by the seed of which they are generated, as plants are produced by the seeds in which their existence and vitality were contained before they were brought into visibility.

We presume that brother Potter believes, as we certainly do, that the Son of God is the begotten Son of the eternal Father, and stood in that *vital relation* to the Father before the world began, as the Son. Now if the children of God were chosen and blessed in him before the foundation of the world, and we accept the testimony of Christ himself, and of his inspired apostles, that they are the body of which he is the Head, would it not be a singular anomaly that a head should be begotten and born, and the body and members of that head only adopted? The scriptures abound with figures illustrative of the union and relationship of Christ and the church. We are told that Adam is the figure of him that was to come; and that Adam was first formed, then Eve.—1 Timothy ii. 13. And in the book of the generations of Adam it is written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2.

We cannot think that Adam was like God in the supreme glory of his eternal perfections; for if like God he had been immutable, he could not have fallen in sin and transgression. If he had been like God in any of his infinite attributes of wisdom, power and dominion, he would have been independent, and not a subordinate being. Yet he was created in the likeness of God, in the sense intend-

ed in the declaration referred to, and in the sense in which God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his image, in the image of God created he him; male and female created he them."—Gen. i. 26, 27. "So," in this manner, according to this purpose, was man created, and to this extent did he, as an image, delineate and figuratively portray the second or antitypical Adam, who is the Lord from heaven.

Our Lord Jesus Christ, in his Mediatorial Sonship, is the image of the invisible God, the brightness of his Father's glory, and the express image of his person; the appointed heir of all things; by whom also he made the worlds.—Heb. i. 1-3; Col. i. 15. Adam as a type, "is the figure of him that was to come." He was created in the image and likeness of Christ, as the heir of all terrestrial things, having dominion over all created things, and as the seminal head and progenitor of his race; and of him, when he, not being deceived, had followed his bride into the transgression, it was said, "Behold the man is become as one of us, to know good and evil," &c.—Genesis iii. 22. The inspired writer to the Hebrews, ii. 5-10, explains very clearly in what sense Adam was created and made in the likeness of his Creator, and is the figure of him who was with God, and who was God, and whose name is called "The Word of God." He took not on him the nature of angels, for they could not set forth his dominion. "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him. But now we see not yet all things put under him. But we see Jesus, [the glorious antitype of whom Adam is the figure,] who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Adam's name and life and posterity were all called Adam; so the church of God had her spiritual and eternal life hid with Christ in God, and named in his name, living in his life, and in him blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world. In all this the earthly

Adam is the image or type of him that was to come. Adam, as the seminal head and progenitor of all the race of mankind, is the figure of Christ, as the seminal Head and spiritual progenitor of his spiritual seed, which he saw when his soul was made an offering for sin. He is their life, and that life in him is eternal life. It was with the Father, and given to his seed in the Son, or Sonship of the only begotten of the Father. It is only in this begotten relation that any *vital* union can be developed between God and the sons and daughters of the Lord Almighty. No covenant contract of conveyance, or gift, or adoption, can constitute *vitality*. Our union to God must, to be a *vital union*, be begotten of God the Father in Jesus Christ his only begotten Son; as it is written, "The gift of God is eternal life, through Jesus Christ our Lord."

We hope that it is not in any derisive, sarcastic or scoffing way that any of our brethren would speak of the eternity of the existence of the children of God in Christ, as the head and source of all spiritual union and communion with God through Jesus Christ our Lord, as "eternal children."

It is with deep concern that we have observed of late, among some who claim to be Old School or Primitive Baptists, a disposition to sap the foundation of the christian's faith and hope in God, by ignoring the *vitality* of our union to and with God in Christ. They are willing to admit an eternal union, if we will give up the *vitality* of it, and call it a covenant union, or in any way deprive it of vitality; but it seems to us that a union without life would be a dead union, it could not make us partakers of the divine nature. But when we claim that the life on which our relation to God as his children rests was given us in Christ Jesus, with all other spiritual blessings, before the foundation of the world, although this heart-cheering doctrine is so fully declared in the scriptures, an effort is made to call down on us, and what is far worse, on the doctrine, the obliquity and ridicule of those who do not entertain the same views that we do.

Much of the confusion in the minds of the saints, we think, arises from a failure to discriminate between Adam and Christ. In the earthly Adam we all die. Why? Because we were all in him in the transgression. By that one offense sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Did all men sin in the first offense of Adam? That occurred almost six thousand years before the birth of any of the men of the present generation. But if we had not been in Adam as our seminal head and progenitor, could we have sinned in him? Could death have passed on us as men that had sinned, if we were not in him as his posterity or children? If we were not children of Adam when he transgressed, and death thereby entered and passed upon us, when did we become his children? Did Adam call his wife's

name Eve because she was the mother of all living before any of her living children were born? Did Levi pay tithes to Melchisedec before or after he was born? Were Jacob and Esau children before their birth, or was it not until afterward? These questions relate to our natural life, as children of the earthy Adam, and who is the figure of him that was to come. Then tracing the analogy of the figure, we ask, Are we the children of God in Christ to-day? If so, were we his children yesterday? He is the same yesterday, to-day and forever. If we are his seed, or children now, were we his seed almost two thousand years ago, when his soul was made an offering for sin, and when he saw his seed and was satisfied? If we were the children for whom he hung bleeding on the cross, nearly two thousand years before any of us were either born of the flesh or born again, how long have we been counted to the Lord for a generation? Can any one tell more accurately than did the inspired psalmist? "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."—Psa. xc. 1, 2. Our earthly life was given us in Adam when Adam was formed of the dust of the ground; but our spiritual life was given us in Christ when Christ was given to be the Head of the church, and all spiritual blessings were given us in Christ before the foundation of the world, even as all earthly or temporal blessings were given us in Adam after the foundation of the world. Through the earthly Adam sin has reigned unto death, even as grace has reigned through righteousness by Jesus Christ our Lord. God's children were children before they were partakers of flesh and blood, even as Christ was the Son of God before he took part in like manner of the same flesh and blood. So he partook of our nature to redeem us to God, who in our fleshly nature had sinned; and we whom he has redeemed, in being born of his incorruptible seed, receive of his spirit, of his life, which was given us in him before the world began, and so are we made partakers of his divine nature.

We have not attempted to review the pamphlet, nor have we even read it all, as our time is closely occupied; we have offered our objections to some views, but in no acrimonious spirit. We candidly believe that much of the discord that has disturbed the saints has arisen from a want of clearer understanding of each other's views.

Reproduction of Articles published in the "Signs of the Times" more than thirty years ago.

In the number of the SIGNS OF THE TIMES for Dec. 15, 1879, will be found a letter from our beloved brother, Wm. E. Freeman, in which he speaks of some articles published more than thirty years ago, which have been construed by certain parties as fast-

ening on us what they call the "Arian Two-Seed heresy." As but very few of our present readers have access to those old volumes, brother Freeman suggested that we should republish them for the benefit of those who desire to know whether we have been for so many years publishing such pernicious heresies, and so very few of the many thousands of our readers have had sagacity enough to discover it. In all courts of equity the burden of proving charges has been thought rightly to devolve on the accusers, and the accused is supposed to be innocent until proved to be guilty. But circumstances alter cases. We are violently accused, and challenged to prove our innocence of the things charged. Our accusers claim that they have proved by extracts from the SIGNS of many years ago what we have constantly protested and denied that we do now, or ever have held. And now, to show that the passages copied from the SIGNS have been unfairly garbled or strangely misconstrued, and that, in the very articles from which they have made these extracts, we distinctly, expressly and most emphatically denied that we did at that time, or at any other time, hold what they so persistently charge us with. How truly brother Freeman says, "One thing we should be thankful for, and that is, that of all the people calling themselves Old School Baptists, there are none so ignorant of these heresies as the readers and patrons of the SIGNS OF THE TIMES. This looks very strange, that those who never read the SIGNS should profess to know better what it teaches and advocates than those who do read it." In a note which we appended to brother Freeman's letter, we promised to attend to his suggestion in regard to the republication of the articles to which reference has been made by our accusers, at our earliest convenience. From the date of that promise our time and space have both been crowded, but we now commence in this number of the SIGNS the republication of the articles referred to. And as we can make room, we will continue their publication in consecutive numbers until we shall have reproduced all that have been referred to by brother Freeman as being claimed by our accusers as sustaining their charges against us. The first of the papers called for is hereunto subjoined, being a letter from Eld. E. S. Dudley, dated June 28, 1849, and our reply.

DEAR BROTHER BEEBE:—If you feel free to do so, I would like if you would give your views on Heb. ii. 14, 15, which reads thus: "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 particular point of difficulty with me, and the point to which I would direct your attention, is "the origin of those children," and how they became united to their federal head, the second Adam.

My object is not to elicit controversy, but to get information; and if you will favor me

with your views, I will just take them for what they are worth.

Yours in christian regard,

E. S. DUDLEY.

REPLY.

We feel free to give our views on the subject presented, not from any presumption that we enjoy a clearer light or happier talent of communication than our brethren, but because we desire to withhold no religious sentiment from the investigation of our readers. We consider them entitled to our religious views on all subjects on which they are pleased to interrogate us, and we feel the more unreservedly free in this instance because our brother assumes the more difficult task of estimating the exact worth of our views, and is pledged to take them for just what they are worth; if indeed they shall prove to be worth anything. This is what we desire on all subjects on which we express our opinion. To ask for more would be vain and presumptuous, and to be willing to accept less would be to underrate their worth. The two particular points involved in the consideration of this text, to which our attention is called, are,

1. The origin of these children; and
2. How they became united to their federal Head, the Second Adam.

First, the origin of these children. Taking for granted that *these children* are the children of God, that seed which God, by the prophet, said, *should serve him*, and which should be *counted to the Lord for a generation*; and which are by Peter called, "a chosen generation, a royal priesthood, a holy nation," &c., and by Paul, "the faithful in Christ Jesus," we shall have but little difficulty in tracing their origin immediately to God. Christ himself has said of them, "Thine they were, and thou gavest them me." Again, "All that the Father giveth me shall come to me." "My Father which gave them me is greater than all," &c. But we presume that brother Dudley is as well satisfied that *these children* had their origin in God, as we are; we conclude that his query was intended to embrace the consideration of the date, manner and circumstances of their origin. Whether they were originated at the time of the creation of the natural heavens and earth in the formation of Adam from the dust of the earth, or at some date antecedent or subsequent to the creation of the world. We are free to express the strong conviction of our mind that as the seed of Christ, they had their origin in him as their seminal Head, and divinely appointed Mediator, long before they became partakers of flesh and blood. Some of them we know existed as the seed of Christ when he poured out his soul unto death, for at that time he saw all his seed, and some of them have never until the present time been developed as partakers of flesh and blood; only as they had an earthly or natural existence in Adam the first, from the day that man became a living soul. The text before us demonstrates the fact that *these children* did exist as his (Christ's) children before they became partak-

ers of flesh and blood. Their becoming partakers of flesh and blood did not constitute them the children or seed of Christ, for they had their identity as his children, or "*the children*" before they partook of flesh and blood. Who partook of flesh and blood? The children. How did they partake of flesh and blood? Just as Christ "also himself likewise partook of the same," when he was made flesh and dwelt among us; for the term *likewise*, signifies in like manner or in the same way. Christ existed as the Son of God before he was made of a woman; and so his seed existed in him as their Mediatorial and seminal Head, before they were created in Adam. When we speak of the existence of Christ as the Son of God, the Mediator, the Head of the church and life of his people, before he became incarnate, we do not allude to his absolute Godhead, for in his Godhead he is the eternal, the self-existent God, in the most absolute sense of the word; but we allude to what he was as the beginning of the creation of God, and the First-Born of every creature. And thus existing in his Mediatorial character, the fullness of the Godhead and the fullness of the church were embodied in that Mediatorial existence. And hence it is said that his people were created in him, chosen in him, preserved in him, saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. Their origin as his seed is simultaneous and identical with Christ as their Life, as we are informed in the connection of our text. For both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren, in the midst of the church I will 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."

In perfect harmony with these scriptures, he told his disciples that he was going to his Father and to their Father, to his God and to their God. As he is the only begotten of the Father, their sonship is included in his Sonship. He was the Son of God before he partook of flesh and blood, and his seed were the children of God in his sonship before they partook of flesh and blood. Brother Dudley will perceive that while we ascribe to Christ absolute Godhead in the most absolute and unlimited sense of the word; and as such deny that he is *second*, subsequent, or inferior to any other God, we refer every title applied to him in the scriptures, which implies derivation, emanation, generation or dependence, to his Mediatorial Headship of his church, which is his body, the fullness of him that filleth all in all; accepting only such titles as are used in special reference to his humanity.

Second. The second point for consideration is, "How they became united to their federal Head, the Second Adam?" The original semi-

nal union and identity of the church as the body, with Christ as the Head, has probably been sufficiently discussed in the first division of our article; but we suppose brother Dudley's enquiry to embrace the subject of experimental union—for certainly neither he nor any other intelligent brother can conceive of the existence of a living head, and a living body belonging to that living head, and at the same time disconnected, or disunited. Separate any head from its body, and neither head or body can survive the separation; the matter of union concerning which our brother inquires, must be that experimental union which is developed in the saints when Christ is formed in them the hope of glory. How this is brought about involves considerations second in importance only to what we have already expressed our views upon. This consideration is not only grand and sublime, but it is vast in its range, for it involves the consideration of the participation of his children in the flesh and blood of their Adamic nature, their natural seminal union to and identity with Adam as the federal head of the human family as such; their sin in him, their guilt and condemnation in that nature and union; their alienation from God, and their total depravity as fallen sinners; their redemption and reconciliation to God through the atonement of their "nearest of kin," Christ, and finally their regeneration, by the quickening operation of the Holy Ghost. All these, and more, are involved in the consideration of this branch of our subject. It is not possible for us to be more clear on these points than the inspired writer, in the connection of our text. Christ, who in his mediatorial character was holy, harmless, separate from sinners and higher than the heavens, was made a little lower than the angels, in his assumption of that body which was prepared for the suffering of death; in which he, by the grace of God should taste death for them all, and thus bring many sons unto glory; by destroying him that had the power of death, and delivering them who through fear of death were all their lifetime subject to bondage. In this work it behooved him not only to be made like unto his brethren, but also to suffer the just for the unjust, to bring them to God; hence he was delivered for their offences, and raised again for their justification, and by one offering he hath perfected forever them that are sanctified. Thus having, by virtue of pre-existing relationship, union and identity, sustained legally the character, and performed effectually the work of a Redeemer, he has "Gone up with a shout, and with the sound of a trumpet." The heavens have received him as the High Priest of our profession, and as the Captain of our salvation; and he has sent the Holy Spirit, whose work it is to quicken and regenerate all those for whom he died, and to take of the things of his, and show them unto his people. In the prosecution of this blessed work, the heirs of immortality are made to hear

the voice of the Son of God, and live; and when thus made alive, they are made to feel and realize their lost and helpless condition as sinners against God, and to despair of salvation through any work or merit of their own, and when sufficiently humbled before God, Christ is revealed to them as their Life, their Righteousness, Sanctification and Redemption. The spirit of adoption is given them, and they cry, Abba, Father. God, who commanded the light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Not to make them sons, but because they are sons, God sends forth the spirit of his Son into their hearts, and his spirit witnesses with their spirit, that they are born of God. Now they experience and enjoy this union with their second, anti-typical Adam; and they are made to know him and the power of his resurrection and the fellowship of his sufferings. Now they are recognized and sealed as the heirs of glory—and from their living and spiritual Head, by joints and bands united, they have nourishment ministered, and increase with the increase of God. Here we must leave the subject for the present. Brother Dudley will just throw what we have written into the scales of the sanctuary, weigh it fairly, ascertain its true weight and worth by a righteous standard, and do as he has promised, and we ask no more.

OF DEACONS.

Reply to brother U. J. Bell, on page 125.

We feel our incompetency to give the instruction concerning deacons which brother Bell has asked for. In regard to the ordination, or manner of setting them apart to the work, we have given our views, in reply to brother Demaree, in our issue for April 15th, of this year. In regard to the special qualifications of a deacon, we are instructed in 1 Timothy iii. 8-13, "Likewise *must* the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless." We have copied these directions as they are found in our version of the scriptures, with the supplied words marked by *italics*. The first proving them is, as we understand, to ascertain by proof that they possess these indispensable requisitions; and if they are found blameless, then they are to use the office of a deacon. The further directions are of what the wife of a deacon (if he has one) *must* be. If a deacon possesses all the above named requisitions, he is not to be forbidden to use the office of a deacon. And he is allowed to have one, and but one wife; but she is required to possess and maintain the characteristics given in the connection, for if she possesses the opposite traits, she would seriously retard him in his official duties as a deacon.

The words, "Let the deacons be the husband of one wife," are no more imperative than the words, "let them use the office," &c. They express liberty, rather than a command. We do not understand that all who possess the requisite qualifications are commanded to use the office; but they are at liberty, or are eligible. "Let them," when proved, use the office. And allow them to have one wife, who is grave, not slanderous, sober and faithful in all things. If a member, having all the other requisitions named, cannot use the office unless he has a wife, then one who has a wife, and all the other requisitions, should his wife die, would be disabled by her death to use the office until he should marry again.

It is not said that his wife must be a member, or that her holding a membership would meet the essential requirements. A deacon's wife may be a member, and still be seriously deficient in gravity, sobriety and faithfulness in all things.

It is said also of a Bishop, or Elder, that he "must be blameless, the husband of one wife;" but Paul himself was unmarried, and we presume many, and probably a large majority, of the ministers of the gospel in the primitive church, including Bishops and Elders, were unmarried. But as a plurality of wives was allowed by the Government of the Roman Empire, it is generally understood that this instruction of the apostle was restrictive, forbidding that they should have but one wife. Paul was not a great admirer of the connubial relations, for he would that others to whom he wrote were even as he was in that respect. That more than one wife was at that time allowed in the church to any of the members, we think very improbable; but that the Bishop should have more than one, was as improper as that he should fail to be vigilant, sober, of good behavior, given to hospitality, apt to teach; and not given to wine, and be no striker, not greedy of filthy lucre, not a brawler, or covetous.

We submit these views only as our understanding of the subject, to be tested by the word and spirit of the Lord.

ON CONTROVERSY.

We have read with much satisfaction the letters of brethren L. I. Bodenhamer and J. C. Hall, together with the editorial remarks of brother Gold, published in the *Landmark* of April 15, 1880; and while we fully recognize the spirit and endorse the general sentiments expressed by the brethren, we cannot fully agree with brother Bodenhamer in the conclusion that all the editors among the Primitive Baptists have libraries and commentators, and consult them to find answers to all who ask for their views on the scriptures. We do not know that such is the case with any of the editors of Primitive Baptist publications, but we do know that it is not so with us. We are very confident that in the forty-eight years of our editorial connection with the

SIGNS OF THE TIMES, we have not read half a dozen pages of any work of the kind, except what we have read in the communications sent us for publication by our brethren, and what we have read in the Primitive Baptist periodicals with which we exchange, we have been greatly edified and instructed by correspondence with our brethren.

As to the egotism of which he complains, of assuming that as editors we have ability to explain every passage, we have never made any such claim, nor are we aware that any of our brethren have. We do not think that we have even ventured to give our views on one-half that have been solicited—perhaps not more than one in ten; and when we have given such views as we have had, and which we dare not withhold when called for by brethren, we have given them only as our views, uniformly admonishing our readers to test the correctness of them by the scriptures, and to accept them only so far as the word and Spirit sustains them.

We freely admit there has been too much controversy and "vain jangling" among the editors and correspondents of some of the periodicals which circulate among the Primitive Baptists of late. But is this not equally true, to a lamentable extent, when the charge is made in reference to those who disseminate their conflicting views from the pulpits, or even in private debate? Should we therefore ignore preaching and religious intercourse among brethren, because brethren do not see perfectly alike in every particular? If we walk in obedience to the laws of Christ, we must contend earnestly (not angrily) for the truth revealed in the scriptures, in the spirit of love, and as disciples of the meek and lowly Lamb of God, our aim and desire should be that we may all be of one heart and of one mind, and not ambitious for mastery. Many thousands of God's scattered children have testified that they have been greatly edified, instructed, comforted, encouraged, and confirmed in the faith of the gospel by reading the communications of their kindred in Christ as published in all our well-conducted Primitive Baptist papers. If we search for the cause of "contentions and divisions" among the Primitive Baptists, justice demands that we should discriminate between those who have banded themselves together as accusers of the brethren, and the accused party who are compelled to the defense. Brother Bodenhamer is undoubtedly justifiable in repelling from himself and his brethren the unfounded, if not malicious, charge of *Arian Two-Seed Heresy*. Although we are painfully sensible of our own short comings, still we claim that the part we have taken in the recent warfare which has agitated the churches and brethren has been purely defensive; and in no case, that we are now aware of, has it been aggressive.

MISCELLANEOUS.

THERE is keen and telling sarcasm in these words, which we clip from the *New Religion*. The pain and the grief comes in at the point that compels the admission that the sneer is not without a seeming foundation in truth. Is it not about time that the church should learn to do the Lord's work in the Lord's way?

"The churches are nearly done with their dances, shows, theatres, fairs, lotteries, socials, (so-called) sale of kisses, sale of ladies, with divers festivities, and other like pious diversions, as they are done with Lent and Easter, to be followed with the spring and summer excursions, and the summer and autumn camp meetings. It is possible that 'the world' is more sensual and trivial in its ways and the church people are far in advance of ordinary society in the way of holiness; and then it is possible that they are not. Heaven and hell as formerly considered in connection with human conduct are entirely out of the question."

SOME clocks do not strike. You must look at them if you would know the time. Some men do not talk their christianity; you must look at their lives if you would know what the gospel can do for human nature. But a clock need not be incorrect because it strikes; and a man need not be inconsistent because he speaks as well as acts.

By putting on Christ, you will put off the world; you will live above the world while you live in it. If Christ be in the heart, the world will be in its proper place. If you are clothed with the Sun, the moon (all sublunary things) will be under your feet.

To give a man full knowledge of true morality, I should need to send him to no other book than the New Testament.—*Locke*.

IF christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind.

The *Boston Advertiser* says that "a vessel lately left the shores of the new world for benighted Africa, carrying eight hundred thousand gallons of rum and one missionary."

BELIEVERS, says Besser, must be ever spelling at these words, "In Christ we can do all things; out of him, nothing."

Do the best you can where you are, and when that is done you will see an opening for something better.

LOVE is a cement without which it is impossible for christians to unite and stick together.

FEW attributes of character are more charming than the faculty of gracefully acknowledging our errors.

Stand in thy place and testify
To coming ages long,
That truth is stronger than a lie,
And righteousness than wrong.

TO THE CORRESPONDENTS OF ELD. T. P. DUDLEY.—Our aged brother desires us to say to those who have requested him to give his views on passages of scripture, that his sight has failed to the extent that he can neither read nor write, and it is therefore impossible for him to comply with their requests. He desires us to express to them his affectionate esteem and fellowship.

We understand that brother Dudley's general health is good, but that he is more feeble physically than ever before, and can but little more than perceive the difference between night and day. May the God of all consolation sustain and comfort him in his last days while dust to dust descends.

SUGGESTION TO LETTER WRITERS.

Every letter should contain the writer's full post-office address. It is surprising how often this is neglected even by accomplished letter writers. Some write only the name of the post-office, trusting to their correspondents' memory to furnish the county and state. Many omit the county, and some merely write, "At home," leaving their correspondent to hunt up their address in some old letter. I have sometimes been unable to reply to a letter because I could not tell where to address the writer. I make it a rule that every letter or note I write, even to my most frequent correspondents, shall contain my name and full address, never omitting even the county, much less the state.

I would suggest also to those who write notices of meetings that the place, and the rail-roads mentioned as leading to it, be so particularly described that one in a distant state could tell by reading the notice how to reach the meeting.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa.

A REQUEST.

To the brethren composing the Union Association of Primitive Baptists of Texas.

DEAR BRETHREN:—We are in trouble, and in meekness, humility and love, as we hope, we ask you to come and see us. We, who were the majority of Fort Houston Church, earnestly desire that as many of you as can will come and investigate the cause of the difficulty existing between the Fort Houston and Pilgrim Churches, to see if it can be adjusted, so that peace and harmony may be restored among us. Brethren, come, for the sake of the cause of the Zion of our God, and may his spirit guide you in the way that he shall choose. Yours in deep tribulation,

J. E. NEAL.
STEPHEN CARROLL.
PARIZADE CARROLL.
W. R. WOOD.
ELIZA CHAMBERS.
J. C. ROSSON.
R. M. WRAGG.
A. M. WRAGG.

INFORMATION WANTED.

Any one knowing the present post-office address of Cyrus D. Taylor, formerly of Molalla, Oregon, will oblige us by sending the same to this office.

MARRIAGES.

By Eld. T. M. Poulson, March 26, 1880, at the residence of the bride's father, near Fruitland, Mr. John E. Cathel and Miss Mahala J. McGrath, both of Wicomico Co., Md.

OBITUARY NOTICES.

DIED—On the 19th day of March, 1880, of spinal meningitis, **Agnes May Gillies**, only daughter of brother Zachariah Gillies, aged two years, five months and seventeen days. The funeral services were conducted by Eld. W. L. Beebe, at the residence of brother Gillies, Wardsville, on Sunday, March 21, and then the loved one was taken and laid in the family burying-ground about twelve miles distant.

ALSO,

DIED—Miss **Mary Gillies**, daughter of Duncan and Christiana Gillies, of Aldborough, who were both worthy members of the Covenantant Particular Baptist Church of Ontario for several years before their death. Sister Christiana Gillies departed this life Nov. 12, 1853, and brother Duncan Gillies May 10, 1861. Some time after their decease, their youngest son, Angus D. Gillies, and sisters, left the old homestead and moved to the village of Duart, where he and his three sisters, Jennet, Sarah and Mary, resided until the 9th day of April, 1880, when Mary, the youngest of the family, which numbered five brothers and six sisters, was taken from them to join the church triumphant, "where the wicked cease from troubling and the weary are at rest." Though not a member of the church militant, her friends had the happiness to know that she died in the enjoyment of living faith in him who is the resurrection and the life. Some time before her departure she told her brother, Z. Gillies, who is a beloved brother in the church, that she was fully resigned to leave all below and be with Jesus. Her disease was that of "blood poisoning." When well, she loved to attend the meetings where the truth was preached, though she did not make a public profession before her illness. She leaves four brothers and four sisters to mourn their loss, to whom she was greatly endeared. On Sunday, the 11th of April, at ten o'clock, her mortal remains were taken to the Baptist meeting house in Duart, where Eld. W. L. Beebe preached an excellent sermon to a very large number of sympathizing relatives and friends, and then proceeded to the family burying-ground about ten miles distant, and though the day was severely cold, the procession kept increasing till the place was reached, where all that is mortal of that loved one must rest till "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 be raised incorruptible.

JOHN C. BATEMAN.

MOUNT BRYDGES, Ont., April 27, 1880.

A FEW lines written upon the death of my cousin, **Miss Mary Gillies**, who departed this life April 9, 1880.

Hushed be ye winds while I relate
Concerning one, we trust, within the gates
Of heavenly bliss, where joy and song
Will, undisturbed by sin, be eternity long.

While we attempt a word to write,
Our day doth seem as though 'twere night;
Sorrow and pain within doth fill us,
For our dear friend, Miss Mary Gillies.

A flower in life she was well called,
Beginning to spread its beauty unsoiled;
Which oft I have loved to sit beside,
And felt that the hours as moments did glide.

Her beautiful form, her graceful way,
Always made friends, as many can say;
Affectionate, kind, and full of mirth,
Could entertain all around the hearth.

But now the fond lips that would speak a
good word

For you and for me, if the chance had occurred,

In death are silent, no more to return,
But awake in Christ's likeness, in the beautiful morn.

Then why should we mourn, though now she is not?

Engraved upon memory, her name's not forgot;
She good evidence left that to die was her gain;
No more to endure affliction and pain.

May he who is able to prepare us all,
Make us ready to wait his affectionate call;
If such be our case, we'll have nothing to fear;

'Tis better than treasures and sojourning here.

Yes, better than pleasures the world can afford,

To be with our Savior, our King and our Lord,

And join in the song of his pardoning love,
That called our dear friend to her long home above.

DUNCAN MCCALLUM.

DUART, Ont., April 12, 1880.

EDITORS SIGNS OF THE TIMES:—Death has again caused me to send you an obituary notice for publication. Sister **Elizabeth J. Wright** died at her residence in Licking Co., Ohio, at 1.20 p. m. on March 18, 1880, after a long affliction, suffering from paralysis, being helpless about fourteen months.

The deceased was born in Virginia, Nov. 1, 1812, and emigrated to Licking County, Ohio, about the year 1833 or 1834. Her maiden name was Stuart. She was married to brother Lewis Wright, October 29, 1835, and they lived a most pleasant and happy life until death separated them. She received a good hope of the forgiveness of her sins, through the redemption that is in Christ Jesus, the blood that speaketh better things than the blood of Abel. She was baptized by Elder Christian Kaufman about forty years ago, and received into the Old School Predestinarian Baptist Church called Harmony, of which her husband was then a member. About twenty-six years ago they removed their membership to the Hartford Church, of which she was a worthy and highly esteemed member at the time of her death. She was sound in doctrine, steadfast in the faith, always abounding in the work of the Lord. As a wife and companion, a mother and a neighbor, she was not surpassed. As a Christian, she was of a meek, humble, peaceful and quiet spirit, which won the esteem and respect of all who knew her. Those who knew her best loved her most.

I have been very intimately acquainted with brother and sister Wright for about twenty years, having attended the church of their membership once a month for seventeen years. I think the deceased was as good a woman as lived in the flesh, and but few possess as many good qualities combined. As long as it was possible for her to get to meeting she filled her seat faithfully, and a number of times has attended when she was so feeble that brother Wright would have to lead her to her seat. She was a dear lover of the SIGNS, especially of the editorials. But while we greatly miss her, and mourn the loss of a most precious member, we desire to bow in humble submission to the will of our heavenly Father, knowing that what he does is right. Our dear brother Wright and his family have our sympathy, and our prayer is that God may sustain them by his grace in their deep affliction.

The writer tried to preach to a solemn congregation at the Hartford meeting house, after which her mortal remains or earthly tabernacle were laid in the grave, to await the call of her Redeemer.

Yours in love, most affectionately,

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—At the residence of brother W. E. Rhoads, in Edgar County, Ill., Dec. 19, 1879, sister **Sallie Rhoads**, wife of John M. Rhoads, of lingering consumption. Sister Rhoads was born in May, 1852, in Anghill, Maggilligan Co., Derry, Ireland. Her maiden name was McDiwitt. She came to Ohio in 1864, and was married March 2, 1878, to John M. Rhoads, of Edgar County, Ill. It is not exactly known when she experienced a hope in Christ, but for several years prior to her death she was a firm believer in the doctrine of salvation as advocated by the Regular Predestinarian Baptists, with whom she united

on Saturday before the first Sunday in June, 1879. She was at that time confined to her bed, and at her request I agreed to hold an evening meeting at the residence of brother Newman Rhoads, her father-in-law, where she then was; and the church, at her meeting that day, agreed to extend the opportunity for persons to unite at the said evening meeting, which resulted in her reception as a fit subject for baptism and membership; but she never recovered sufficient strength to be baptized. She very much desired baptism, and regretted that she had not joined the church while she was able to be baptized. I talked with her several times on this subject, always trying to comfort her with the fact that baptism is not for the purpose of taking people to heaven, but to manifest our love to the Lord, and also to answer the requirements of a conscience already made good by the work of regeneration, or being purged by the blood of Christ. She was confined to her bed nearly all the time for nine months, and for twenty weeks before her death she was not able to sit up at all; but she bore her sufferings with a degree of Christian fortitude that was sufficient to manifest that she looked to Christ her Savior for strength to enable her to triumph over death and the grave. For some time before her death she prayed that God would hasten the time when she could bid farewell to this world of pain and sadness, and go home to rest with her Redeemer forever. Her prayer was finally granted on the date above given. She was buried Dec. 20th, in Edgar Cemetery, Paris, Ill., where her body awaits the last trump. She has left us, her spirit has taken its flight to God, and we believe our loss is her gain. May the God of all consolation administer comfort to the bereaved husband and friends of the deceased, and may we all be reconciled to his holy and righteous will.

She requested that I should preach a discourse in memory of her, which I shall attempt to do, if it be God's will, on the first Sunday in May, 1880, at Sugar Creek meeting house, Nevins, Ill.

G. W. PAYNE.

EDGAR, Ill., Feb. 11, 1880.

DIED—At his residence in Jefferson County, West Va., Nov. 21, 1879, **Robert N. Duke**, in the fifty-sixth year of his age. No man was better known or more highly respected in his county than the deceased. If anything was said against him by any, it was because of his views of salvation as taught by Christ and his apostles, namely, by grace, which the world calls hard doctrine. In that he was peculiar, as all God's people are. Two years or more ago he took a very decided stand against the popular religion of our day, by which he was surrounded. He subscribed for the SIGNS, and wrote a notice which was published therein, to all the Primitive Baptists who might pass his way, to call and find a resting place in his house. About that time he asked me to take a monthly appointment at his house, which was filled by myself and brother White until his death. To my knowledge he never failed to acknowledge the doctrine after the preaching, and was free to converse upon the cause of God and truth. He never made an open profession of Christ by submitting to the ordinance of baptism, which he often talked about, and said it was the duty of all believers to be baptized, and he hoped the time would come when it would be more weightily impressed upon his mind, that he might willingly bow to the mandate. His disease being consumption, he gradually sank, and spoke of death as a welcome messenger; it never seemed to him a terror. It is not my purpose to write of his worth as a citizen in his own county where he lived and died, but to speak of the evidences he has left of a hope of a blessed resurrection and immortality beyond this vale of tears. He left a widow and four children, two sons and two daughters, all grown, well worthy of such a good husband and father. One month before he died, brother White and myself filled the appointment at his house together. He told me not to leave another appointment for the next month, saying he would not be there, and it would be for his family to say whether it should be continued. When we left the next morning, he gave us his hand, saying, "Farewell, brethren." He was there

the next meeting in course, but was a corpse, and I spoke to a large congregation from the text, "I am the resurrection and the life," being sent for by the bereaved family.

JOSEPH FURR.

DEAR BROTHER BEEBE:—It becomes my painful duty to request you to publish in the SIGNS the obituary of my dear and only sister, **Mahala Wilkerson**, who departed this life at her residence in Warren County, Ohio, July 30, 1879, aged sixty-six years, five months and four days. She was born in Fauquier County, Va., Feb. 26, 1815; removed with her parents to Clinton County, Ohio, in 1826; professed a hope in Christ in the summer of 1832; joined the Old School Baptist Church at Mercer's Run in October of the same year, and was baptized by Elder Webb; was married to James Wilkerson Sept. 21, 1842, when she called for a letter of dismission and joined the Old School Baptist Church at Todd's Park, where her husband's membership was, where they remained firm in the doctrine, contending earnestly for the faith once delivered to the saints. Their seats were seldom vacant at the church meetings. They took the SIGNS OF THE TIMES, which they read with much comfort, until called to lay their armor by and dwell with Christ at home. She survived her husband three years, seven months of which time she suffered a great deal at times with neuralgia of the stomach. Her last sickness was only of nine days duration, and her sufferings were great; but she bore all with christian resignation, without a murmuring word, patiently awaiting the time of her departure, saying, "All is well." I called to see her the third day after she was taken sick, and as I stood weeping, feeling assured that the time was near at hand when we should have to part, no more to meet in this world, she looked up, calmly and peacefully, saying, "Ellen, don't take it so hard. If my time is come I am ready to go." She requested her son-in-law to sing,

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.

Two days before she was taken away she raised her trembling hands above her head, and with uplifted eyes, said, "Come, Lord Jesus, come quickly." At another time, with full assurance she said, "My Lord, my God, my Savior." And thus she passed peacefully away, without a struggle or groan.

May we bow in humble submission, knowing that God hath bereft us, and that he doeth all things well. She leaves four children of her own, (three sons and one daughter) five step-children, nine grandchildren, three brothers and one sister, with the church of which she was a member, and also numerous friends and acquaintances, to mourn their loss; but we sorrow not as those who have no hope, confidently believing that our loss is her eternal gain.

Eld. J. C. Beeman preached a very comforting discourse at the meeting house where she belonged, from the words, "Jesus wept," after which her remains were deposited in the family burying-ground, to rest until God shall bid the dead arise.

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

ELLEN COX.

NEW BURLINGTON, Ohio, March 22, 1880.

Joseph Addison Haines departed this life at his residence at Hughesville, on Sunday evening, Feb. 29, 1880, in the fifty-ninth year of his age.

Mr. Haines was a native of Loudoun County, Va., where he has resided during his lifetime. He was well known as an upright citizen, strictly honest and conscientious in his dealings with his fellow-men. He may have possessed faults and foibles, (and who does not?) but these were hidden by the noble traits which were salient points in his character. His nature was generous and his heart responded to the demands of charity, which were bestowed with cheerful liberality to the needy. His charity was not that of the Pharisee, ostentatious and hypocritical, seeing *motes* in their brother's eye, whilst they had a *beam* in their own; but it threw

its mantle over the unfortunate and the erring, and his helping hand was bestowed as noiseless as the dew of heaven. His creed was contained in the beautiful lines of Pope, which he often repeated:

"Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me."

He had, like the prodigal son, wandered from his Father's house, but he had been led to see the emptiness of earth, and in the last years of his life gave evidence of repentance, and looked and sighed for rest beyond the dark river, not to the Elysian Fields, Hesperian Gardens and Islands of the Blest, in far off and stormless seas, which inspired the hopes of the ancient pagans, but to the heavenly rest imaged in the sacred volume, and promised to earth's weary pilgrims.

On Tuesday morning an appropriate discourse was delivered at his funeral, by his old friend and neighbor, Elder Joseph Furr, after which his remains were interred at North Fork Cemetery.

He leaves an afflicted and childless companion, without an earthly staff to lean upon as she threads the declivity of life. He was the last of a family of eight children. "What shadows we are, and what shadows we pursue."

DEPARTED this life in Richardson County, Nebraska, March 11, 1880, **Equihar Hall**, in the eighty-sixth year of his age, as some believe, while others think he was going on eighty-nine, the family record having been lost.

Brother Hall was born in North Carolina, but lived many years in Kentucky, and in that state was married to Miss Rhoda Obanian, who died in 1845. Afterwards he married Mrs. Mary Thompson, and after her death he married Mrs. Mary Lacy, the last two marriages occurring in Illinois, and the last wife dying some years since.

Brother Hall joined the Baptist Church in Kentucky in 1819, it is believed, and was baptized by Eld. Hiram Kasey. He came to Morgan County, Illinois, in 1821, and joined the Indian Creek Church of Regular Baptists, and in 1825 was one of the constituents who formed Union Church, and was its clerk for many years. He was a faithful and active member of this church for more than forty-six years, and in 1871 was dismissed from it by letter to join a church in Nebraska, where he had gone to live with some of his children. Brother Hall was one of those hardy and active pioneers of the west who aided in forming its institutions, and was a man of resolution and firmness, enduring the dangers and hardships of pioneer life. He was faithfully and affectionately cared for by two daughters and a son in Nebraska, and died fully resigned, and calmly passed the valley of death leaning upon his Redeemer. Elder Irwin spoke at his funeral in Nebraska, and as a son and two daughters resided in Illinois, they and other relatives and the Union Church arranged a meeting in memory of the deceased, at their meeting house in Yatesville, Morgan County, for the first Sunday in May. The day was fine, and the house could hold but about half the people who attended, and the writer addressed them from Psal. lxxi. 9 & 18. Elders E. T. Morris and C. C. Purvines took part in the services. A valuable citizen and faithful christian gentleman has passed away to rest.

I. N. VANMETER.

MACOMB, Ill., May 4, 1880.

DIED—Near Fort Collins, Colorado, March 12, 1880, **Isaac Oliver Gruwell**, aged twenty-eight years, six months and twenty-five days. The deceased was the youngest child of brother John Gruwell, deceased, late deacon of the Cow Marsh Church. He went to the far west about six years ago, and once during that time has visited his relatives and the home of his childhood. A cold taken about the first of February resulted in fever and a kind of paralysis of his nerves; and although six weeks elapsed, no word had reached the family in Delaware until the despatch came, announcing to mother, brothers and sisters that the loved one was no more. The shock was terribly sudden, unexpected and crushing. We have the satisfaction of knowing

that he was kindly cared for during his illness, and that devoted friends waited around him, ready to minister in every possible way to his relief. A life full of promise and hope is suddenly cut short. An amiable, upright and honorable youth is called away, and many tender, endearing ties thus forever severed. The sorrowing mother, with her children, although not all members, constitute a Baptist family, united in the stronger bond of the Spirit, and devotion to the cause of truth. Many brethren and friends who have visited this church have shared the comforts of their hospitable home, and will now deeply sympathize with the family in this hour of their bitter sorrow. There is much to console them, and much for which to be thankful, even in this cup of sore affliction.

"Where is the word of the Lord? Let it come now. He hath torn, and he will heal us; he hath smitten, and he will bind us up."

"Asleep in Jesus! Far from thee
Our kindred and their graves may be;
But there is still a blessed sleep,
From which none ever wake to weep."

E. RITTENHOUSE.

DEAR BRETHREN BEEBE:—I ask you to publish the death of my dear sister, **Dartha Brandenburg**, which occurred Sept. 16, 1879, at her residence in Harrison County, Indiana.

The subject of this notice was born in Harrison Co., Ind., Feb. 10, 1842, obtained a hope in Christ in early life, and united with the M. E. Church; but that was not the church of her choice, and in the winter of 1870 or 1871, with her now bereaved husband, she joined the Old School Baptist Church, and was baptized by Eld. D. Bartley, and lived a worthy member, boldly contending for the faith once delivered to the saints. She delighted in talking on the subject of religion, and was never so happy as when in the company of the brethren, listening to and conversing upon the things of the kingdom. But she is gone, and we are left to mourn, but not as those who have no hope. She was unconscious for two or three days, and unable to open her eyes, until almost the last breath was leaving her body. She then opened her lovely eyes, made lovelier in death, and gazed at her grief-stricken husband and little daughter, a heavenly smile lighting up her features, telling of the rapture into which her spirit was entering.

The church has lost a worthy member, her husband an affectionate wife, and her three children an indulgent mother. But their loss is her eternal gain.

Your unworthy sister in hope of eternal life,
MARY E. BLANKENBEKER.
CORYDON, Ind., March 28, 1880.

DIED—In Covert, Seneca Co., N. Y., April 5, 1880, **Mrs. Amanda M. Best**, wife of Andrew Best, aged sixty-two years, eight months and five days. She was married to Mr. Best about twelve years ago, during which time she has lived near the place where she died. She came here some fifteen years ago, from Hopewell, N. J., where her former husband, Mr. Drake, died. She has been a dearly beloved member of the Hopewell Church for many years, retaining her membership there till her death. I have often thought of what Elder Hartwell said to me at the Chemung Association, a few years ago, when inquiring after her welfare, that she was one of the very best, for he had known her for many years as a dear sister in the church where he was the pastor. She was a firm believer in the doctrine of salvation by grace. She longed to depart and be with Christ, who had gone before to prepare a place for her, that where he is, there she might be also, and be forever at rest.

Affectionately yours,

A. B. DICKERMAN.

TRUMANSBURG, N. Y., April 12, 1880.

DEAR BROTHER BEEBE:—By request I send you a notice of the death of sister **Elizabeth Northam**, who died at her home near Temperanceville, Accomac Co., Va., Feb. 21, 1880, aged seventy-two years lacking two days. She was baptized in the fellowship of the Old School Baptist Church at Messongo, on the first day of April, 1828. If she had lived

until the first of next month, she would have been a member fifty-two years. During that long period of time there never was a stain seen upon her christian character, to cause distrust or weaken the confidence of the church in her. So we like to think of her as an example of christian character. She made no compromise with the isms of the day, nor gave aid nor encouragement by her presence to that which was not the gospel of Christ. She passed away like a shock of corn fully ripe, being confined to her bed only about one week. She was bereaved of her companion about one year ago. We cannot wish her back, only for our own sakes, for we believe she has passed from a world of sorrow to a world of joy, leaving behind to mourn one son, three daughters and several grandchildren, with the church to which she had been so long united. The writer tried to comfort the sorrowing ones from these words, "These all died in faith."—Heb. xi. 13.

T. M. POULSON.

NEW CHURCH, Va., March 31, 1880.

Elizabeth Blackburn was born and raised in east Tennessee, and there was baptized and joined the Primitive Baptists, and was married to brother Blackburn in that state, who was ordained a deacon. During the late war they came to Illinois, where he soon after died. Sister B. having no offspring, or other relatives in this country, came on to Blandinsville and united with Bethany Church, of our faith, located in Hancock County, and continued in the faith without wavering till her death. Her death occurred on the 20th of March, 1880, at the residence of David Lang, near La Harpe, Ill., where she was kindly cared for, and decently buried at La Harpe Cemetery. She was in her seventy-third year when she left this world of sin, sorrow and affliction.

The writer spoke on the occasion from 2 Cor. v. 8. Respectfully,

I. N. VANMETER.

MACOMB, Ill., April, 1880.

DIED—At his residence in Mexico, Audrian Co., Mo., March 22, 1880, **John A. Pearson**, aged eighty-two years. For many years brother Pearson has been a prominent and useful citizen, and an exemplary christian, and for many years a deacon of the Old School Baptist Church in Mexico. The loss will be deeply felt by the church, and especially by myself, with whom for many years existed the most brotherly intercourse.

By request of his bereaved wife and family I send this for publication in the SIGNS OF THE TIMES.

JAMES W. DUDLEY.

MEXICO, Mo., April 15, 1880.

Ruth McCracken departed this life April 9, 1880, aged fifty-six years. She was a faithful member of the Old School Baptist Church, and an affectionate and kind mother. Our loss is her eternal gain.

S. D. V.

CHESTERVILLE, Ohio, April 14, 1880.

ASSOCIATIONAL.

The Delaware Old School Baptist Association will be held with the Church at Cow Marsh, Kent County, Delaware, commencing on Wednesday before the fifth Sunday in May, 1880, and continue three days.

Brethren and friends contemplating attending the Delaware Association and coming by rail, will please take the afternoon train on Tuesday, the day previous to the commencement of the session. Those coming from the south will take tickets for Feltan, and those from the north for Woodside, on the Delaware Rail Road. The north bound train leaves Salisbury about 1 p. m., and Delmar 2.55. The south bound train leaves Philadelphia at 11.45 a. m., and Wilmington 1.10 p. m. The friends will be met with conveyance at those stations and taken to places of entertainment. A cordial invitation is extended, and we hope to have a goodly number of ministers, as well as brethren, sisters and friends in general. Come and see us, and we will hope to enjoy a season of refreshing, and profitable both to you and us.

N. B.—The Rail Road time tables are liable to be slightly changed.

In behalf of the church,

E. RITTENHOUSE, Pastor.

The Delaware River Old School Baptist Association is appointed to be held with the Kingwood Church, in Hunterdon County, N. J., to begin on Wednesday before the first Sunday in June, 1880, and continue until Friday evening following.

Those coming from the east will take the cars on the Central Rail Road of N. J., foot of Liberty Street, New York City, at 1 o'clock p. m., on Tuesday, June 1st, for Flemington, where they will be cared for. Those wishing to do so can get excursion tickets good to return on the Saturday following, thus saving expense. Those coming from the south will take cars at Kensington Depot, Front and Berks Streets, Philadelphia, at 4 o'clock p. m. on Tuesday, for Stockton, Bel. Del. R. R. N. J.

We extend a cordial invitation to all who wish Mount Zion well.

In behalf of the church,
A. B. FRANCIS.

The Warwick Old School Baptist Association will be held with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1880, and continue the two following days.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers Street, New York, at 4.30 p. m., arriving at Howells at 7.35 p. m. All will come on Tuesday to Howells, as there will be no train on Wednesday in time for the meeting.

Those coming from the north by the Midland Rail Road will be met at Winterton on Tuesday, on the arrival of the mail train at 4.51 p. m.

A cordial invitation is extended to all our brethren and friends to meet with us.

The next session of the Chemung Old School Baptist Association is appointed to be held with the Charleston & Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1880, and continue three days.

Those coming by rail will have to make connection at Elmira with the Tioga & Elmira State Line Rail Road, and take tickets for Covington, where they will be met and conveyed to the meeting. Trains leave at 9.30 a. m., 2.25 p. m. and 5.20 p. m. Those coming with their own conveyance will stop at brother James Cudworth's and sister Rumsey's, near Mainsburg.

A cordial invitation is extended to brethren, sisters and friends, and we hope to have a goodly number of ministers. In behalf of the church,

JAMES CUDWORTH, Clerk.

The Turkey River Old School Regular Predestinarian Baptist Association will hold her next session with the Turkey River Church, four miles north of Fayette, Fayette County, Iowa, to commence on Saturday before the first Sunday in June, and continue three days. Fayette Station is on the Burlington & St. Paul R. R. Those coming from the south or north will stop there. Those from the east or west will stop at West Union, on the Megreger & Independence R. R. The association will be held about half way between the two stations.

By order of the association,
S. P. MOSHIER, Clerk.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1880, and Monday following.

A cordial invitation is extended to brethren, sisters and friends generally to be with us on that occasion. Ministering brethren particularly are requested to come and see us, and cheer us with their presence, and comfort us with their messages of love.

Those coming from the east or west will be met at Blood's Station on the Erie, on Saturday, the day before the meeting, and conveyed to places of entertainment by brethren and friends.

By order of the church,
H. C. OLNEY, 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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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

RULES FOR ORDERING.

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

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."

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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
LOUISIANA—J A Walker, M Patterson, Wm Perkins
MISSISSIPPI—J H Freeman, L W Leach, G S Pace, E A Meaders, John Harlin, J W Fewell, A B Morris, J C Wilkinson, Ann N Brown, W B McAdams, W M Goodwin
NORTH CAROLINA—Wm Woodward, J S Woodward, B P Pitt, 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,
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 Hogaboam, 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 Durand, I P Helings, J P Shitz, James Cudworth, Jas Thomas, A Winnett, B Greenland, J Beaman
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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., JUNE 15, 1880.

NO. 12.

POETRY.

TRUE NOBILITY.

"And their nobles shall be of themselves."
—Jer. xxx. 21.

Once I was blind, but now I see
Saints are the "true nobility;"
All born of heavenly birth;
A special people unto God,
Redeem'd by Jesus' precious blood
From all the lands on earth.
These, by the Deity foreknown,
Were set apart to be God's own
Before the world was made;
Preserv'd when in their sins and blood,
And when at enmity with God,
Secured in Christ their Head.
In time of noble Spirit born,
Grace does these heirs of God adorn,
Each with a kingly mind;
They seek a kingdom to possess,
Where dwelleth naught but righteousness;
They seek it, and they find.

Earth's honors lightly they esteem;
Christ crucified becomes their theme,
And all besides is dross;
In competition with his blood
There's nothing valuable or good;
Without him, all is loss.

Lord, give me, then, a grateful heart,
That mine should be this better part;
And let me daily see
That though on earth of small esteem,
Yet being Christ's, I am, through him,
Of "true nobility."

Gospel Standard.

JOHN VI. 67.

"Will ye also go away?"

I would not forsake my Savior,
He has ne'er forsaken me;
All my joy is in his favor,
He has died to set me free.

I would not forsake my Master,
None have ever been so kind.
O that I could follow faster!
Love doth to his service bind.

O may I forsake him never;
What is there so dear beside?
Naught his love from me can sever,
I am safe whate'er betide.

With my Lord there's joy and freedom,
In his service there is rest;
He hath given peace and pardon;
Trusting him my soul is blest.

From his lips sweet benedictions,
Softly falling as the dew,
Strengthen in me glad convictions
That his love will guard me through.

Why, then, should I from him wander?
Do thou, Lord, in grace forbid!
Naught my heart from thee shall sunder,
Since my life in God is hid.

F. A. CHICK.

REISTERSTOWN, Md., May 9, 1880.

I SOUGHT the Lord, and afterward I knew
He moved my soul to it who sought for me;

It was not I that found, O Savior true;
No, I was found of thee.
Thou didst reach forth thy hand and mine
enfold;

I walked, and sank not on the storm-vexed
sea;
But not so much that I on thee took hold,
As by thy hold of me.

I find, I walk, I love, but ah! the whole
Of love is but my answer, Lord, to thee;
Lord, thou wert long beforehand with my
soul—

Always thou lovedst me.

CORRESPONDENCE.

ATHENS, Pa., April 22, 1880.

BELOVED BRETHREN:—When I read in the last number of the SIGNS (May first) Elder Dudley's touching letter, given under trying circumstances, with impaired sight, a choice picture was presented to my mind, of a time-worn and honored soldier of the cross leaning upon the top of his staff, earnestly dictating to an amanuensis words of soberness and truth for the comfort and instruction of wayfaring pilgrims passing through a land of pits and snares. Surely none who have had the eyes of their understanding enlightened can cavil at the truth contained therein, or wish to annul the plain teaching of revelation. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Not with our natural discernment or power of thought are we able to comprehend the solemn words of our Savior to Nicodemus, "Ye must be born again;" but when the blessed Spirit takes of the things of Jesus and reveals them unto poor sinners, then, and not till then, do we learn the solemn import of the words, "Except a man be born again, he cannot see the kingdom of God." Not born again as children of Adam, as Nicodemus' caviling spirit led him to construe Jesus' words; but "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Our venerable brother earnestly contends that the Adam man is composed of body, soul and spirit. A body of flesh and bones, susceptible to sin, pain, disease and death. A soul, or intellect, which perhaps cannot be better defined to our natural understanding than in the words of the old Indian, who, when asked what the soul was, replied, "The think." A spirit, or vitality, or breath of life; but who can define that element of man which gives power to act, to talk, to eat, to walk, and which sent the blood coursing through Adam's veins, any further than the record teaches in 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." Not only flesh and bones, with blood coursing through the veins, but intellect of a higher order than that of a beast. "A little lower than the angels," "having dominion over all the works of his hands." He was put in the garden of Eden, to dress it and to keep it, with liberty to partake of every tree but of the tree of knowledge of good and evil; and the Lord God brought unto

Adam every living creature, to see what he would call them. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. And the Lord God caused a deep sleep to fall upon Adam, and of the rib which he took from him made he a woman, and brought her unto him; and he called her woman, because she was taken out of man. In the third chapter we read of a subtil spirit, in the form of a serpent, alluring the woman to eat of the forbidden fruit. She remonstrated with the words, "God hath said ye shall not eat of it," but yielded to the charmer's voice. She saw that the tree was good for food, and pleasant to the eyes, and a tree to be desired to make one wise. She took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Thus the living soul, which the great Creator of the universe pronounced good, fell under the influence of that spirit which is at enmity with God.

Let us pause, and think what part of this living soul fell in the great transgression. Was it merely the flesh and bones, with no vitality or spirit of life coursing through the veins, and giving the woman strength to put forth her hand and pluck the fruit? Was not her reason or soul included in the fall, when she saw the tree was to be desired to make one wise? When she yielded to the voice of the charmer, and received the subtil voice of the serpent as superior in wisdom to that of the Creator, were not all the elements of the living soul, which God had pronounced good, poisoned with the venom of the sting of death? And they heard the voice of the Lord, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." "And the woman said, The serpent beguiled me, and I did eat." And the Lord drove Adam out of the garden of Eden, to till the ground from whence he was taken, saying, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." What humiliation! What a change, from a life of innocence and purity, to a life of toil and sorrow under the righteous indignation and wrath of God. Adam has become a corrupt fountain, from whence springs that murderous spirit which caused Cain to kill his brother, that spirit which caused the children of the bond woman to persecute the heirs of promise, that envious spirit which cast Joseph into the pit, that

idolatrous spirit which caused ancient Israel to worship the golden calf, threw Daniel into the lions' den, Meshach, Shadrach and Abednego into the fiery furnace, that jealous spirit which caused Saul to pursue David, that spirit of cruelty which persecuted and pierced the Lord of life and glory, and plaited a crown of thorns for his dying head, that stoned Stephen to death, and drank the blood of martyrs. In fallen Adam dwells that spirit of ambition which prompted Alexander to conquer, and Napoleon to spill the blood of nations; the spirit of emulation and strife and vain glory, of hatred, variance and deceit, of unbelief and murmuring, which so often torment the poor, tempest-tossed soul, and a long catalogue of evils, called in the record the fruits of the flesh, and which "are carnal, sensual, devilish."

Human reason teaches us that had we not been manifested as children of Adam by a natural birth, and had eyes given us to see, we could not behold in the light of the sun this beautiful earth, with its carpet of green and canopy of blue, the trees with their expanding foliage, the lovely buds and blossoms, all the handiwork of God. If we had not ears given us to hear, we would have no idea of the music of the warbler's voice. But this human reason or natural mind cannot comprehend or receive the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The Savior's words are very explicit here: "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God." Mark the expression, "Except a man be born again." Not a part of man; not a man's body, which was originally molded out of dust; not a man's soul; not a man's spirit, which was given when the Lord breathed into Adam's nostrils the breath of life, and man became a living soul. But the pure words of Jesus are, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "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." When the Holy Spirit begins a work of grace in a fallen sinner, a son of Adam, the eyes of his understanding are enlightened. In the light of the glorious Sun of Righteousness he beholds himself a sinner, and seeks to hide himself from the presence of the Lord. He flies to the law, and his spirit is consumed,

his sinful body exceedingly fears and quakes, his soul is sorrowful even unto death, and his spirit falters. The King is so glorious, his law so holy, and the poor, sinful man so vile, that he cries, Unclean, unclean; "God, be merciful to me, a sinner." He sees that his body has been the servant of sin, his thoughts have been fettered by sin, his life has been wasted in the service of sin. But the Holy Comforter comes, the blessed Spirit, and takes of the things of Jesus and reveals them unto him. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He beholds the Lamb of God, that was slain to redeem sinners, just such poor sinners as he believes himself to be, who cannot help themselves. His trembling utterance is, "My God, and my God." Prayer is turned to praise, and sorrow to joy. Old things have passed away, and all things have become new. He has new aspirations, new desires. He has lost his love for sin and folly, the fascinations of the world have lost their charm, and his heart is drawn out after the people of God. He loves to hear them talk of what Jesus has done, and his secret thoughts are that he will never be enchained with sin again. He desires to follow Jesus in the ordinance of baptism, and cares not for the derision of the world. His heart is warmed with the breathings of the Holy Spirit, and he finds sweet peace in obedience. He receives the fellowship of his kindred in Christ, with them he feeds on the precious gospel, gathers with them around the table to commemorate the death and suffering of the dear Redeemer, and is manifested as a man born of the Spirit, who has seen the kingdom of God. Soon a warfare commences, and this man born of the Spirit finds a law in his members warring against the law of his mind, that when he would do good, evil is present with him. His body, his soul, that yielded obedience, that were brought under subjection under the guidance of the Spirit, have now become the servant of sin, and he is filled with unbelief and dismay. He turns over the sacred pages, and finds that the great apostle to the Gentiles acknowledged that sin dwelt in his body. "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." He finds himself deeply interested in Paul's experience. He reads that the carnal mind is enmity against God, that the creature is made subject to vanity, that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. He reads also, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." His mind is carried back to the time when Jesus was revealed to him as the Redeemer of poor, helpless sinners, and he asks, in the felt poverty of his soul, Can it be that my poor, sinful body is included in the purchase of the Redeemer's

blood? He earnestly searches for instruction, and reads that the body is "sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit." "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." The man born of the Spirit says, Lord, it is all I desire, to be raised in the image of the heavenly. In the Lord's tender watchcare over his children, he allows them to get a glimpse of their infirmities; he weakeneth their strength in the way, that they may more abundantly draw from his fullness. "The redemption of their soul is precious, and it ceaseth forever." Job said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

I have been thinking how our beloved Elder Beebe has labored in defense of the truth on the subject of the two births, and endured "as seeing him who is invisible." I now recall a conversation of his, which at the time seemed very precious to me; that as his life had been spent in defense of the truth, having been called to a position when the fiery darts of the enemy assailed him, he felt a desire to spend the remainder of his days in feeding the lambs with the sincere milk of the word. The psalmist, while praising God for his grace, sings, "Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts."

MARIANNE MURRAY.

WINCHESTER, Ill., Feb. 13, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Through divine mercy I am enabled to pen down a few thoughts for the readers of the SIGNS, subject to your more mature judgment whether to print them or not.

My mind has been called of late to "the Song of Songs, which is Solomon's," and to contemplate the love and confidence there expressed between Christ and the church, his bride. Here is portrayed such a depth of love, confidence, trust and fidelity, that it is wonderful to behold; and only the heart that has been made a partaker of that love can begin to comprehend its fullness. When I attempt to contemplate it, I become lost in astonishment, and can but exclaim, with David, "Such knowledge is too wonderful for me; it is high: I cannot attain unto it." I have been led most especially to consider the last verse of the sixth chapter, latter clause, "What will ye see in the Shulamite? As it were the

company of two armies." The word Shulamite, according to the authority which I have at hand, means peaceable, perfect, &c. I understand the inspired writer here to be referring to the church of God; not the church triumphant, but the church militant, or the visible church. Hence the appropriateness of the word Shulamite; for the church of God is both peaceable and perfect, being partakers of that "peace of God which passeth all understanding." Of the nature of this peace, I can do no better than to refer the reader to brother Durand's most excellent article on the "Peacemakers," in the second number of the present volume of the SIGNS. Christ is the Author of this peace, for it is peace which is felt only in the quickened heart, being one of the fruits of the Spirit. There may be outward manifestations of peace when enmity is smoldering in the heart, waiting for some provoking cause to make it burst forth again. Now as long as the peace of God dwells in the heart, there can be no other outward manifestation than that of peace. What is in the heart, whether good or evil, always manifests itself under proper circumstances to call it forth. With regard to the perfections of the church, she has none only what her Lord has given her. He is made all things unto her, even wisdom, righteousness, sanctification and redemption. She is perfected by the death, burial and resurrection of Jesus Christ, who by one offering hath perfected forever them that are sanctified. Paul says of the manner in which she obtained this perfection, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Now with regard to the two armies referred to, I believe they point to the old man and the new man, the outward and the inward man, the flesh and the spirit, spoken of by Paul. "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." The new man here spoken of I believe to be the "new man, which after God is created in righteousness and true holiness;" and the old man, or outward man, to be the natural man (of Adam's posterity) that "receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The carnal mind (which is the mind of all Adam's children) is enmity against God, and consequently is antagonistic to all that is spiritual. These two armies are led, one by the Prince of Peace, and the other by the prince of the power of the air, the spirit that now worketh in the children of disobedience. These two armies or opposite principles are manifested only in the church of God: the world

knows nothing about them; consequently the appropriateness of the application in the figure. Now what is true of the church as the body, is true of each and every member of that body; hence all the children of God, as being members of that body, most painfully feel the effects of the conflict going on between these two armies in their own persons. Paul was fully aware of it when he found that when he would do good, evil was present with him. As regards perfection in the flesh, which so many people in the world claim, I must say that I have never been able to detect any of it in myself. We all, no doubt, have known a time, as we "walked according to the course of this world," "fulfilling the desires of the mind," when we thought that man was not altogether bad. I remember when I thought there was some good in man, that he was not altogether bad at heart, and that by good works he could merit eternal life. This is the prevailing opinion of the so-called christian world. But when it pleased God in his goodness and mercy to reveal his dear Son to me as my Savior, my life, my hope, O how quickly and effectually these ideas gave way. Good in man! perfection in the flesh! When I look over this sin-cursed world, and see all the crimes committed, all the selfishness, hypocrisy, envy, hatred, trouble, vexation and anguish, I can but think what a mercy it is that God permits it to stand so long. Surely it must be because he is slow to anger and plenteous in mercy. I feel more and more every day that I have no abiding city here; but that I am a stranger in a strange land, and a sojourner among a strange people. I often feel a desire that, if it was God's will, I might be freed from the trials and vexations of this world, and find myself groaning, earnestly desiring to be clothed upon with our house which is from heaven. Well do I remember when I was first made to realize my own imperfection and depravity, my ruined and lost condition, and to see the glorious Lord as my Redeemer, my hope and my salvation. I had been reviewing my past life, and comparing the natural blessing I had received at the hand of an all-wise God, with the base ingratitude and thanklessness I had shown for them in return, thinking how forgetful I had been of him who had preserved me through all the varying changes of this life, and had given me plenty of this world's goods. Then I prayed God that if I was a subject of his grace to reveal the fact to me in such a manner that I might not doubt the evidence; and immediately it seemed that the heavens opened above my head, and I could see (not with my natural eyes, for I had them closed, it being near midnight, and I in bed) the Lord sitting on his throne in glory, surrounded by hosts of angels, shouting praises to his holy name. Then it seemed that a most intense love filled my heart, such a feeling as I had never known before. It thrilled me through and through; every nerve and fibre

in my body seemed to be affected by it. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Such joy filled my poor soul, that I felt that only eternity would be long enough to praise him sufficiently for what he had done for me. In my joy I exclaimed, with David, "Bless the Lord, O my soul; and all that is within me, bless his holy name." This was followed by a feeling of trust and peace; it seemed that a perfect satisfaction, a rest that I had never before experienced, filled my being. I felt something like David when he 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." These words were presented at that time to my mind with a force and beauty that I had never before seen in them, and they seemed to fit my feelings exactly. Then it was, I believe, that I first experienced that peace of God which passeth all understanding. I tell you, my friends, there was no room there for self-righteousness or perfection in the flesh. I could think of nothing but what my Lord and Master was doing and had done for me. He was all and in all to me then. He was my way, truth and life. But, says the Arminian, that was only imagination. Well, thanks be to God for such imagination then; for if imagination can produce such happiness, such ecstasy of soul, what will the reality be? It seemed that I experienced those feelings in the order the apostle named them, namely, "love, joy, peace."

No, the bible does not teach perfection in the flesh. It is contrary to my experience, if I know anything about it, and it is contrary to the experience of all the children of God. The saints realize the fact as Solomon states it, "I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon." In and of themselves they are black, there is no comeliness in them, they are all defiled; but in their Husband, their Head, they can say, "but comely." He is their comeliness, their perfection, their beauty. They feel to further say, "Look not upon me, because I am black, because the sun hath looked upon me." When the Sun of Righteousness rises with healing in his wings, and shines into the poor, benighted heart, it reveals all its corruptions, all its pollutions and filthiness, and well can it say, "I am black." But when Christ says to such, "Thou art all fair, my love; there is no spot in thee," O what a joy it imparts, how it revives the drooping spirit, how it puts new vigor into the weary soul!

Now, brother Beebe, I fear I have prolonged this scribble beyond what is profitable; but I love to think, talk and write of the things of my Master. It is a glorious theme, although it seems that I can but skim the surface, never able to descend to any depth in the mystery of godliness. I often feel a desire that I might be able to understand some of the mysteries, and to be able to search out and view some of the deep things of God, as so many of your correspondents are; but I feel thankful that I am even enabled to skim along on the surface. If you think these incoherent expressions are worth publishing, do so, if they will not crowd out better matter; if not, throw them into the waste basket, and all will be well with me. I am fully aware of their imperfections; if they were not imperfect, they would not be like their author.

Sustaining a hope that we shall meet where God shall wipe away all tears, I remain your unworthy brother, if one at all,

GILES REEDER.

HERRICK, Bradford Co., Pa., April 27, 1880.

DEAR KINDRED IN CHRIST:—To the natural man, the bible is like any other book, just as easily read, and more or less interesting, according as it presents subjects attractive to the natural mind. But to the child of God it is as different from every other book as light from darkness. How hard it is for him to learn to read it, for he can only read it as it is written upon the tablets of his own heart. Through what painful experience he comes to a knowledge of the lessons of truth that it teaches; for he can never know them until they are put into his inward parts—made a part of his own life. Only through great tribulation can any one enter into the kingdom of heaven. "All flesh is grass," says the bible. "We all do fade as a leaf." Easy enough to read, one would think, and to remember. But when written upon the heart, when brought out upon the leaves of the book of life as we turn them from day to day, how slowly and painfully we spell it out; how we stumble at it, and try to make it mean something else. "In me, (that is, in my flesh,) dwelleth no good thing," says the apostle. Yes, that is a part of our doctrine. We believe that; we write about it, and it enters into the preaching that we regard as true. At the same time we are enjoying much comfort. But now some day it grows very dark in our mind. No light, no comfort for us, look where we will. Day after day it goes on getting darker and darker. We cannot sing, or talk, or pray. We cannot enjoy the meetings of the brethren, cannot feel that we have any right among them, we are so vile, so miserable. O what coldness and hardness of heart we feel, what bitterness of spirit, and desolation, and grief. What is the meaning of all this? Why, we are merely reading over again in our own hearts that little sentence of the apostle, "In me, (that is, in my flesh,) dwelleth no good thing." Every

time we read it over there seems to be more of it; and again and again we have to cry out, "O wretched man!" It is terrible to one who has been made to hate evil and love holiness, to look and search day after day for something good in himself, and fail to find the least good thing. But now he is prepared through this painful and soul-humbling experience to enter into richer experiences of the kingdom of heaven, to find the promises in Christ exceeding great and precious, to rejoice alone in the Lord, who is our light and our song, and who has become our salvation.

If you enter a room where the sun is shining in through a window, that part of the room where the sunlight is will appear exceedingly full of dust, while all the rest of the room will appear perfectly clean and free from the least particle of dust. It is difficult for one to think that all of the room is just as dusty as that portion through which the sunshine falls. So it is only where the sunlight of divine truth falls into the heart that sin is seen and felt. The church of God in the world might be compared to that place in the room brightened by the sunshine, where the dust is seen flying so thickly. The light of the Lord has arisen upon her, and his glory is seen upon her, while darkness covers the earth, and gross darkness the people. This light brings to view all that is vile and sinful in the heart. "All that is revealed," says the apostle Paul, "is manifested by the light. For whatsoever doth make manifest is light." In this light we can see nothing but sin, nothing but dust. Nothing but dust? Look again. Yes, truly there is the sunlight with its golden splendor. How glorious it is. You forget the dust for a moment in looking at that splendid vision of light. Stand in its radiance. What warmth and cheer you feel. Turn your eyes upward along the pathway of that golden glory, until they reach the sun from whence it came, and in the revelation of that infinite Fountain of light, the Sun of Righteousness, you forget the revelation that it has made in the dusty room of your heart. There, not here, is your light and hope and joy. "If in this life only we have hope in Christ, we are of all men most miserable," because none but those who have the light of divine life feel the misery of sin, and the vileness and vanity of this mortal life; and that light shows nothing else but vanity in connection with the best things of this life. "All the goodness of man," says the prophet, "is as the flower of the field;" and the psalmist expresses the same solemn truth when he says, "Surely, every man in his best estate is altogether vanity." But our hope is not in this life. That blessed Sun of Righteousness is the true life; and the light that has fallen upon us from him, causing so much trouble, is a token that this true life is ours. Our hope is in that life, not in this. That light has been and is the cause of all our trouble, by bringing us to feel the fallen state we are in. It has also

been and is the cause of all our true comfort and joy, by showing us the Fountain of immortality and eternal life, in which we are assured that mortality shall one day be swallowed up. It heals our maladies of soul, warms our cold hearts, softens and melts them, and opens in them fountains of joy and of thanksgiving and melody unto the Lord.

When I began to write I was thinking of grief and sorrow caused by the loss of dear ones by death, and how thus we learn the insubstantial nature of even the highest and best of earth's joys, as the tender ties which constituted so much of the comfort of this life are broken forever. "What is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away." We can build nothing permanent upon the things of this life. The bible has told us so; but we must each learn it by having more or less of that which we have fondly built upon earthly loves and friendships torn down and scattered. The fellowship of the saints is very good, when the Lord gives it to us, and gives us the assurance of our right to it through Jesus. And that is abiding; the improvement of its privileges are treasures laid up in heaven. And how sweet it is to give and receive expressions of that holy fellowship in the spirit. In times of bereavement and affliction, tokens of sympathy and love from those who are dear to us in the Lord are not in vain. They do afford consolation to the mourning soul, as we in this dear home, where heavy bereavements have been so often experienced, can testify. And I would here express our grateful sense of their kindness to the many dear kindred in Christ who have sent us expressions of sympathy since the departure of our dear sisters. Yes, the ties of spiritual relationship, with the comforts they afford, are abiding. But how prone we are to build upon that which is not abiding even here. And then when the dear brother or sister is called away we are startled and bewildered, as though we had lost some large part of our spiritual joys and comforts. But we have not. It is only nature, that mourns for that which was natural. The true fellowship was with the Father, and with his Son Jesus Christ, and it is there yet. We loved them in Christ, and we do yet. They are with him, and in our spirits we are glad, while even our poor hearts mourn. We are one yet in spirit with them, and shall soon be with them in glory. How many have gone of late who were dear to us in the Lord. It makes one feel lonely here in this world. And now we hear that our dear brother Hassell has been called away from his labors. How highly esteemed and how dearly loved he was as a faithful and able minister, as a kind brother and an unselfish friend. May the Lord sustain and comfort our dear bereaved sister and his children, and the thousands of mourners among the brethren. And may all remember that we are not to mourn

as those who have no hope, but as those who rejoice in the Lord's will being done; who here have no continuing city, and no abiding stay upon the earth, but whose home is in heaven.

It is a good thing to read the scriptures; and I do not think the time wasted which is spent in reading them, even when we are in the dark, and they are sealed to our spiritual understanding. But we have learned that portions of scripture held in the memory merely are of no real benefit to the hungry soul. "The kingdom of God is not in word, but in power." Neither is a truthful discussion and exposition of a text of any spiritual benefit except as the Spirit applies it to our souls. Therefore it is to the Lord alone that we can look for what we need. We sometimes feel our need so great that we pick out texts of scripture which we feel would be suitable to our case, and apply to some one in whom we have confidence to preach or write from them, hoping to get some food out of them. Sometimes, perhaps, we ask for one's views out of curiosity. Views thus given, both at my own request and that of another, have often been of much interest to me. Yet I have seriously questioned that method of endeavoring to obtain understanding, whether it is profitable. "If any man lack wisdom, let him ask of God," is the direction of an apostle. And Cornelius said to Peter, "Now are we all here before God, to hear of thee all things that are commanded thee of God." That is a sweet and solemn place for both a minister and a congregation to occupy. They have no questions or directions for him, except that he give them freely whatever God has sent them by him; and he has nothing else for them but the word of God which has come to him. When the word of the Lord comes to one, he is prepared to speak or write to profit; but when he has to go after it, he is not. I have thought that if I had a desire to have any one write or preach upon any particular portion of scripture, perhaps I better ask the Lord to have it done, instead of asking the preacher himself, and then if it is done I can feel assured it is of the Lord. If I want a man's servant to do anything for me, I will not ask the servant, but the master.

I have felt very much humbled by having requests made by dear and highly esteemed brethren for my views upon texts of scripture and things belonging to the kingdom of Christ, more of late than in former years; and although I want to serve my brethren all I am able, and would like to be able to answer every request, I hesitate far more than I used to about trying to answer them, lest I should darken counsel by words without knowledge. When I have opportunity to write, which is not much, I find myself hesitating greatly about writing at all, lest my mind should not be directed by the Lord; for I know that unless the Lord give the word, we cannot publish it. Do you not observe sometimes in read-

ing an article that you are thinking of the one who writes, instead of Christ about whom he professes to be writing? Sometimes the pen has moved in such a way that it gives you almost the expression of the writer's face and the tone of his voice. Now you see him scowl or frown, (not often in our family paper, I am happy to say). Now his voice is petulant, sharp, angry. Now he is sarcastic towards his brother. Now he is saying one thing, when he clearly means the opposite to be understood. Now he is complaining, filled with self-pity. So you trace the features and movements of the writer's mind as you read. How plainly his pen has exposed them, though he did not intend it. But now all at once as you are reading, your heart is touched with the fire of divine love by words that have leaped out of his soul's inner life with power. You do not see him any longer in his natural individuality, as a man good in argument or otherwise, as one to be applauded or blamed; but you meet him in holy fellowship and spiritual union, you see him as a brother beloved in the Lord, as a minister of Jesus Christ dear to your soul, and honored for the message of heavenly truth he has been given to bring you. His writing or preaching now comes "not in word only, but in power, in the Holy Ghost, and in much assurance. If any one is in the condition of the eunuch, he will ask for some one to guide him in understanding what the Spirit has directed him to read; and there will always be some Philip whom the same Spirit has sent to him, who will begin at the same scripture and preach unto him Jesus.

I have been deeply interested in many articles in the SIGNS OF THE TIMES which have been called forth by requests of brethren, and have sometimes felt a hope that the Lord had thus given me a portion with his own hand. Yet I have thought that I could see more spiritual freedom and power generally when the same writer wrote upon what had been impressed upon his own mind, though not always so. I felt very glad that Elder Johnson was called out upon the "all things" that work together for the good of the Lord's people, and that he happened to think of the frogs and flies and hornets, and all the rest of the "all things" that are afflictive, as well as those that are pleasant.

I have sometimes been worried when one would propose to Elder Beebe a question covering the same ground which he had already fully gone over, perhaps more than once, causing him, in his desire to serve his brethren all in his power, to go patiently over the ground again. I have thought that otherwise he might have been led at that time into some other fruitful portion of the scriptures, from which, with his long experience and his comforting gift of prophecy and teaching, by the direction of the Spirit, he would have brought forth some precious gospel truths, new to the understanding, but old to the experience of the dear

saints. But I have again been much gratified, when under his pen the subject upon which he was questioned has become new and fresh, and has sweetly touched my experience.

The subjects of the new birth and the eternal vital union of Christ and the church are very important, as are all the subjects connected with the mystery of godliness. When the Spirit directs our meditations upon them, it is for our profit and comfort spiritually. It is profitable that those who are set for the defense of the gospel should defend all portions of gospel truth, and contend earnestly for the faith. But if the objections of cavilers and fault finders caused us to repeat arguments often, it would not force the truth upon their minds, but would deprive the lovers of the truth of the rich variety with which we are provided in the gospel to minister to them. It is perhaps impossible for any one to write much upon the mysterious subject of the new birth, especially by way of minute description, and in contention against opposers, without using expressions which can easily be understood to convey a different meaning from what the scriptures would warrant, or what the writer intended. Lovers of the truth and dear friends of the writer may often be perplexed for a season by some such thing; but those who are exercised by the love of God will not assume that an error is held, but will rather conclude that there is a lack of clearness of expression or of ideas on the part of the writer, or a misunderstanding on their part.

Before closing this rambling letter I will allude briefly to the subject of the new birth. I have felt to be very careful in expressing opinions upon that subject beyond the clear language of scripture; but one thing I feel satisfied to say. It is the natural man of whom the Savior said, "Ye must be born again." He was not speaking then to or of a spiritual existence, but to Nicodemus, a natural man, who had been born once of the flesh, and who must be born again, of the Spirit, before he could see the kingdom of heaven. The products of the two births are then separately brought to view as existing in the same person, flesh and spirit. He who has been born again has now two lives, two natures, the fleshly and the spiritual, each entire, each separate and distinct from the other, and contrary the one to the other; while he who has not been born again has but one life, one nature. In the gospel it is always the man, the individual, the christian, possessing these two natures, who is addressed.

I was once in conversation with a friend, at whose house a number of ministers had some time previously been engaged in conversation upon the new birth. She said they were very much engaged, and very interesting; but while they were talking about the old man and the new man, she was anxiously watching to get some evidence that there was any new man, that she had been born again. So the Lord's people are

watching and waiting like the thirsty ground for the clouds, the ministers, to give them rain. And we are to remember that the comforting of the Lord's people, the feeding of his sheep, is the true work he has given his servants to do, and should be their only object either in speaking or writing. If an enemy gets in the way, kill him with the sword of the Spirit. After he is killed, let him alone. He will not know he is dead, but the sheep will. He will lose his power over them to do them harm. It is in their defense that we attack him, not to defend ourselves, or to gratify our ambition by overcoming him. If we take any carnal weapons, we shall find him fully alive yet for that kind of warfare, and very likely able to gain the victory. A victory gained with carnal weapons by the servant of God, is a damage both to himself and the sheep. It is not wise to let the enemies draw us away from the field to run after them, and neglect the sheep. Poor things; they need a good deal of watching, and helping up, and tender nursing, at times. This the true under-shepherd well knows by his own experience, often feeling himself to be the feeblest of the flock. How good and blessed it is that the Lord is the true Shepherd. Because of this they shall not want. If they were dependent upon poor, frail man, how often would they want and have no supply. But the Lord will not leave them. Whatever they need he will give them, sending by the hand of him by whom he will send, often calling the weakest and most ignorant to carry the piece of bread and cup of cold water to the hungry and thirsty. He will gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young. They shall lie down in the green pastures of his love and grace, and be led beside the still waters of his blessed and refreshing truth. They shall be preserved through all the trials of this time state, sustained and comforted in the hour of death, and crowned with righteousness in eternal glory, to the praise of our Lord Jesus Christ.

SILAS H. DURAND.

KNIGHTSTOWN, Ind., May 10, 1880.

DEAR BROTHER BEEBE:—On several accounts I feel called upon to write again for the SIGNS. It is due to you that I notice your comment upon my last little letter. Many of the saints south asked me to write some account of my visit there for the SIGNS and other Baptist papers, and it is due to them that I explain why I now ask them to excuse me.

My last appointment in the south, as made and published, was at Mt. Olive, the house-church of Elder W. M. Mitchell, in east Alabama, for the fourth Sunday in May, after which I expected to make and fill other appointments on my return trip, as the weak state of my lungs made it seem advisable for me to remain south till June. But the deeply afflictive word reached me, by the slow course of mail, (a telegram having failed to

reach me,) that my youngest child, a noble boy, almost twenty-one, was dead, and my wife very sick, and I returned in great sorrow and painful suspense, to find that she had died three days before the sad letter of my other son reached me. This sudden and sorrowful termination of my otherwise very comforting visit among our dear brethren south, is so afflicting to me that I cannot write an account of this visit, for in heart and spirit I am crushed under affliction and sorrow. Yet let me assure all the dear brotherhood south of my love and fellowship for them and gratitude to them, and ask them to pray for me and my remaining lovely daughter and worthy son, both of whom are children of God, as I believe. And it comforts me in my sorrow to learn from my children and brethren that my wife and son left consoling assurances that they died in the Lord, and shall awake and be satisfied with his likeness. The blessed resurrection of the dead seems more precious to me now than ever.

And now, brother Beebe, if the Lord will enable me, I will try to make the meaning of my last letter more plain, so that you and all the brethren will understand and accept it. The scriptures show that the church and all the children of God have a two-fold relationship, namely, to Adam in the flesh, and to the Lord Jesus in the Spirit; and that these two are manifested by a first and a second birth, the one of the flesh, the other of the Spirit. In the first birth they receive the life of Adam, and are made partakers of his nature; but in the second birth they receive the life of Jesus, and are made partakers of the divine or spiritual nature of the Son of God. In the life of Adam, as developed in them by the first or natural birth, they are the creatures of God; but in the life of Jesus, as manifested in them by the second or spiritual and supernatural birth, they are the children of God. Both these relations and births are necessary to manifest the children or sons of God; for "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. And that man who is born again is himself a child or son of God, and he is a new creature in Christ; but his sonship to God is not through Adam, but through Christ—not in the flesh, but in the Spirit. For "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. Therefore as many as are born again, born of God, they are the sons of God, but no others are his children. "For as many as are led by the spirit of God, they are the sons of God." On the other hand, Paul says, "Now if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. Then it is in the spirit of Christ that his people are owned as his, and before it was received by them they were "without Christ," and bore the image of Adam only; but now in Christ Jesus they are the children of God, "being born again," and born of God. And in the righteous life of the Son of God all the

children of God are in unity and identity with Christ, as the many branches of the one true and living Vine. But the children of God, that is, those that are born again, are also in unity and identity with Adam in their flesh, even as they are with Christ in their spirit. Moreover, although the children of God have two different and opposite natures, as born again, yet these two, the flesh and the spirit, are in personal identity in them, even as the man Christ Jesus was but one man, though he was the Son of David according to the flesh, and the Son of God according to the Spirit of holiness. And the imputation of the sins of his people to Christ, and of his righteousness to them, is in virtue of his relationship to them in their flesh, as the Son of man, and of their relationship to him in his spirit, as the sons or children of God. Therefore Christ suffered for their sins, the just for the unjust, that he might bring them to God, and he was put to death in the flesh, but quickened by the Spirit.—1 Peter iii. In all this they must follow him, and be made like him; for they shall drink of his cup of suffering, and be baptized with his baptism into death, and then they shall also know the power of his resurrection, and the glory of his ascension into heaven. "For since by man came death, by MAN came also the resurrection of the dead." Now this last Man, who died for his brethren, and rose again, was the Son of God, but yet he was and is a MAN. Clearly, then, it is man that must die, and that shall be resurrected; but yet it is evident that those who shall be resurrected unto life and immortality shall be called the sons of God, even as the man Christ was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. 4.

And now to sum up. The people of God, as related to Adam in the flesh, and as manifested by their first birth, are one with Adam in his natural life, disobedience and death; but as related to the Son of God in the spirit, and as manifested by their second birth, they are likewise one with the Son of God in his eternal life, obedience and resurrection. Because Adam sinned and died, they sin and die in him; but because Christ obeyed the law of God in his fleshly relationship to them, and rose from the dead, they shall be made righteous by his obedience, and shall be made alive in him. For in the tree and all its many branches there is only one life. So it is in Adam; and so it is in Christ. All this is scriptural, and will not be denied by any of the brotherhood, I think. Now the life of every branch in the tree is as old as the tree itself; but yet there was a period when the branches, as such, had no individual existence, but were all embodied in the life of the parent tree, of which they are the outgrowth. This is true of the children of God, both in their standing in Adam naturally, and in Christ spiritually. The word children

is a relative term, and relates to those who are begotten and born of a parentage, and it has no other actual meaning. Yet without such previous vital or life relationship between parent and offspring, no child could ever be born, either once or again—of man or of God. This needs no argument or proof.

As born once, we are the children of Adam, and must die in him; but as born again, we are the children of God, and shall be made alive in Christ, in whom we have redemption. As the dying children of Adam, we must put off his image, and be adopted into the eternal home of "our Father in heaven." This is according to the purpose and predestination of God, and it shall surely be performed. But as born again, we have received the spirit of adoption, which seals us as the children and heirs of God, and gives us to know that our home is not here, but in heaven; therefore we now wait "for the adoption, to wit, the redemption of our body." This will be in our resurrection from the dead, when we shall be completely manifested as the sons of God, and shall bear the perfect and glorious image of the heavenly Man, the risen and glorified Son of God. We shall then be with and like the beloved Son of God, and behold his glory. And quickened, raised up and saved by his life, and perfected in his image, we who are now sinners shall be righteous and holy, and "shall be called the children of the living God." In this good hope, farewell.

D. BARTLEY.

PLATTSBURG, Mo., Feb. 3, 1880.

ELDER G. BEEBE & SON—DEAR SIR:—I inclose Post Office Order for two dollars, for which please continue to send the SIGNS OF THE TIMES to Nancy McWilliams, Turney Station, Clinton County, Missouri. She is now eighty-five years of age, and for three or four years has been an invalid, confined to her bed, but with intellect, spiritual and mental, as bright and unimpaired as in the earlier years of life, and with eyesight but little dimmed by age. She finds sweetest solace in reading and re-reading her "dear old SIGNS," all the numbers of which she keeps folded and laying on the back of her bed, within easy reach. And not only does she delight in reading the splendid editorials, and the gifted communications of Durand, Dudley and others, but takes especial pleasure, when her children and friends visit her, to back her arguments for the grand "Old School" she loves so well by reference to the almost, if not quite, inspired teachings thereof.

Ere long she must "cross the river, and rest under the shade of the trees" on the opposite shore; and may we all be as well prepared, and enter, with the sublime confidence, assurance and faith, the unknown but real life of the future, which can only be known by those who, like her, know that their Redeemer liveth. Yours,
J. M. LOWE.

PORT DEPOSIT, Md., March 25, 1880.

DEAR BRETHREN:—I inclose two dollars for the SIGNS, which is over

due. The paper comes to me regularly. During the thirteen or fourteen years that I have been taking it, I do not think it has failed to reach me once. I have no fault to find with it, any more than upon several occasions communications of an unpleasant nature have appeared against you, as well as myself. I cannot say that I have any desire to listen to or even read them; and were I not desirous to read your able and christian-like defense, all of it would be passed unnoticed by me. The talk in regard to Elder Beebe and his doctrine is had in remembrance by me ever since my childish days; and as it has pleased my blessed Savior to place my worthless name among the Beebeites, I now at this period of my life can more fully understand what Beebe has preached all his life, and the precious bible doctrine he has defended, having been somewhat familiar with the SIGNS from the beginning, through my dear mother, who took it. I believe what you then preached, and what you now preach, and that he who has borne you up and carried you thus far, will keep you to the end, for he has promised this to all his servants. But we may expect to meet with reproach, and to be persecuted for his sake; but blessed are ye, and great is your reward. I am sorry to hear that the subscription list is falling off,* but I hope not enough to materially embarrass you; and now that you are on the eve of your release, I feel confident that the Lord will put it into the hearts of the brethren to respond promptly to the earnest appeal in the last number. I cannot say that I have been very prompt in my remittance, but I am thankful that my way has prospered me to pay yearly; and while it may please my Master for me to remain on these earthly shores, I desire its continuance.

In conclusion, I desire my love to sister Beebe, and to yourself and son, that dear brother who is standing by you in your old age. I have not written this for publication, for my writing is like its author, very imperfect; but should it meet the eyes of the many precious brethren and sisters throughout the land, my best love is with them. My health is very poor, and I am suffering with a bad cold, but to-day I feel better.

Now, my aged father in Israel, after I make one earnest request, I will close my scribble. It is that you keep on writing the noble editorials that have characterized the SIGNS always, and let the able correspondence of the many brethren buoy you up, and strengthen the feeble knees, like poor old Joshua when fighting the battle of Gibeon; and so may it be with you, that as fast as the hand may falter, the other may be strengthened by the brethren through the mercy of God, until the victory is gained and the crown won.

Yours in hope of a better world,
JESSE T. FOX.

*Our subscription has been greatly diminished heretofore by the pressure of hard times, and the multiplicity of new publications; but our circulation is now increasing.
—EDITORS.

"ELDER G. BEEBE & SON:—Not wishing to over-burden you, I will be pleased to have an explanation through the columns of the SIGNS, if thought advisable, of Luke xvi. 9, by Elder William J. Purington: 'Make to yourselves friends of the mammon of unrighteousness,' &c.

M. B. WEEDON.

FORT SCOTT, Kansas, Jan. 1, 1880."

R E P L Y .

My dear brother:—I did not read your request with indifference, because it is a subject upon which I have had some reflections; but I have had no opportunity to comply with your request until now, and at this time shall not enter into a lengthy elaboration concerning the "unjust steward," "the mammon of unrighteousness," "when ye fail, they may receive you into everlasting habitations," &c., for should I do so, I should come into direct contact with the views of some brethren whom I esteem as the excellent of the earth. I will make a brief suggestion or two for your consideration.

The Jews as a nation departed from the commandments of God, treating them with indifference, abusing the wonderful blessings given them, and, when the Savior set forth great and important truths, by using the parable of "a certain rich man which had a steward," &c., the time of the destruction of them as a nation was near, and soon their polity would cease, and the remnant spared, after the final destruction of Jerusalem, would be scattered amongst the Gentiles, with no form of government of their own. Said the Savior upon another occasion, "When once the Master of the house is risen up, and hath shut to the door, [not partly closed it, but completely,] and ye begin to stand without, [mark, they are without,] and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are."

I will now, in few words, give you my understanding as to the "friends of the mammon of unrighteousness," as the Jews have "failed," no longer having a polity or form of government. In the first place, I cannot understand that the mammon of unrighteousness applies either to the law written upon tables of stone, or the ritual or ceremonial law given the Jews; but that mammon in the New Testament means worldly treasure, whether it be in flocks and herds, houses and lands, or silver and gold. It was declared by the Master, "Ye cannot serve God and mammon."

Now, in brief, I will say that I understand that the remnant of the Jews have friends and everlasting (not eternal, in this case) habitations amongst the Gentiles, on account of the mammon or vast amount of treasure they possess. What power the Rothschilds have in Europe, on account of their vast wealth, yet they have no government of their own; but they have hosts of friends among the Gentiles, and some of the most costly structures of modern times are owned by Jews. It certainly appears to me that the hosts of friends the Jews have to-day amongst the aristocracy of the Eastern Hemisphere,

as well as in America, are made so by their great wealth; and however unjustly in some cases it may have been obtained, still it makes them friends.

In a few broken and brief sentences, my brother, I have stated how I understand the matter.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., May 14, 1880.

PUTNAM CO., W. Va., April 24, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I received your card some time ago, the contents of which have not offended me in the least, and if I was able I would send you the money for the SIGNS OF THE TIMES, for I am well pleased with it, as it so richly abounds with bible truth. Nor do I want it for nothing, but I will pay you as soon as I can. Dear brethren, if your circumstances are such that it will not injure you to wait longer with me, do continue it, and I will pay up and renew as soon as I can.

I will now tell you how I became acquainted with the SIGNS. Some six years ago I learned through a paper called *Zion's Advocate* a great many things concerning the SIGNS, its editor and correspondents. I was opposed to the SIGNS then for two years or more, for I viewed it as being as corrupt as any paper published. Of course I would have nothing to do with it while I believed it to be in error; but I finally became acquainted with Elder John Byrnside, who was a subscriber to the SIGNS. Once I went home with brother Byrnside, together with several others, and as was his custom, he got a late number of the SIGNS and began reading. No doubt he meant it for a treat, but I had no relish for it, and I concluded to enlighten him, if he was being deluded by the SIGNS. But he had not read long before I became interested, for the writer was telling my own travels so much better than I could myself, that I soon found my feelings greatly changed towards the SIGNS. After that, whenever I had an opportunity, I would read it, and soon found it had been falsely accused, and that if it ignored adoption, so did the bible. I am well pleased with the editorials, and also with the correspondents, for they write in a humble manner. I must say that our aged brother, Elder T. P. Dudley, has given me so much light on adoption, that I desire to read more of his articles. So, Elder Beebe, if you and your friends, who we think are falsely accused, are Arians, so are the Baptists of this country. We, the Providence Church, have in our connection two able ministers of the gospel, namely, John Byrnside and Samuel Smith, and the Lord, as we trust, is adding to us daily such as he will have to be saved. This church had a gradual ingathering for fifteen months; not according to the plan of antichrist, but we hope according to the plan of redemption. God's people were chosen in Christ from before the foundation of the world. The Lord has promised his people eternal life; and why is it

eternal? Because it is hid with Christ in God; for it is not natural life, but eternal life. So if it ever was corrupt, God was also corrupt. And as far as the change in the natural man is concerned, that will take place in the resurrection. Neither does religion make a man believe he is better than he is; but it teaches him what he is, and that is a poor sinner.

I am afraid you cannot read this, as I am very nervous, and am just able to sit up and write a little at a time; but I hope to be about soon.

From one who feels to be the least of all saints, but in hope.

SILAS J. BIRD.

LAWRENCEBURG, Ky., March 21, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am still desirous of receiving and reading the SIGNS OF THE TIMES, our family paper, and am also willing to exert my influence with others to continue it, believing it is the best medium of correspondence in circulation among the Old School or Primitive Baptists. I have been a subscriber to your paper almost from the time of its first publication until the present; and although it is the only Baptist journal to which I have ever been a subscriber, I have had the privilege of reading others. But I did not, nor do I now, consider them as containing so much interesting matter as I find in the SIGNS, although they contain some things which meet my hearty approbation. In reading the SIGNS I often find in the editorials, as well as in the experiences of the brethren and sisters therein described, my opinions and feelings in so high a degree of perfection upon the heartfelt subject of sorrow and joy that God's people are called to pass through in their pilgrimage here, that I am made to feel that I am a partaker of the same Spirit under whose influence they write, so that I can weep with those who weep, and rejoice with those who rejoice.

In conclusion let me say, that when I read in the SIGNS of the opposition that has been made manifest in these last days against the faithful servants of God, not only by a gainsaying world, but also by some of those whom we formerly hoped and believed had obtained like precious faith with us, there appears some room for the inquiry, Lord, why is it thus? My heart's desire is that you, brother Beebe, together with all who love our Lord Jesus Christ, may be preserved by reigning grace from bringing reproach upon that profession which we have made, and that we may live soberly, righteously and godly in this present world, taking consolation in the blessed hope, and looking for the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

"My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for me,
Or what bright scenes may rise.

"In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb."

From your unworthy sister,
NANCY F. LONG.

SCOTLAND NECK, N. C., March 8, 1880.

DEAR BRETHREN G. BEEBE AND SON:—There is one more number of the SIGNS due, when I am behind in my subscription one year. I have thought a good many times that I would forward my remittance, but have as many times failed to do so. One cause of my putting it off was, I have been trying to get some new subscribers, but have not succeeded as yet. I hope I shall be able to get some during this year. Inclosed you will find P. O. Money Order to pay for the last year. You may continue the SIGNS, if you can, and I will pay you for it. When it comes to hand the young child leaps with joy upon opening the sheet. I read so many precious communications from brethren and sisters scattered all over this broad country, and receive so much comfort from them, that it causes me to want to put in my little mite; but O, my leanness, my leanness!

Brother Beebe, I hope I do thank God for such a choice favor as we have had, in giving us such an able minister and editor as you have been for so many years. Let God be praised, and may he enable you long to stand upon the walls, to contend earnestly for the faith once delivered to the saints. But I sometimes see pieces in the SIGNS from Baptists who write as though they could not understand you in some of your writings, or in other words, charge you with heresy; but if I have ever seen anything from your pen that looked like heresy, I confess I do not know anything about it. It grieves me to see such, but it is consoling to see you receive it in such a spirit of meekness. "Blessed are the meek; for they shall inherit the earth."

Brother Beebe, I have at times felt impressed to write out, for publication in the SIGNS, some reasons of the hope that I have in Christ as my Savior, but I am now behind the cloud; but if it be the Lord's will, I hope I may be able to let some of my brethren and sisters hear from me some time. May the Lord spare you long to wield the sword of the Lord and of Gideon.

Your brother, I hope,
WM. K. WHITE.

DATON, W. T., March 1, 1880.

BELOVED BRETHREN EDITORS:—If worthy a place in our medium of correspondence, I would say to the faithful in Christ Jesus that here in the great north-west there are a few lovers of the truth scattered over a considerable extent of territory, but as yet there is no organization of our faith east of the Columbia in Washington Territory. And as there may be some inquisitiveness excited in the minds of brethren not conversant with the facts, I will here say, that the unsettled and scattered condition of believers is the principal cause of delay in this matter. This cause is

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1880.

Reproduction of Articles Called for.

The second article called for, as we are informed by our beloved brother Freeman, is in volume seventeen, pages 181-183. This is a long reply of the venerable Elder Trott to brethren at Fort Mountain, Virginia, which was published without note or comment by us at that time. As Elder Trott, and many, if not all, the Fort Mountain brethren who were engaged in that discussion, have been called away by death, we deem it inexpedient to revive their controversy or to disturb their graves. We pass to the next in order, which is a reply made by us to a letter of Elder John Clark, in which, as will be seen, we distinctly said, "We are not prepared to endorse what brother Trott has said, although with him we do believe that Christ was *made* a quickening Spirit."

In yielding to the request of brethren, in republishing our reply to Elder Clark, we have no disposition to revive or agitate the controversy with him. For about thirty years past we have carefully avoided the mention of his name in the SIGNS, leaving him to accomplish his threat, that unless we complied with his terms, the SIGNS of THE TIMES should itself be discontinued; and to do it in his own way. Nor do we republish these articles with any design to persist in the use of any words or phrases used by us, in which we are liable to be misunderstood. We most freely admit our liability to err, and therefore have constantly urged our readers to compare carefully all we publish with the scriptures, and receive only what the scriptures sustain.

We have been charged repeatedly with Arianism, two-seedism, and other heresies, which we have distinctly denied. Our accusers have referred to passages in the SIGNS to prove these heresies upon us; to which we have replied that such passages from our writings have been garbled, and not taken in their legitimate connection with the manifest tenor of the articles from which they purported to have been taken. To *garble*, according to Webster, is "To pick out such parts of as may serve a purpose; to mutilate; to corrupt." Arianism is generally understood to be a denial of the eternal Deity, or supreme and uncreated Godhead of our Lord Jesus Christ. Now let our readers examine the passages picked out of these reproduced articles, and compare them with the articles from which they have been extracted and *picked out*, in which we have in the most pointed manner declared we did not use the garbled terms in the sense which they attach to them, and then decide if what has been quoted of what we have said has been a fair and honest presentation of our manifest meaning and intention. Compare what we said of Christ, as the relative and official Head of the church and life of his body, as being *constituted, made or created*, the foun-

tain and source of all life to his saints, with what we said in the next paragraph in these words, "If brother Clark and other brethren have so understood us, or any who have written on this subject, as to fear that we or others were losing sight of the absolute Godhead of Jesus Christ, their jealousy is commendable; but we are certain that those who have written have felt as tenacious for the supreme glory of God our Savior as any of our brethren can be. * * * We do assuredly believe that he (Christ) is God, and worship him and rejoice in him as God," &c. Again, we say, if the attempt to fasten on us the charge of making Christ only a created being, when we have so fully declared that he is himself the self-existent God, by whom all things are and were created, is not a mutilation and perversion of what we declared to be our meaning and understanding in the use of the words used by us, then we have unjustly charged our accusers with garbling.

The word *create* in our English language, as defined by Webster in his unabridged dictionary, is defined in his second application thus: "To effect by the agency and under the laws of causation; to be the occasion of; to produce." In his third application he says, "To invest with a new form of office, or character; to constitute; to appoint; to make." The idiom of the English language justifies its application to Psalm lxxxix. 27: "Also I will *make* him my first born, higher than the kings of the earth." "Yet have I set my king upon my holy hill of Zion."—Psalm ii. 6. "Even Jesus, made a High Priest forever, after the order of Melchisedec."—Heb. vi. 20. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore."—Heb. vii. 28. None of these terms are or can be applied to the abstract Deity of Christ, nor applied to him abstractly from his Mediatorial relations, for as God, nothing can be added to or diminished from him; but of the increase of his government and peace, as our blessed Mediator, there shall be no end, upon the throne of David his Father, to order it, and to establish it with judgment and with justice from henceforth, even forever.—Isa. ix. 7.

Although the use of the word is sanctioned by Webster, and frequently used in the scriptures in a similar sense, as, "I form the light, and I *create* darkness," darkness is caused only by withdrawing or withholding light. It is not making something out of nothing, or that never existed before.—Isa. xlv. 7. "I *create* a new heaven and a new earth;" "for behold, I *create* Jerusalem a rejoicing, and her people a joy."—Isa. lxxv. 17, 18. Both Jerusalem and her people were already in existence; but she with her people were to be blessed with these additional favors. "*Create* in me a clean heart," was the importuning prayer of David.—Psa. li. 10. Not in the way the heavens and earth were created from nonentity,

for he already had a heart; but it needed to be cleansed. The manner of this *creation* which he invoked was, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Now we repeat, although the word, in the sense in which we used it, is sanctioned by Webster, and what is far more important, by the scriptures, we do not feel inclined to persist in the use of it. Certainly, if we had apprehended that any of our brethren or readers would have inferred that we held the monstrous belief that Christ had no higher than a created existence, we would not have used it. When we published the article in which that word occurred, we were issuing about seven thousand copies of the SIGNS, which were read by perhaps ten times that number of Old School Baptists, who have discovered no Arianism in it. Since that time it has taken Elder Clark, who had threatened to annihilate the SIGNS, thirty years to make the impression, with the aid of a printing press and as many as he could enlist to cooperate with him, that we are an Arian Two-seeder; and the amount of his success in his efforts, others can judge for themselves. We presume the Two-seedism, of which we are accused, is that which was advocated by the late Elder Daniel Parker, which we have never sanctioned, and in refutation of which we published a pamphlet many years ago. The bible speaks of various kinds of seed: a holy seed, a godly seed, a righteous seed, and also of a seed of evil doers, a corruptible and an incorruptible seed, seeds of animate and of inanimate things; but on none of these seeds are we aware that we hold any views differing from the views of our brethren.

Deeply regretting our inability to express in more unmistakable language our full, unwavering and undying faith in the eternal power, majesty and refulgent glory of our Lord Jesus Christ, as the Word that was with God, and as the Word that was God, God over all, blessed forevermore, the true God and eternal life, that he is one and identical with the Father, and one and identical also with his body, the church, and with all our hope for heaven and happiness resting exclusively on his Godhead and his complete, finished and perfect Mediatorial work, we desire to worship and adore him as our God, obey him as our King, serve him as our Lord and Master, confide in him as the great High Priest who holds his office, not by the law of a carnal commandment, but by the power of an endless life, by which he is able to save all who come unto God by him, seeing that he ever liveth to make intercession for them. Yea,

"In all the characters he bears,
And all the forms of love he wears,
Exalted on his throne,
In loftiest songs of sweetest praise
We would, to everlasting days,
Make all his glories known."

The following is our reply to Elder Clark, first published December 1st, 1849, in volume 17, pages 181-183.

From a firm conviction of our mind

dependent upon other causes, the principal of which is the unsettled condition of one-half the lands in this country, called railroad lands. We desire to see the time when there will be an opportunity for the lovers of truth to associate themselves together for worship and the maintenance of the order of the Lord's house. In this connection we would say, Brethren, pray for us, that we may adorn the doctrine of God our Savior by an orderly walk and godly conversation.

With love to all the household of faith, I am, as ever, an unworthy brother.

A. H. HAGANS.

SALTVILLE, Mitchell Co., Kan., April 26, 1880.

ELDER BEEBE AND SON—DEAR SIR:—Inclosed you will find the act of the Little Cedar Old School Baptist Church, according to the direction of your card. This letter has been delayed on account of the church not having met any sooner. Please publish this, together with the act of the church, and also state that he has changed his mind about going to Iowa. He cannot go there at present, for the reason that he has not the means to go with, and will be obliged to stay here until he can get away. Very respectfully yours,

MARTHA BLAIR.

The Regular Predestinarian or Old School Baptist Church of Jesus Christ called Little Cedar, now in session, to all to whom these presents may come.

KNOW YE, That our brother, H. Hogan, has been a member of this church and served her as clerk and deacon for a number of years. He moved to Kansas, where he now lives, has lost all his family, and is now left alone, old, and not able to work for his living, away from his relatives, friends and brethren, cast among strangers, and destitute of means to support himself. We can say to the Baptists in general that this is a matter that was not overlooked by the apostles in their day, and we think it should not be in these days. In conclusion we would say to the brethren, Help the needy. Direct your alms to Nora Springs, Floyd County, Iowa.

Done by order of the church, on Saturday before the third Sunday in April, 1880.

J. B. BURCH, Mod.

M. F. JACKSON, Clerk.

WHEELER, Mich., May 25, 1880.

ELDER G. BEEBE & SON:—As I must travel considerably for the next six months, I cannot receive the SIGNS for myself; but I herewith send you two dollars, to pay for some one who is not able to pay in your discretion. Please send no more to me at Wheeler, Gratiot Co., Mich., until I make a remittance for my own subscription.

Please receive, as I hope, my sincere friendship for the truth's sake.

DAVID TITMUS.

MR. TITMUS will please accept our thanks for the above, and we hope we may soon have the pleasure of again enrolling his name among our list of subscribers.—ED.

that brother Clark had misapprehended the views of ourself and of some of our correspondents, in relation to some of the things of which he complains, as existing among the Old School Baptists, and consequently that his repudiation of views which he imputes to them, would be regarded as an attempt to demolish that which has only an imaginary existence among Old School Baptists, we were led to defer its publication, intending as soon as we could command leisure, to correspond privately with him, in the hope that we might be able to disabuse his mind on the subjects involved. By a letter subsequently received, brother Clark urges the publication as a matter of justice to himself and many others, who, he informs us, have entertained the same or similar views with himself. We are too well acquainted with brother Clark, to doubt his sincerity or the purity of his motives, or to think him capable of wishing to create an unprofitable excitement. We feel no disposition to deny to him what he claims as a right at our hands; but while we publish his communication he will bear with us, while we in justice to the Old School Baptists generally, and in defense of the SIGNS OF THE TIMES, particularly, attempt to show that many of the things of which he complains have never been advocated by Old School Baptists through the columns of this paper.

First. No writer in the SIGNS has ever claimed for his own productions that they should be regarded in any different light from that which they freely accord to all other writers, both ancient and modern; so far as they are sustained by the word of God, they are more than the opinions of men; but so far as they only express *opinions*, as such, they are like all other writings of the kind, to be esteemed only as the opinions of men. All the writings of uninspired men, whether in ancient or modern times, must necessarily set forth the opinions of their authors, and their correctness or incorrectness must be determined by a higher standard than themselves. Every sentiment, whether expressed by ancient or modern men, whether in the pulpit or at the fire-side, whether published in Gill's Commentary or in the SIGNS OF THE TIMES, is true or false, as far as relates to spiritual things, as it is sustained or condemned by the scriptures. But we must make a distinction between the opinions of men, and the infallible word of divine inspiration. We admit of no standard writers for the church of God, excepting such as have written by the immediate inspiration of the Holy Ghost. A grey-headed error is none the better for its antiquity, nor is a newly discovered truth the worse because of its novelty to us.

The query of brother Clark, whether the SIGNS has not been productive of as much harm as benefit, we shall leave our readers to decide; but we know not why our views on any point of doctrine, are not as good and edifying when given through the SIGNS

in answer to an inquiring brother or sister, as though we were to express the same views from the pulpit, nor can we see why they should not be tested by the same rule in both cases. If our readers were to regard our views in either case, as a standard for their faith, they would be guilty of substituting the opinions of a man, in place of the inspiration of the Holy Ghost. It is not enough for us as christians to know that we have the opinions of great and good men of many generations; we require to know that these opinions are sustained by a "Thus saith the Lord."

Second. In the six specifications of "*new things*," which brother Clark says, "have been found among us, and some of which have been advocated in the SIGNS," there are some specifications which have not yet been developed to our knowledge among Old School Baptists of our acquaintance, much less have they been advocated in the SIGNS. The doctrine of the first specification, asserting the self-existence, independence and progenitive properties of Satan, has never been held by any, who were recognized as consistent Old School Baptists, in the SIGNS OF THE TIMES. Nor did we ever before hear of *any among us*, holding the sentiment of the second specification, nor do we think that sentiment has ever been advanced by any recognized Baptist of our order.

The third specification is somewhat complicated. We know of none who deny that the non-elect are under law to God, and under condemnation and wrath, by the law of God under which they were created in Adam, and against which they have all transgressed; but there are many among us who do not profess to be informed, as to different degrees of punishment awaiting the non-elect in the world to come. Having in behalf of our brethren who have been contributors to our columns, plead "Not guilty," to three out of the six specifications, we pass to notice the remaining three specifications; and on two of them we freely admit there has been some unpleasant discussion.

The fourth specification is undoubtedly the most important of all; but the statement is by no means a fair version of the sentiments held by any writer in the SIGNS, unless we have altogether misapprehended such writer. That which comes the nearest it of anything that has appeared in the SIGNS, is perhaps the reply of brother Trott, to the brethren about the Fort Mountain, on the first page of No. 16, of the present volume. We are not prepared to endorse what brother Trott has there said, although, with him we do believe that Christ was made a quickening spirit, as the Head of that life and immortality which was given us in him before the world began; and that as Adam was made a living soul, so Christ was made a quickening Spirit. But still it has been, and still is our view of the subject, that as it is God who has ushered us into being by communicating to us by generation the natural life which he gave us in Adam, so it is God, who by the Holy Ghost

communicates to us that spiritual life which he gave us in Christ before the world began. The immortality of the saints is not a mere emanation from a created being, nor was our natural life such an emanation from man merely; God gave us that life which we derive through Adam; he created it in him, but we receive it from God, through Adam. And our spiritual life proceeds to us from God through Christ.

"He gave us life in Christ his Son,
Before He spread the starry sky."

We do believe that Christ, as the fountain and source of all life to his saints, was so *constituted, made or created* by God; for these are scripture terms, and must have meaning. And it is in this sense we understand that "He only hath immortality." From or through him only flows life to us; for *that life was in his Son*; but this life was so given us in him as to make us in him the sons and children of the God and Father of our Lord Jesus Christ. But we also believe that in him as truly and fully dwells all the Godhead bodily, as we believe that the church of God is fully and completely in him embodied. We agree with brother Trott, that the "law of the spirit of life in Christ Jesus, by which we are made free from the law of sin and death, has reference to the power of immortality given us in Christ, and not to the person of the Holy Ghost." But when it is written, "The spirit of the Lord God is upon me, because he has anointed me to preach good tidings to the meek," &c., we understand that the Holy Ghost is intended. Holy men of old spake as they were moved by the Holy Ghost; but unto Christ, as the anointed of the Father, the Holy Ghost was given without measure. And Isaiah, personating the anointed Savior, declares that this anointing was a qualification for his mediatorial work, "binding up of the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c. We have understood the passage, "It is the Spirit that quickeneth," to relate to the Holy Ghost; but we understand that the Holy Ghost quickens by communicating the life of Christ to the members of his mystical body. How far we may in these views agree with the views of brother Clark, and how far (if any) we may differ from the views of brother Trott, we are not able to say; but it is with great deference to the views of both these brethren that we have expressed our own. And so far as they are our views they are opinions of man, and should be so regarded, and tested by the scriptures; and so far as they are sustained by that standard, they are the revelation of God. Whether they have ever been entertained or expressed by mortals before or not, can neither make them true nor false. If true, the word of God will sustain them; if untrue, that word will condemn them. The subject is infinite

and we are finite; our views at best are imperfect, and all we can know or understand of God, or the things of his spirit, is and must be by the revelation of the Spirit.

If brother Clark and other brethren have so understood us, or any who have written on this subject, as to fear that we or others were losing sight of the absolute Godhead of Jesus Christ, their jealousy is commendable; but we are certain that those who have written, have felt as tenacious for the supreme glory of God our Savior as any of our brethren can be. And although brother Clark may think that we ascribe a *triplex* character to Christ, which the scriptures do not warrant, we for ourself must say, if to hold that he is God and Man, and Mediator between God and men, involves such a view, we certainly hold it. We do assuredly believe that he is God, and worship and rejoice in him as God. We believe that he took on him the seed of Abraham, was made of a woman, was put to death in the flesh, and was quickened by the Spirit, and we believe that he is the Head of his church, the life and immortality of all the sons of God; nor can we think that brother Clark wishes to exclude either of these characters from him. We may differ in some of our views, and we may differ still more in our manner of expressing them, but in our need of just such a "God, Man and Mediator," we cannot differ.

The fifth and sixth negative specifications are quite too metaphysical for our limited understanding. That the everlasting love of God to his people in Christ, is the cause of their being ultimately drawn with loving-kindness to God, and of their loving him in return, is simple bible truth; but that love is what constitutes us the objects of God's love, or our having our life and immortality given us in Christ, is the ground of our relationship, and that relationship the ground of love, is to be settled as the word and Spirit of God doth teach. Why brethren who have witnessed and enjoyed that love of God shed abroad in their hearts, causing them to love God supremely, and to love one another with a pure heart fervently, should fall out by the way, and dispute on these nice distinctions, we cannot explain. It is certainly a matter of astonishment that God has loved his people at all; and a far more weighty question with us, whether we be partakers of that love, than any of the questions involved in the controversy.

We were not aware that there was any diversity of sentiment among Old School Baptists on the subject of the sixth and last specification; or that any Old School Baptists contend that faith is in any sense the act of the creature. That its power is felt by the children of God, that it moves them to action, and is developed in them by their works, none, we presume, will deny. But we have learned from the word, that faith is itself a fruit of the Spirit; that it is the substance of things hoped for, and the evidence of things not seen. It

is not simply the act of believing, (if believing be an act), but it is the power by which we are enabled to perceive the evidence of things not seen, that evidence on which conviction is set home to the mind, and our believing is the consequence which follows. We, for ourself, can see no more propriety in calling the faith of Christ an act of either the old or the new man, than in calling the grace of God the act of those who receive it. Believers do believe, it is true; but they are constrained to believe by the power of the faith of the operation of God. But we desire to make no new issue with our brethren on this point.

DWELLING PLACE OF GOD'S PEOPLE.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psa. xc. 1, 2.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psa. xci. 1, 2.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an 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: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight)."—2 Cor. v. 1-7.

In the unfathomable depths of eternity, before the mountains were brought forth, or the earth or the world was formed, or earth's foundation had been laid, the spiritual life and immortality of all the saints was hidden with Christ, in God, in the secret place of the Most High. That Adam, which is the antitype of the earthy Adam, and who is the Lord from heaven, was the dwelling place of all his members which compose his mystical body, the psalmist positively testifies; and that he has been our dwelling place, not only in all generations, but even from everlasting. And the inspired apostle Paul informs us that the Lord from heaven, the same Lord in whom our life was hid in God, is the second or antitypical Adam. The apostle John, by inspiration of the Holy Ghost, proclaims to us the record of the eternal world, as borne by the sacred three, the Father, Word and Holy Ghost, that bear record in heaven, saying, "This is the record, that God hath given us eternal life; and this life is in his Son." Not prospectively, to be our dwelling place at some future time; but in him, *actually* or really, even from everlasting and to everlasting. And this record from the archives of eternity is also confirmed to us by the three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one, confirming to our faith the witness of God upon this vitally important subject. Thus showing

that Christ, who is the Lord from heaven, in whom, as the secret place of the Most High, this gift of God which is eternal life is hidden, and in whom it dwelt from everlasting, is, and was, and forever shall continue to be, one with all his members, even as he and the eternal Father are one. As he is one with the Father in the supreme Godhead, even so are his people one with him in his Mediatorial Sonship. The head of the church is Christ, and the head of Christ is God. As the Son is identified with and dwells in the Father, and the Father dwells in him, even so the eternal life of the church dwells in Christ, and Christ dwells in all his spiritual members. We say his spiritual members, as we do not understand that he dwells in them experimentally and manifestly here in the flesh until he is formed in them the hope of glory. The union of Christ and the church, of which we are speaking, is a spiritual, and consequently a vital, union; a union of life eternal, and not of flesh and blood. For although he did, when the fullness of time was come, take part of the flesh and blood of which his children are partakers, and thus identified himself with them in their flesh, and was made under the law which they had in their earthly nature transgressed, to redeem them from all iniquities, yet it is not that union of which we are now speaking, for that union was not eternal. It was not manifested until the fullness of time had come, and then, but not until then, was he made flesh; and now that he has been put to death in the flesh, and raised from the dead by the glory of the Father, we know him no more after the flesh. But the eternal life in which the head and body are in eternal union, is after the order of Melchisedec, without beginning of days or end of life.

Our earthly life had a beginning, and must have an end. It was created and given to us in the earthy Adam, and hid in him from the time of his creation until it was manifested by natural generation by a fleshly birth; but our eternal life, in which we are one with the Son of God, is as eternal as his Mediatorial Sonship, and dwelt in him before ever he had formed the earth or the world, even from everlasting to everlasting. The dwelling places respectively of our earthly and heavenly life, are very clearly distinguished one from the other in the scriptures which we have copied at the head of this article. The first in development in the order of time, or that we have any consciousness of, is called "our earthly house of this tabernacle," and is spoken of as a temporary dwelling place, destined to be dissolved. We can easily understand that these earthly or fleshly bodies, which are born of the flesh, are to be dissolved by death; as the Lord God said unto Adam, "Dust thou art, and unto dust shalt thou return." For nearly six thousand years our natural life, which was hidden in the first Adam, which is of the earth, earthy, dwelt, before we who are now on the earth

were born of the flesh. Our birth of the flesh did manifest, but did not constitute, our relation to the earthy Adam; for if we had not been in him from the beginning, we could not have sinned and fell in him. It is not by any new creation that we are brought into manifestation. Death passed upon all men when Adam sinned, *for that all had sinned*; and this was before any of Adam's progeny were born. Thousands of years before we were born of the flesh, God commanded that Adam should "multiply and replenish the earth." All who are born of the flesh are but the multiplication of what was originally created in and called Adam; and as one generation of the earthy man Adam dies, another succeeds to replenish the earth of which man is formed. As the oak only develops the acorn, the branches the vine, without changing its nature, so in Adam all that dwell in him die; for he as our earthly dwelling must dissolve, for death has passed on all in him. If we carefully observe the apostle's arguments preceding 2 Corinthians v., we will find him speaking of the two natures developed in the saints while in the flesh; and he says that 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. "But," he adds, "we have this treasure [of light, which is life,—John i. 4] in earthen vessels, that the excellency of the power may be of God, and not of us." It is not our hearts that shine, but God shines in them. When Christ, who is the true light, is formed in us the hope of glory, the body is still dead because of sin, but the spirit is life because of righteousness. Those earthen vessels, or earthly houses, to whom this treasure of light and life is committed, "are troubled on every side," &c. "For we which live are always delivered unto death for Jesus' sake." But why? "That the life also of Jesus might be made manifest in our mortal flesh." The light and refulgent glory of Christ's supreme radiance was mantled by the veil of his flesh, until he for the joy which was set before him endured the cross. For it behooved him to suffer, and then to enter into his glory. In his flesh Jesus was a sufferer, from his assumption of our flesh until his death upon the cross; but in his resurrection the veil is rent, and forever removed. He is now glorified with his Father's own self, with the glory which he had with the Father before the world was.—John xvii. 5. As it behooved Jesus to die and rise from the dead to unvail the eternal majesty of his Godhead, so his members who are now dwelling in the earthly house of their pilgrimage are delivered unto the mortality of the flesh, that they also may arise from the dead in spiritual, immortal bodies, changed from mortal to immortal, from natural to spiritual, from earthly to heavenly bodies, that the life of Jesus may be revealed in them, without a veil between, that the glory which the Father has given him, in the superlative glory of his resurrection

and exaltation, may be witnessed and enjoyed also by them. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and present us with you." "For which cause we faint not; but though our outward man perish," or shall be dissolved in death, "yet the inward man," which is in the earthly vessel or house, "is renewed day by day." "For we know that if this earthly house [outward man, or earthen vessel] were dissolved, we have a building of God, an house not made with hands," on which death hath not passed, and on which death cannot pass, because it is "eternal in the heavens." Can there be any doubt that Adam, or our Adamic nature, which was created and sinned and fell in Adam, and which was redeemed by Christ, and which is to be changed, and fashioned like Christ's glorious resurrected body, is the earthly house of our tabernacle? Or can there be any doubt that our house which is from heaven is Christ, the second Adam, which is the Lord from heaven? What other house is there from heaven but Christ? Do we not groan, being burdened, while in this earthly cage? Are we not longing to be clothed upon, and to dwell experimentally in Christ? And have we not found to our sorrow that when we are absorbed in the concerns of this earthly state, and are at home in the Adamic house, we are (in our enjoyments and communion) absent from the Lord? But when abiding in Christ, as the branch abideth in the vine, we are absent from and forgetful of the body. When caught up by the spirit to the paradise of our God, like Paul, we are unconscious of being in or out of the body. As the house of Abraham, the house of Israel, the house of David, when spoken of in the scriptures, includes their households, their families, so the term is figuratively applied to the first and second Adams respectively; the first in manifestation in time is earthy, the second is heavenly; the first is mortal and must be dissolved, the second is eternal in the heavens. As by the offense of the one, many were made sinners, so by the righteousness of the other many are made righteous; and as in the one we all die, even so in the other 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.

How consoling to the way-worn pilgrims, while subject to the opposition, infirmities, pains, groans and deadly strife which we must endure while here in this earthly house of our tabernacle, while we feel the earthly walls trembling, and bearing the unmistakable evidences of decay and dissolution, to know that when it shall be laid low in death, we have an indissoluble building of God in the secret place of the Most High, and under the shadow of the Almighty, which has been the dwelling place of the life and immortality of all the members of the body of Christ which were chosen in him, and in him as their eternal dwelling place.

blessed with all spiritual blessings from everlasting to everlasting. The earthly house, which is the Adamic nature, must be dissolved in death; but the divine nature of which all the saints are made partakers is indissoluble. That eternal life which the apostle John says "was with the Father, and was manifested unto us," and which the eternal record of heaven assures us was given to us in the Son of God, and which is hid with Christ in God in the secret place of the Most High, forever has and eternally will abide in him. And all the saints redeemed from the earth, out of all the tribes of mankind, receive in their new birth the first fruits of this spirit of life and immortality which was given them in him before the foundation of the world; and by the spirit which they receive in the new birth their redeemed persons are sealed unto the day of redemption, or deliverance from the bondage of corruption, and unto the full enjoyment of their house which is from heaven. For "He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight)." We are confident, and willing rather to be absent from the body, and to be present with the Lord.

"We walk by faith of joys to come,
Faith lives upon thy word;
But while the body is our home,
We're absent from the Lord.
'Tis pleasant to believe thy grace,
But we would rather see;
We would be absent from the flesh,
And present, Lord, with thee."

INFORMATION WANTED.

Any one knowing the present post-office address of N. A. Stanley, formerly of Flat Rock, Georgia, or of G. W. Couch, formerly of Rural Dale, Missouri, will oblige us by sending the same to this office.

INQUIRIES AFTER TRUTH

WILL Eld. J. F. Johnson please give his views through the SIGNS OF THE TIMES on Titus iii. 5? Especially, what was saved by the washing of regeneration, and what was renewed by the renewing of the Holy Ghost? Please bring this matter within a strong and clear light.

T. D. CLARKSON.

EUREKA, Cal.

NOTICE.

I WISH to say through the SIGNS, to those interested, that a telegraph station has now been established at Rummerfield, Bradford Co., Pa., the depot nearest my home, on the Lehigh Valley Railroad. Any message sent to me at that station will reach me soon, the distance being four miles.

SILAS H. DURAND.

PLEASE request some one in the bounds of the Muskingum Association to send me a copy of the minutes of that association for the year 1879.

M. M. HANNA.

QUINCY, Adams Co., Iowa.

APPOINTMENTS.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the following list of appointments in the SIGNS, and oblige.

Monday p. m., June 14th, Welsh Tract.

Tuesday p. m., June 15th, Cow Marsh.

Wednesday p. m., June 16th, Broad Creek.

Thursday p. m., June 17th, Delmar.

Friday a. m., June 18th, Rewastico.

Saturday and Sunday, June 19th and 20th, Salisbury.

Monday a. m., June 21st, Nasaongo.

Tuesday a. m., June 22d, Indian Town.

Wednesday and Thursday, June 23d and 24th, Berlin.

Saturday a. m., June 26th, London Tract.

As ever, your brother in hope,
F. A. CHICK.

ORDINATIONS.

A COUNCIL met with the Elk Hill Church, Spencer Co., Ky., on the fourth Saturday in April, 1880, for the purpose of setting apart brethren WILLIAM RUSSELL and WILLIAM F. BUTLER to the office of Deacons. The following churches responded:

Cane Run, Henry Co.—Elder N. A. Humston.

Mt. Pleasant—Elder J. M. Demaree, Deacon G. W. Yount, brother W. R. Ellis.

1. The council was organized by choosing Elder N. A. Humston Moderator, and J. M. Demaree Clerk.

2. The candidates were examined by giving a relation of their experience, &c., were adjudged to have the requisite qualifications, and were set apart by prayer, laying on of hands of the presbytery, and right hand of fellowship by the Elders and brethren and sisters present.

3. Charge by Elder N. A. Humston.

4. Ordered that the clerk send these proceedings to the SIGNS OF THE TIMES for publication.

5. On motion adjourned.

N. A. HUMSTON, Mod.
J. M. DEMAREE, Clerk.

THE following couples are reported to have been "proclaimed" in matrimony last year in Scotland:

"Thomas Black and Mary White, Peter Day and Ellen Knight, Solomon Bank and Catharine Vale, James Hill and Susan Dale, Isaac Slater and Jane Thatcher, John Baker and Mary Butcher, Steven Head and Nancy Heart, William Stately and Jessie Smart, Joseph Reed and Julia Hay, Thomas Spring and Mary May, Joseph Brown and Kitty Green, John Robins and Jenny Wren, William Castle and Nancy Hall, Peter Chatter and Fanny Call, Joseph Mann and Eliza Child, James Merry and Lucy Wild, Thomas Bruin and Mary Bear, James Fox and Catharine Hare, Andrew Clay and Lucy Stone, Michael Blood and Lizzie Bone, John Cloak and Julia Hood, Edward Cole and Nancy Wood, James Broom and Ellen Birch, Charles Chapel and Susan Church."

MISCELLANEOUS.

UPRIGHT simplicity is the deepest wisdom, and perverse craft the merest shallowness.—Barrow.

It is a fearful thing when a man and all his hopes die together. But "the righteous hath hope in his death."

THE greatest evils in life have had their rise from something which was thought of too little importance to be attended to.

It is not in the bright days, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

SINCERITY is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear.

IF WE could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

SIN is a tyrant, and its servants are slaves. There is no escape from the dominion of sin but by the participation in the grace of the gospel.

"I AM the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing."

ONE of the saddest and most vexatious trials that comes to a girl when she marries is that she has to discharge her mother and depend on a servant girl.

LET us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict. We do not know the scars.—John Todd.

A MAN that hath no virtue in himself, ever envieth virtue in others; for men's minds will either feed upon their own good or upon others' evil; and who wanteth one will prey upon the other.—Bacon.

"IN the world ye shall have tribulation; but be of good cheer, I have overcome the world." Why then should the believers in Jesus be afraid? Can a conquered enemy hurt? And if he goes forth in His strength, every day will bring new proof of "victory, through him that loved us."

JERRY BLACK is a firm believer in old-time orthodoxy. Some one remarked in his presence that the lines which formerly divided people in regard to religious matters were fading out. "Yes," said the Judge, "and I notice that the nice distinctions between right and wrong are going with them."

MARRIAGES.

April 28th, 1880, at the residence of the bride in Ocoquan, Prince William Co., Va., by Elder William M. Smoot, Mr. George E. Davis, of Fairfax Co., Va., and Miss Maggie M. Smoot, of Ocoquan.

OBITUARY NOTICES.

DIED—May 11th, 1880, at her late residence near Delmar, Sussex Co., Del., **Peggy Culver**, in the seventy-ninth year of her age.

She was twice married, and died a widow. It was her lot to encounter much domestic affliction, which she bore with wonderful patience and fortitude. Out of a family of thirteen children, six were always helpless, and never walked. She was baptized (we think) by Elder Caldwell Windsor, in the fellowship of Little Creek Church, more than fifty-five years ago. During this long period she remained steadfast, faithful and devoted to the church and to the cause of truth, filling her seat as long as she was able to do so. I have frequently visited her, and tried to sing for her, as she had been a sweet singer in her youth, and still delighted to hear singing. During her last sickness her bedside was constantly surrounded with sympathizing friends. She seemed anxious to be released from suffering, but told me that she was reconciled to the Lord's will. Six children survive her, who with a large circle of relatives and friends mourn their loss. They do not, however, sorrow without hope. They believe that their loss is her gain. May the Lord comfort all that mourn.

C. W. HASTINGS.

BRETHREN BEEBE:—I am requested to send for publication in the SIGNS an account of the demise of sister **Pautina Bright**, nee Kendall, a member of Beech Creek Church, Shelby Co., Ky. Sister Bright was born on the 4th day of July, 1812, and died November 28th, 1879, and had lived an agreeable life with her husband, brother Solomon Bright, about forty-five years.

Sister Bright was esteemed in her village (Hardin'sville) and vicinity, as a wife, a mother, a friend and a neighbor, as highly as any other lady. She was a devoted member of Beech Creek Church for about fifty years, during which time her faith in her Redeemer was steadfast and unwavering; therefore death had no sting for her. It is highly gratifying to hear of the unblemished character, the faithfulness, firmness and neighborly-kindness awarded to our sister Bright by her friends, both in and out of the church. Brother Bright and family have our hearty sympathy in their irreparable bereavement. Their offspring consisted of four daughters and two sons. May God reconcile them to the dictates of his righteous will, and work this and all things else for their good and his glory.

Your friend and brother,

J. F. JOHNSON.

CLAY VILLAGE, Ky., April 29, 1880.

DIED—In Sanford, Maine, May 7, 1880, **Mr. Calvin Bennett**, aged 57 years and 22 days.

He took a cold, and it went to his lungs, and he lived but a few days. Mr. Bennett was a kind husband, a good neighbor and a good townsman, and one of the best hearted men that ever lived. He was with the Old School Baptists in his religious belief, and attended our meetings; and as he was a good singer, and always ready to help, his presence always gladdened our hearts, and we shall all miss him greatly. He was as well reconciled to his fate as any one could be, for a little before he died he said that as for living or dying, that, together with his eternal salvation, was all in the hands of God. He did not want any alteration from what God had designed, and when the time came for him to depart, he died easy, without a struggle or a groan. It was a solemn meeting at his funeral. It is thought that as many as five hundred people attended. He has left a sorrowing wife, brothers and sisters, with many relatives and friends, to mourn; but not without hope. May God bless his companion, and all that mourn.

WILLIAM QUINT.

NORTH BERWICK, Maine.

DIED—At his late residence near Ringoes, Hunterdon Co., N. J., May 6th, 1880, **Peter W. Shepherd**, aged sixty-eight years.

The subject of this notice suffered very much for a few days prior to his death, caused by paralysis and disease of the kidneys; but his last moments were peaceful, and he was calm and prepared by reigning

grace to depart and be with Christ, without a veil between. There was an evening meeting, a few weeks before his death, at his son's residence, deacon Asa H. Shepherd, and he was able to visit his son upon that occasion; and while there he related his experience, in which he gave clear and unmistakable evidence that he had seen the depravity of his heart, and that he was "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." He has left a widow and ten children, six sons and four daughters, as well as numerous friends, who feel that their loss is his everlasting gain. His funeral was numerously attended on the 10th instant, at the Old School Baptist meeting-house at Harbortown, and John x. 27-30 was used as a text upon the occasion.

WILLIAM J. PURINGTON.
HOPEWELL, N. J., May 14, 1880.

It becomes my solemn and mournful duty to send for publication in the SIGNS OF THE TIMES a notice of the sudden and unexpected death of my dearly beloved and only brother, **James L. Southern**, the son of Asa and Tenny Southern, who departed this life on Feb. 21st, 1880, near Martindale, Caldwell County, Texas.

He was born in the state of Tennessee, June 8th, 1856, and from there father and mother moved to Yallahbushy County, Miss., at which place our mother was called from this world of sin and sorrow to sleep in Jesus till the resurrection. Father remained there until the year 1869, when he moved to Caldwell County, Texas, and since then there have been four of my nearest and dearest relatives called away to their home in Jesus, my father, two brothers and a sister. Brother James's disease was pneumonia, with which he suffered only six days. It seemed that our heavenly Father warned him of his near departure. From the time he was first taken sick he was constantly asking the Lord to be merciful to him, as he knew he could not remain in this world many days. He often asked his friends around him to pray for him, and the day before he died he prayed for three hours, and then fell asleep, which was the first sleep he had taken during his sickness. It seemed as if the Lord had smiled upon him with his tender mercies; and I truly believe, from the evidence he left behind, that his soul is at rest. He was an honest and upright young man, and was highly respected by all who knew him. He leaves two sisters and other relatives to mourn their loss, but we hope it is his eternal gain. Your unworthy sister,

LUCY A. POSEY.
STRINGTOWN, Texas, May 2, 1880.

By the request of the surviving husband, brother John S. Davis, I send you a notice of the death of his dear wife, of pneumonia. She departed this life at the residence of her daughter and son-in-law, brother Edward Smith, in Platte Co., Mo., April 7th, 1880, in full hope of eternal life through grace.

The deceased, sister **Margaret P. Davis**, was aged sixty-four years, eight months and sixteen days. She was born in Washington County, Ind., on the 22d of July, 1815. She joined the Regular Baptist Church at Stilesville, Indiana, about the year 1831, and was baptized in the fellowship of that church by Elder Thomas Robertson. In the year 1839 she with her husband moved to Platte County, and then wrote back and obtained a letter from the above named church in the spring of 1840, and joined the church called West Union, in Platte County, Mo., where she remained one year, during which time her husband joined the same church. Then with her husband she moved to Buchanan County, same state, and went into the constitution of a church called Elbithel. In 1849 she and her husband took letters and moved back to Platte County, and joined the church of the Lord Jesus Christ called Unity, where, until she fell asleep in Jesus, she remained a member in full fellowship. Truly, in her death the church militant and her dear family have sustained a great loss; but we should not sorrow as those who have no hope, for we feel assured that what is our loss is her eternal gain. She died in the triumphs of faith, leaning her head upon the

bosom of her dear Savior, and breathing her life out sweetly there, without a struggle or a groan. When asked by her physician if she was willing to die and leave her dear children and husband, she replied that she was; that she had lived to see her children grown up, and the Lord would provide for her husband, who has been unable to walk for several years. All her children living, nine in number, were present when she died, except two daughters: one living in Texas, who did not arrive in time to see her mother alive; the other living only a few hundred yards distant, but was unable to get to see her dear mother on account of sickness. If it be the Lord's will, may he prepare all of her dear children to meet her where parting will be no more. May he comfort, console and support our dear old brother Davis in his very heavy affliction, and show him how it is that "all things work together for good to them that love God, to them who are the called according to his purpose." Our departed sister had all the attention that tender and affectionate children could give, together with kind friends. She was loved for her amiable qualities by all who knew her, never speaking evil of any one, and taking great delight in making comfortable her brethren and sisters at her house.

Her funeral was preached by the writer from Hebrews ix. 27, 28, after which her remains were followed to their last resting place. Yours truly,

P. J. BURRESS.
PLATTE Co., Mo., April 26, 1880.

DIED—At her late residence in Cecil Co., Md., on Tuesday morning, May 4th, Mrs. **Mary Roe**, in the seventy-second year of her age.

A sketch of the experience, life and death of this excellent sister and mother in Israel would, if it could be written out and published, be of more than usual interest. It is now more than twenty years since she came to visit me, and try to tell me some of her troubles. It was a twenty miles journey, and we were comparatively strangers. I learned from her that she had some time before united in membership with the Methodists of her neighborhood, and had been trying hard and long to be satisfied. She assisted them to build a new house of worship, and resolved again and again to try to be reconciled to that as her lot, with which she found it impossible to satisfy her spiritual wants. It was during this time of disappointment and desolation that she managed through much difficulty to attend a session of the Delaware Association. Here it seems she found the satisfying bread of her heavenly Father's house.

I shall never forget with what peculiar sadness and anguish of spirit she said to me, "If that preaching is right, then I am all wrong." This of course referred to what she had been hearing before. With faltering accents she desired to know if one so unworthy could be admitted among us. There was no home nor comfort for her anywhere else. The nearest church was twenty miles, but the distance was no obstacle. For many years sister Roe was always in her seat at the appointments, until failing health forbid. Quite early in life a kind and devoted husband was taken from her, and she with nine children were left to struggle alone among strangers. "A Father to the fatherless and a Judge of the widows, is God in his holy habitation." It may truly be said that her children are rising up to call her blessed. They appear to be all following in the steps of the same faith. In every respect and relation of life I regarded our sister as a pattern. In her family she was indulgent, but consistent and firm. As a church member, meek, faithful and devoted. As a neighbor, ever kind and generous. In business, managing and successful. In regard to her faith, she had no compromises to make with anybody. She was baptized in the fellowship of the Bryn Zion Church twenty years ago last December. From that time until her departure she has enjoyed the esteem, christian love and confidence of all the members. The last sad rites were performed the following day in the presence of a throng of bereaved kindred and sympathizing friends. I can bespeak nothing better for the weeping chil-

dren than that they may each know their mother's Redeemer, and bring forth fruit to his name as she has done.

I perhaps ought to add that she passed away peacefully, without pain and without fear.

E. RITTENHOUSE.

Julian Babcock died at Caton, N. Y., April 3d, 1879, aged 34 years, 7 months and 18 days. His father, Henry L. Babcock, was one of the early settlers of the town, on whose farm Julian spent his youthful days.

In the month of December, 1870, he was married to Rebecca Ennist, of Ulster County, N. Y. He worked his father's farm for three years, then went to the oil region of Pennsylvania, where he spent two years more. He came back to Caton and bought out the stock of goods of W. D. Gilbert, and was engaged in the mercantile business until death closed his labors. The following memorial, delivered on the day of his funeral, expresses the feelings of the community with whom he has resided nearly all his life:

The afflictive dispensation of providence which has summoned us together this afternoon, to weep with those who weep, and to mourn with those who mourn, is heavily laden with deep solemnities. The deceased was not one borne down with old age and infirmities, one whose bowed head and tremulous limbs gave evidence of old age, nor one whose life had been spent in inactivity. But he was a young man of extraordinary activity, strength and business habits, whose life and pursuits had not only made him a useful and worthy friend, but a beloved citizen in this, the town in which he was born, and in which his life has for the most part been spent. In business he was energetic, prompt, genial, upright and successful, and by an even course he won the respect of all with whom he associated, and was justly reaping the reward of honest and untiring labor. But alas! in the early bloom of manhood, and in an unexpected hour, he was stricken down, and why this was so, we can answer only in the language of him to whom wisdom belongs, "Even so, Father, for so it seemed good in thy sight."

"Tis often seen, and known to be a truth, That death first preys upon the fairest youth; The flowers that bloom first, first fade away; The fruit that first gets ripe, will first decay. Survey the garden, where the fragrant rose In all the pride of youthful beauty glows; Go pluck the tempting flower, and pensive say,

So cruel death may pluck me down to-day." I cannot call to my mind any man who will be so greatly missed as will be Julian Babcock. All the painful anxiety, devoted affection, constant and untiring attention, with the most faithful and energetic aid of human skill, could not prolong his life. The arrow came from the quiver of the eternal Jehovah. The bow was drawn, the arrow guided by the unerring hand of the angel of death, and no human power could divert it from its object.

In his family, as a husband and father, he was a model, and more precious than the gold of Ophir. Upon his widowed companion and dear child may God pour his richest blessings and abounding grace. As a son he was dutiful, as a brother he was dear, lovely and beloved, and as a citizen he was active, useful and honored.

W.

DEAR BROTHER BEEBE:—By request I send you the obituary of our beloved sister in Christ, **Mary A. Oler**, who departed this life, after great and long continued suffering, on March 3d, 1880, at the home of her sister, Mrs. Sallie Burnham, in Baltimore Co., Md.

Our departed sister was a member of the Ebenezer Old School Baptist Church of Baltimore city, in the fellowship of which she was baptized on June 3d, 1860, by Elder Wm. J. Purington. No one of our number was more beloved, and none walked more as becometh the gospel of Christ, than she always has since I have known her. She was very meek and lowly, and yet unwavering in her love to the truth, and in her devotion to the cause she loved. None loved to sit among believers in the worship of God more than did she. Those of us who knew her best took knowledge of her that she had been

with the Lord. It is good to see the meekness and gentleness of Christ exhibited in his children. Such a spirit as this is in the sight of God of great price. Patient endurance of affliction is one of the best evidences that the spirit of the "Patient One" dwells in the heart. This our sister exhibited in a wonderful degree.

Her disease was a cancer in the breast. It began to appear about four years ago. As soon as the physician had decided that it was a cancer, she determined to have nothing done for it, and for over three years no one outside her own family knew of her affliction. Although she knew that before the expiration of five years she must pass away, yet she preserved the same cheerful demeanor and the same humble walk that she had always exhibited. She was reconciled to the will of God from the first. On the fourth Sunday in last May she attended our meeting in Baltimore for the last time, then so feeble that she could hardly stand. She said, "I wanted to meet with you once more." I did not then know what was the matter. That night, after returning home, thirteen miles, the cancer broke out; and that week she suffered the most intense pain, and could not rest for a moment. A few days later brother Scott and myself went to see her, and found her calm, and even cheerful. She talked much of the goodness of God to her in the past, and said she trusted him to sustain her in the future suffering which she knew must be hers. She spoke of a terrible conflict of mind which she had the preceding week. One night she was in terrible agony, and almost frantic with the pain, she walked the floor. She said she became impatient, and spoke with impatience; besides, the presence of her Savior was absent. The next morning, after the awful pain had abated a little, she thought of her impatience, and became grieved over it, and was almost in despair. While meditating in this dark state of mind, and trying to pray for light, she opened the hymn book, and the hymn commencing, "Pensive, doubting, fearing heart," No. 714, arrested her attention, and was given her for her comfort. Every word was suited to her need, light sprang up, and hope and joy took the place of doubt and fear. We sang the hymn with her, and we felt it was good to be there, and to hear her speak of her Savior. I did not get to see her again until a few weeks before her death. Then she could speak only in a whisper, but she said that her hope and trust were unshaken. She had been somewhat in the dark, but still had not been forsaken. I read several Psalms, and tried to pray with her; and when I had done she looked up, with tears rolling down her cheeks, and said, with a strong voice, "Bless the Lord, O my soul, and all that is within me, bless his holy name." She asked me to attend her funeral, and to speak from the last two verses of the fifth Psalm. I did not see her again, but I learn that she was sustained to the last. What displays of grace are often seen in the midst of deepest trial and suffering! God's strength is made perfect in our weakness. It is encouraging to us to witness such power of grace in those who are suffering. The same grace can sustain us also.

I attended her funeral, as requested, and spoke to a large congregation from the text which she had named. She leaves two sisters and other relatives to grieve. By request I append the following stanzas:

Keen and dreadful was the anguish
Which the Lord had laid upon her;
O how sad to see her languish,
Impotent from pain to save her!
Yet she trusted in her Savior,
And believed what he had spoken,
That he is the strong Redeemer
Who the gates of death hath broken.

Like the ship out on the ocean,
Tempest-tossed and driven fast,
But which yet in safety rideth,
And shall reach the port at last.
So her heart looked forward, trusting,
And the storm produced no fear;
For the pilot was her Father:
He had whispered, "I am near."

As ever, your brother in hope,

F. A. CHICK.
REISTERSTOWN, Md., April 13, 1880.

ASSOCIATIONAL.

The Warwick Old School Baptist Association will be held with the church at New Vernon, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1880, and continue the two following days.

Those coming from the east or west by the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 1 p. m., and on the arrival of the Orange County Express from the east, which leaves foot of Chambers Street, New York, at 4.30 p. m., arriving at Howells at 7.35 p. m. All will come on Tuesday to Howells, as there will be no train on Wednesday in time for the meeting.

Those coming from the north by the Midland Rail Road will be met at Winterton on Tuesday, on the arrival of the mail train at 4.51 p. m.

A cordial invitation is extended to all our brethren and friends to meet with us.

The next session of the Chemung Old School Baptist Association is appointed to be held with the Charleston & Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1880, and continue three days.

Those coming by rail will have to make connection at Elmira with the Tioga & Elmira State Line Rail Road, and take tickets for Covington, where they will be met and conveyed to the meeting. Trains leave at 9.30 a. m., 2.25 p. m. and 5.20 p. m. Those coming with their own conveyance will stop at brother James Cudworth's and sister Runsey's, near Mainsburg.

A cordial invitation is extended to brethren, sisters and friends, and we hope to have a goodly number of ministers. In behalf of the church,

JAMES CUDWORTH, Clerk.

The Turkey River Old School Regular Predestinarian Baptist Association will hold her next session with the Turkey River Church, four miles north of Fayette, Fayette County, Iowa, to commence on Saturday before the first Sunday in June, and continue three days. Fayette Station is on the Burlington & St. Paul R. R. Those coming from the south or north will stop there. Those from the east or west will stop at West Union, on the Megreger & Independence R. R. The association will be held about half way between the two stations.

By order of the association,
S. P. MOSHIER, Clerk.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1880, and Monday following.

A cordial invitation is extended to brethren, sisters and friends generally to be with us on that occasion. Ministering brethren particularly are requested to come and see us, and cheer us with their presence, and comfort us with their messages of love.

Those coming from the east or west will be met at Blood's Station on the Erie, on Saturday, the day before the meeting, and conveyed to places of entertainment by brethren and friends.

By order of the church,
H. C. OLNEY, Clerk.

YEARLY MEETINGS.

BROTHER BEEBE:—Please publish in the SIGNS that there will be a yearly meeting held with the Halcott Church on the first Saturday and Sunday in July, (3d and 4th,) 1880. Also that we expect a council of brethren from our sister churches of the Lexington Association to meet at the same time and place, for the examination of brethren David Earl's and James Miller's gifts, and to transact such other business as the council may deem proper, meeting to commence at 10 o'clock a. m. We invite brethren and sisters of our faith and order to meet with us.

Those coming on the Ulster & Delaware R. R. will be met at Griffin's Corners on the day before the meeting. Take the afternoon train each way.

Brother Beebe, the church expressed by a unanimous vote to invite you to meet with us at the above named meeting, and that you make it known through the SIGNS whether you will come or not.

Done by order of the church.
JONATHAN SCUDDER, Clerk pro tem.
HALCOTT CENTRE, Greene Co., N. Y.
(Reply in our next number.)

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 SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., JULY 1, 1880.

NO. 13.

POETRY.

TRIBUTE.

To the memory of Elder C. B. Hassell,
who departed this life April 11, 1880.

WITH no pomp of earthly splendor
Was the christian laid to rest;
He sought not the world's applaudings,
But a home among the blest.
'Twas his joy the glorious Savior
Evermore to lift on high;
Only asking as his portion,
Near his Lord to live and die.

It was fitting that in quiet
Dust to dust should be conveyed;
It was fitting that his requiem
Should be sorrow's tribute paid;
And no gaudy worldly trappings
Would this solemn scene become;
Better far the silent anguish—
Let our voices then be dumb.

Long time service had he rendered
In the cause he loved so well;
Faltering not along the pathway,
Glad of truth and grace to tell;
Patient waiting till the Master
Bade him rest from toil and care;
Then, contented, he departed,
In the joys of home to share.

O! then, comrades in this warfare!
We who yet on earth abide;
We who yet a little longer
Strive against the swelling tide.
It becomes us not to murmur,
Since our brother rests at home,
But to wait, resigned and hopeful,
Till we too are bid to come.

On this side the flowing river
Foes and fears near us abide;
Palms of joy and crowns of glory
Wait the victor on that side.
Living fountains, clear as crystal,
Sparkle bright before the throne,
On whose banks are trees of blessing,
'Neath whose shade is heard no moan.

We remember that our brother,
Ere he bade us all farewell,
Spoke to us with kindly features,
Striving still his joy to tell.
And we knew that he look'd onward,
With no cloud his sight to dim;
That he saw the heavenly mansion
Jesus had prepared for him.

Brothers, let us be encouraged
Still to do what work we may,
Knowing that there still remaineth
For us each a brighter day.
Let our brother's glad departure
Animate our fainting zeal;
Let us strive a little longer—
Foes may wound, but God will heal.

Memories tender of our brother
Long we'll cherish as we must;
But we'll murmur not, repine not,
Looking up with patient trust.
And when we too shall be dying,
When this mortal life departs,
Then with him in glory joining,
Peace and joy shall fill our hearts.

Gently as the dew that falleth
And refreshes Hermon's mount,
So we felt his dying blessing
As in grief we stood around.
Like a patriarch seemed he to us,
Gifted with prophetic fire;
Turning back our hearts to strengthen,
Ere he gained his long desire.

For himself he wanted nothing,
Save to speed his upward flight;
Earth receded, smaller growing,
Heaven filled his ravished sight.
Deeper mysteries were unfolding
Than to mortal view are given;
Bursts upon his eyes the brightness
Of unsullied joys in heaven.

F. A. CHICK.

MAY 4, 1880.

CORRESPONDENCE.

BATES CITY, Mo., April 25, 1880.

ELDER BEEBE—DEAR BROTHER
IN THE LORD:—I have received two
letters from Elder Thomas, of Carroll
County, and thought I would like to
have them published in the SIGNS
OF THE TIMES, if you see fit to do so,
as I think they are too good to be
lost. Print them if you can, and
oblige your unworthy brother, if one
at all,

HENRY FERGUSON.

HENRY FERGUSON—DEAR KINSMAN
IN THE LORD:—I, who am your
brother and companion in tribulation,
and, I trust, also in the kingdom
and patience of Jesus Christ, received
your very welcome and interesting
letter. We hope (if it be the Lord's
will) that you and your child have
fully recovered from your sickness;
and may the Lord further sanctify
your afflictions to your good and his
own glory, for he is able to bring
good out of evil, or what seems evil
to us, and to bring light out of darkness,
and to turn our night to day by
the light of the presence of his Holy
Spirit, showing us how it is that "all
things work together for good to
them that love God, to them who are
the called according to his purpose."

Dear brother, you write about
losing so many of the members of
your church by death and otherwise.
The Lord's dealings with his church
and people are sometimes dark and
inscrutable to us; but we must remember
that he is too wise to err,
and too good to be unkind.

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

You ask for my views on 1 Corinthians iii. 15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Now, I think I could not more directly come at the meaning of the apostle in these words, than by directing your attention to the subject matter he had under consideration in the connection, and the circumstances under which he wrote. You will notice that it is addressed to "the church of God which is 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." In the next place notice, that although they were "called saints," yet there were contentions among them; and you will observe that these contentions were about the apostles, and those that labored, preached, and baptized

among them. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Now, my brother, let us consider for a moment the circumstances that surround us at this present time. Do we not see those whom we believe to be the saints of God involved in contentions? And are not those contentions mostly either about their preachers or by them? But we should observe that the apostle expressly disclaims or denies the idea that he or his fellow-laborers had sought to lord it over them, or to have the pre-eminence among them, or to exalt themselves above them, or to preach themselves or their own works or merit, or any perfection whatever in the flesh; for he asks, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" Again, he says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." And again, "For I determined not to know anything among you save Jesus Christ and him crucified." But while their contentions could not in justice be charged to him, or his fellow-laborers, or their preaching, there were those among them who "loved to have the pre-eminence among them," and sought to "make merchandise" of them, or desired to have "men's persons in admiration because of advantage;" and to the course of such as these may a great deal of their trouble and contention be ascribed. And so it is now. The dissensions and divisions that exist among the people of God at this present time cannot in justice be laid to the charge of the true and faithful ministers of the gospel, but may be righteously ascribed to those "murmurers and complainers, walking after their own lusts," who would make a brother an "offender for a word," and who denounce as heretics and misrepresent and pervert the sentiments of, or make false charges against, those from whom they differ in their views, or who stand in the way of their designs and intentions, as the apostles did stand in the way of those judaizing teachers, and others who loved to have the pre-eminence in those days. But let us scrutinize some of the apostle's writing a little further, and we shall find that he shows the great reason of the envying, strife and divisions among them to be that they were yet carnal, or in the flesh; and surely the same is the reason why those things are among us now. We are yet carnal, and not, as some do understand it, "killed to the love of

sin," or having the enmity of the heart slain, or the natural mind changed into a spiritual one. If these things were so, the saints would have no strife or discord among them, nor false doctrine have any influence upon them; but they are sorely beset with these things very frequently, which proves the contrary to be true, according to Paul's reasoning, for he says, "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The human or fleshly nature of believers is not changed, but remains the same in its blindness and pollution; but they have a spiritual nature, which is of God, and therefore cannot sin, and this opposes or lusts against their fleshly nature, and hence they have a continual warfare. "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." Hence our position is proved and explained, and we are instructed and admonished about it, in the chapter in which our text is found. The apostle begins it, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" O that all who claim to be Old School or Primitive Baptists would heed the questioning and reasoning of the apostle, and profit by the lesson he teaches. But they all do not, as is proved by our text; hence his warning and admonition. But further, he asks, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." Mark, he does not claim that they were co-laborers with God in creating or making believers, in adding them to the church, or in giving

any increase. No; this is God's exclusive work. It is he that sends forth his spirit, and they are created; it is he that has made them meet to be partakers of the inheritance of the saints in light; it is he that added and still adds to the church such as shall be saved; and it is he, as Paul says, that gave the increase. But we, by his spirit operating in us, "labor, striving according to his working, which worketh in me [us] mightily," and are laborers together with him in planting and watering, in feeding and teaching, in laying the foundation of gospel truth, and building thereon. He says further, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." Here is the faithful warning note, and the key to our subject. Now let us notice a little further; he says, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." Now, to do that which was given as a grace to Paul, that is, "to preach the unsearchable riches of Christ," or to do as the apostles did, (Acts v. 42) "Daily in the temple, and in every house, [cease not as] they ceased not to teach and to preach Jesus Christ," or as Paul charged Timothy, "Preach the word," and Titus, "But speak thou the things that become sound doctrine," in short, to preach the truth as it is in Jesus, the whole truth, and nothing but the truth, evidently must be "laying the foundation" of the preached gospel of the grace of God in the finished, perfect and all-sufficient work of Jesus Christ the righteous one, and building thereupon gold, silver and precious stones. This is the glorious testimony, that is tried as gold is tried, refined as silver is refined, and tested as precious stones are tested, all by the light and power of the Holy Spirit, which is a revealing light and a purifying fire; making manifest that which is preached or builded as being the gracious word of God's eternal truth, and purifying it from the polluting blight of human excellence, worldly wisdom, fleshly attainments, self-righteousness, or any other spot of the world, that we in our weakness, blindness or carnal mindedness might seek to put upon it or mix with it. O what a blessing! What a rich, glorious and heavenly reward, to be prepared by God's Holy Spirit to do his will, and blessed with grace to cause and enable us to walk in doing that which he has prepared us to do. If it be so with us, we have received that which gold cannot be compared with, which silver cannot purchase, and which precious stones cannot

equal. Jesus said to some of his disciples on a certain occasion, "Freely ye have received, freely give." Surely we can receive no greater reward than to be enabled by his grace to freely give that which we have so freely received.

This, then, is the reward of the saints of the Most High. They are continually receiving "a kingdom which cannot be moved," in enjoying its blessings and privileges, and they shall bless the Lord. "They shall speak of the glory of thy kingdom, and talk of thy power." Yea, he will be and is unto them a "shield and exceeding great reward," and therefore shall every one of them "have praise of God." "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" and this because "He is a Jew who 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."

But I will pass more directly to the subject of the text. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." You ask what that loss will be, and what kind of fire will consume the work. To speak of natural things: gold, silver and precious stones, though in the earth, do not grow out of it or spring up from it, but wood, hay and stubble do; the former are not combustible or easily destructible, but the latter are. Hence, he who by his work has secured or builded up the former, has some surety that it will abide, even though it be tested by fire; but he who has produced or builded up the latter, has no such surety, but when the consuming element comes his work is burned, and he suffers loss. Well, if he himself is saved, it is perhaps by "pulling him out of the fire," and he learns to trust no more in such materials or works. Now to make the application, and speak of spiritual things. So the gold, the silver, and the precious stones, of which we have before spoken, though in these "earthen vessels" as a precious, priceless treasure, do not grow out of them or spring up from them. Paul says, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." And 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." This precious treasure, this gracious gift, cannot be consumed; it cannot wax old or waste away, but must ever abide, because its author and giver, our glorious High Priest, ever abides, and those to whom this heavenly grace is given have the assurance that what he doeth is done forever. But the wood, the hay and the stubble, these grow out of our carnal nature, and spring up from our self-righteousness, worldly wisdom and self-sufficiency, and produce or are the fruits of the flesh, such as hatred, variance, emulation, wrath, strife,

seditions, heresies, envyings, &c. They are the doctrines that are agreeable to our human reason, natural wisdom and fleshly religion, and in which (when left to ourselves) we would put our trust, make our boast, and have our glorying. But this trust is vain, this boasting is empty, and this glorying, the apostle says, "is not good," and perhaps it is because such glory is in our shame. From all this, may the Lord deliver us. But if we are left to our own way, to foolishly and wickedly build the unfruitful works of darkness, (the darkness of our sinful nature,) as surely as we are the subjects of Christ's kingdom we shall suffer loss, we shall find that the way of the transgressor is hard, we shall lose our usefulness and enjoyment in the house of God, and, if we persist in our wicked course, we lose our standing there, and are turned over to the "buffetings of Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The fire that consumes the work is the fire of church discipline and gospel truth, used according to God's law in his word, and by the light of his Holy Spirit. "He that is spiritual judgeth all things." He speaks according to the law and testimony of God's word, because he has light in him, and his judgment is just. "Our God is a consuming fire," and it is a fearful thing to fall into his hands; but if he burns up our sins, consumes our iniquities, separates us from our dross, and purges away all our vileness and pollution "by the spirit of judgment and by the spirit of burning," we shall come forth as gold, and reflect the brightness of his glory. Then will we gladly suffer the loss of all things for the name and sake of the dear Redeemer, to whom be glory and dominion, both now and forever. Amen.

R. M. THOMAS.

WAKENDA, Mo, April 14, 1880.

HENRY FERGUSON—DEAR BROTHER IN HOPE:—Your very kind and welcome letter of the 10th instant came to hand yesterday, and we were truly glad to hear from you, but sorry you are not yet rid of those troublesome chills. Myself and family are as well as usual.

You ask my consent to your sending my last letter to brother Beebe for publication in the SIGNS OF THE TIMES. I do not see that I have any right to withhold it. I might make many excuses, saying it was not written for publication, hastily written, poorly done, &c; but I think it would be wrong to do so, for I have no idea that I could have done any better if I had been writing it expressly for publication; indeed, I know I could not, except the Lord had enabled me. I therefore leave it with you, to do with it just as you please; humbly praying the Lord to guide you and me in his own right way, to his own great name's glory and our good. "May he put his fear in our hearts, that we shall not depart from him;" for "What man is he that feareth the Lord? him shall

he teach in the way he shall choose." And again, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."

Dear brother, you write very despondingly about your condition as a church, saying that there are only about a half-dozen members that attend; but let me exhort you to be not discouraged, for the promise is to the little flock, or the "little city with few men in it." Our blessed Leader and Comforter tells us, "For where two or three are gathered together in my name, there am I in the midst of them." And if he is with them, it is surely to bless them, and make them sit together in heavenly places in Christ Jesus. So then, dear brother, I will say, in the language of the apostle, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." And O, my brother, be not soon shaken in mind, or troubled, because ye are few and feeble, or because your preacher has neglected you; it may be that he has good reasons. If so, bear with him, or try to help him remove the cause; but if not, and he will not forsake his way, but persists in his course, our Law-giver says, "And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." I apply this language of the Savior to the case, simply with reference to the peace and health of the church; for "Can two walk together except they be agreed?" If not, neither can a church prosper and be in health except the pastor and members be of one heart and one mind; and that heart must be the heart of the Lord, and that mind the mind of Christ. The Lord says by his prophet, "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." May the Lord carry this out in your case, if it be his good pleasure, blessing you with the mind of Christ, that ye may do all things to his glory and the honor of his name. May you be diligent in business, and fervent (not hasty) in spirit, rejoicing in hope, patient in tribulation. May he deliver you out of temptation, and make you more than conquerors through him that loved you.

I desire greatly to see you, and have stronger impressions than ever to try to visit and to preach among the saints in your bounds; and if the Lord will, I will do so in the month of May or June. I cannot now determine the precise time, and will say nothing about probabilities; but will wait until my routine of appointments is fixed, and then I will write and let you know.

Write whenever you feel so disposed, and can do so; we are always glad to hear from you. My wife joins with me in expression of kind regards to you and yours.

As ever, yours truly,

R. M. THOMAS.

WHEATLEY, Ark., Feb. 13, 1880.

ELDER BEEBE AND SON—DEAR SIR:—I take the liberty to address you, (as I am taking your paper, through the kindness of J. H. Freeman,) in order to ask your views in reference to some particulars concerning myself. But I will first state a part of my experience, to show you that I have endeavored to act honestly heretofore, and have the desire to continue acting thus.

I joined a Missionary church in the summer of 1848, and lived in such churches up to 1863, when, during a revival meeting in the summer of that year, I was awakened to the fact that I was still in the gall of bitterness and bonds of iniquity, which caused me to flee to Jesus in the bitterness of my soul, and thanks be to God, I found peace. This caused me seriously to reflect upon my former proceedings, and through these reflections I was made aware that I had joined under conviction, and had taken the same for conversion. This discovery caused me to acknowledge the same to the church to which I then belonged, and her decision was that it was necessary for me to be baptized, to which I gladly submitted, feeling it to be my duty. Since that time I have lived with the Missionary churches where my lot has been cast. Now the question is, Am I still in the wrong place, and is it necessary for me to join the Primitive church in order to be correct, and that my baptism and ordination may be valid, (for I have received both from the Missionaries)? I have ever acted on the principle that obedience is better than sacrifice, and to hearken, than the fat of rams. I have read nearly all the histories of the church of Christ, and have thought that I was a member of that church, believing the Baptists were the true church, and that although in former times there arose a division among them about missionary operations, I did not think it would unchurch either, for I did not see that there was any departure from the faith by the Missionaries. You see I am plain, because I want you to be so in your answer to this. I know all the grounds occupied by extremists on both sides, but have applied to you, and not to them, for the needed information, believing you will counsel me as a father in Israel. I hope the readers of your paper will not be so blind as to take any exceptions to these questions, (should you publish them,) so as to cause any of them to think that I am seeking a controversy with them; though if you or they should require of me my views in full as regards the faith, I am nothing loth to give them, as one who believes implicitly in the word of God as far as understood by him.

I am your brother, if permitted,

J. C. COOK.

(Editorial reply on page 153.)

CIRCULAR LETTERS.

The Baltimore Primitive Baptist Association, in session with the church at Harford, Maryland, May 19th, 20th and 21st, 1880, to the churches of which she is composed, sendeth greeting unto the same.

DEAR BRETHREN IN CHRIST:—

Time, with all its attending scenes, having brought to us the end of another year, it becomes us, as the professed followers of the meek and lowly Jesus, to examine ourselves, whether we be in the faith, prove ourselves, examine the foundation on which our hope rests, whether it be of works or grace, a real or fancied hope; for the hope of the christian, to be a good hope, must be founded on the goodness and mercy of God, and not on the goodness of man—on the will of God, not of man: which hope must be as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

"In the beginning God created the heaven and the earth," and all things; and lastly, but not least, man. "And God said, Let us make man in our image, after our likeness." Adam being ignorant of good and evil, could have no knowledge of or consequence of sin; but when they had eaten of the tree of knowledge of good and evil they saw their nakedness, and tried to cover it, and hid themselves (as they no doubt thought) from the presence of the Lord God amongst the trees of the garden. So with the child of God. When he first realizes his condemnation by the law, it is an evidence to him that he was in that transgression, and consequently under the same condemnation with Adam, and he realizes the force of the sentence, "The soul that sinneth it shall die." This may seem, to those who have not experienced any condemnation in themselves, to be foolishness; but to that soul who feels that he has sinned and is justly condemned, it comes with such force and power that he is completely overcome, and would gladly hide himself from the presence of God. The law does not here relinquish its demands, but continues to exact obedience to every jot and tittle; and here the poor, distressed soul tries to hunt up some good thing he has done, but the law asserts, He that offends in one point, is guilty of all. The poor, condemned criminal tries hard to fulfill the law, to make peace with God; and when he has tried, and tried in vain, and gives up in despair, feeling in his very soul that the stroke of vengeance is about to fall upon him, behold, the stroke has fallen on another, and he, the guilty one, is clear. (What a wonderful mystery this is to those who have not experienced it!) He now realizes that Christ has died, and died for him. What a wonderful condescension this appears to be. Is there any language by which to explain or tell the joy of that soul? We think there is a sense in which it can be told to those who have experienced the same thing, so as to be

understood; but there is no language by which it can be expressed in words. Yet the souls of such are knit together, and can and do go back and follow them, or rather go with them, in every turn, in every trial, sorrow and pain, and rejoice with them in that joy which they experience when they receive the glad tidings that their sins are forgiven for Christ's sake, that he has taken their sins on himself and nailed them to his cross. What heaviness of soul this thought brings, that the pure and immaculate Son of God should suffer, bleed and die the ignominious death of the cross for us. But we do not see him on the cross or in the tomb only, but as our risen and exalted Prince and Savior; not only raised for our justification, but exalted at the right hand of the Father, there to make intercession for us.

Now the poor sinner realizes the goodness and mercy of God, and his heart goes out in thankfulness and praise, and he feels that he is blessed far above what he deserves; not that he is blessed because he is thankful, but thankful because he is blessed, and such become "little children." What a wonderful meaning this word "little" suggests. Little in knowledge, in strength, in wisdom, in righteousness, and we might add, in redemption; for there are some who contend that they have the power to redeem their souls from every sin and from hell, by making their good deeds outweigh their evil ones. But, brethren, how does this compare with your experience? Do your good deeds outweigh your evil ones? O no, says one, mine are all evil; I cannot remember one good deed I ever did in my life. Then, dear brother or sister, you are one of those little ones who are commanded to "keep yourselves from idols." Yes, but I do not think I can be a child at all, or I would do some good thing some time in my life. I desire above all things to do good, but evil is mixed with all I do. For when I would do good, evil is present with me, and I cannot do the good that I would, &c. Why is all this? Because you are born again, born of an incorruptible seed, by the word of God, which liveth and abideth forever. Therefore you are possessed of two separate and distinct natures and desires: one wholly of Adam, the other wholly of God; and these as different from each other as earth is from heaven. One is of the earth, the other is from heaven, and each partakes of that of which it is composed. That which was made of the dust of the earth remains dust, and returns to dust in death. That which is of God does not nor can it partake of the earthly, and *vice versa* while mortality lasts. In the formation of Adam he was a lifeless man, just as much so as the ground from which he was taken. God breathed into his nostrils the breath of life; not that life by which he himself existed, but the breath of life. Did God, in this, put a soul, or mind, or heart, or anything of the kind, into Adam? We think

not; but only gave him power to exercise that which was already there, formed of the dust of the earth. Then Adam was only a creature of God, with the same nature that he has transmitted to us, whether we be chosen to salvation or condemnation; and we, with all the descendants of Adam, or the whole human family, are under the same condemnation. In the transgression Adam was not deceived, but the woman being deceived, was in the transgression, and typifies the church of Christ; and we might, if we had the space, enlarge on the great Antitype, Christ, and his body, the bride, the Lamb's wife, but we must pass.

In what is called the new birth, but more properly, being born again, we receive that which creates in us new desires, desires that are pure, holy and God-like. Do these emanate from the flesh? We think not; but as far transcend the desires of the flesh as heaven does the earth. Therefore we conclude that there are two separate and distinct principles or natures brought into manifestation in the christian by the will and power of God; one desiring things of an earthly nature, the other spiritual. When this knowledge is imparted to the child of God he is brought to where he feels what is called the warfare; and we take the ground that in this warfare there is no reconciliation whatever in this time state. There may be, and is, a lull in the strife for a short time, but no reconciliation; "for it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise." "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. iv. 22, 23, 29. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would."—Gal. v. 17. Nevertheless, the one has power over the other, and brings it into subjection. We hear Paul (who is good authority) speaking on this wise: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 27. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Let us, therefore, remember that it is of the greatest importance that we keep under our body, and bring it into subjection, so that our walk and conversation may be as becometh those that are alive from the dead, as the saints of God, as the children of light.

And we would remind you, brethren, of the admonition of the apostle to his brethren, recorded in 1 John

v. 21: "Little children, keep yourselves from idols." This epistle contains many admonitions in regard to the walk of the children of God, which we would do well to heed. He calls his brethren "children," "little children," "my little children," as though he was very much interested in their spiritual welfare; and love seems to be the main and only cause, and obedience the only rule, by which these little children are to be governed. Love (we mean the love of God) always causes in us a feeling of littleness, a disposition to cover up the faults of our brethren, rather than to spread them broadcast to the world, and to magnify our own. There are two kinds of love, and but two, in the experience of the children of God: one of the world and the things of the flesh, which are all natural; the other of God, which is spiritual. Whether from God, or to God or his people, cause or truth, it is the same, and always tends to the same things, union, harmony and peace. The love of the world has a tendency to puff up; but the love of God tends to bring down high looks, and bring us to the feet of our brethren and Jesus, and hence "little children." There are times when we feel little, and how precious these seasons are. How greatly should we desire to be little continually, and not big I, so that we might be manifestly the children of God, that we might esteem others better than ourselves, and not be accusing or else excusing one another. But, brethren, are you always in this frame which manifests you as little children? Are you always willing to acknowledge your faults? Are you willing your brethren should tell you of them? Or rather, at times, does not your flesh rise up and stand between you and your brother, and hide your faults from yourself? We should always be willing to acknowledge our faults one to another freely and sincerely, as "little children." But why does the apostle charge these little children to keep themselves from idols? Was there any danger of their going into idolatry while the love of God was uppermost in their minds? Not at all; but knowing the weakness of their flesh, he thus admonished them. And this admonition is for us, brethren, as well as for those little children, if we are the children of God. The prevalent idea of idolatry is, that an idol consists in an image of a supposed god. But an idol does not consist in form or nature, but in anything that our hearts or minds desire above all things else, that attracts our affections, and leads us away from God, and from that which is necessary for our spiritual welfare, comfort and peace, filling our minds with the foolish things of the world, and forgetting God. But more especially is it idolatry to be found worshipping the works of our own hands. To worship God is to worship him in spirit and in truth; "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

—Phil. iii. 3. Not to worship God to-day, and mammon to-morrow. Just so far as we lose sight of the promise, "Seek ye first the kingdom of God and his righteousness, and all these things [that your heavenly Father knoweth that ye have need of] shall be added unto you," we are in idolatry, and cannot worship God in spirit and in truth. Paul says he suffered the loss of all things, and did count them but dung (filth), that he might win Christ. "Covetousness is idolatry." "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." —Luke xii. 15. Now, dear brethren, do we not need this admonition as much or more than those brethren did? Are we not worshipping mammon instead of God, or in preference to God? Ought we not rather to prefer Jerusalem above our chief joy, and not be found absenting ourselves from the house of God, and from meeting in the solemn assemblies of the saints, because of some worldly consideration? Is this in obedience to the command, "Forsake not the assembling of yourselves together, as the manner of some is?" or, "Seek ye first the kingdom of God," &c? This may seem a small matter to some of you, brethren; but to us it is a great and important subject, with many others that press upon our mind at this time.

We, as Primitive Baptists, professing to take the word of God as our guide, and as the man of our counsel, are looked upon by not only the outside world (so-called), but by all professions of religion, as an ensample, and are held up as such to others, and are sure to be watched more closely than any other people on the earth; and we hear them saying, when they see us engaged in anything that is not in accordance with our profession, Do you get that out of your bible? I thought you Old Baptists professed to have nothing to do with such things. Brethren, ought these things to be? Is this the way in which we are commanded to walk? Have we any authority or example in the scriptures for these things? But to the contrary, to keep ourselves unspotted from the world. Some one may say, There is no harm in these innocent amusements. But remember, these are the "little foxes that spoil the tender vines," and are the precursors of greater things; and we are to "abstain from all appearance of evil." Do we desire the friendship of the world? "Know ye not, that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world, is the enemy of God." How important that our walk should be orderly and our conversation godly, when we consider the oneness of Christ and the church, his body, the vital union existing in them, so much so that we are one; we the body, he the Head. Can the body exist without the Head? He is our life, which is vitality itself. When Christ, who is our life, shall appear, then shall we appear with

him in glory. Inseparable and indissoluble. Christ the Head, from which all the body, by joints and bands, having nourishment, and, knit together, increaseth with the increase of God. "I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John xv. 5. "Therefore let us lay aside all malice, and all guile, and hypocrisies, and evil speakings, as new born babes desire the sincere milk of the word, that we may grow thereby." "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." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."—Romans xii. 1, 2, 9. "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lust thereof." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. iii. 1-3. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." "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."—1 Thess. v. 12-15, 22, 23.

"Little children, keep yourselves from idols. Amen."

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

To the several churches represented in this Delaware Old School Baptist Association, the following letter is addressed.

If, as it is said, in making many books there is no end, it does not follow that books are useless, and that the making of them should cease. If there are abundant opportunities for the promulgation of the truth, there are still more abundant opportunities for the promulgation and dissemination of error. If the saints have abundant opportunities to speak and to write unto each other, their

privileges of hearing the word preached have correspondingly diminished; and discouragements, snares and temptations have multiplied around them. We therefore cheerfully embrace every opportunity that offers to minister such admonition, instruction and comfort as may tend to the edifying of the body of Christ.

What is it to be a christian? What is it that characterizes the life of faith, in distinction from the life that men live in the flesh? This always is and remains the important question; and after all that can be said, it will still arise in the minds of those with whom it is the matter of chief concern, unsatisfied. Yet God is true, and the impress of his spirit indelible, and the signs thereof infallible. It is not alone the weak who doubt and are troubled; the strong as well as the weak, the old as well as the young, the fathers and mothers as well as the children, encounter misgivings and questionings touching the grounds of their hope. This belongs to a life of faith; yea, more, it is that life. Faith is sustained by evidence, and is all the time dependent upon evidence for its support. Hungering and thirsting after evidence, craving brighter and stronger evidence, evinces that life which the Spirit's witness nourishes; and not only so, but a growth in that life, so as to require more and stronger nourishment.

The disciples of Christ were called christians, and there was good reason why they should be so called; for as many as had been baptized into Jesus Christ, had put on Christ. This putting on Christ is to be understood ceremonially, as Christ is owned in the profession that is made. This losing one's name and identity, and being named in Christ, is an interesting and important event. It is an event worthy of investigation and inquiry as to how it comes about. The baptism spoken of was administered upon profession of faith in Christ, when satisfactory fruits of such faith could be shown. This profession declared what the Lord had done for the subjects, which declarations were true of them and were in existence before, else no profession could honestly be made. And this faith professed would be true of the subject, and he or she would be and remain a believer, if no profession were made at all. This faith in Christ implies entire dependence upon him, what he is, and what he has done; and consequently implies the cutting off of all dependence upon ourselves, or upon an arm of flesh. What Christ did for his people, and what he is unto them, and what it is to be saved by his grace, are things that we can only know in a personal experience. We may talk about what he said, and did, and suffered; but it all amounts to nothing to us as individuals, unless the word is fulfilled in us, and we experience the truth and power thereof in our own hearts.

The apostles and primitive saints had first to be made acquainted with the sufferings of Christ, before they

could know of the glory that should follow. The apostle speaks of being crucified with him, and of knowing the fellowship of his sufferings. He also speaks of his own death under the law, and death to the law.—Rom. vii. 6; Gal. ii. 19. This death by the knowledge of sin, and to the love of sin, is in the way to Christ, and is in the experience of all those who come to know and rejoice in his salvation. Death may steal upon us gradually and unawares. It no doubt often does so upon the dying. But it is death nevertheless. It is something that cannot be counterfeited, and about which there can be no mistake or deception. This death is the end and result of the knowledge of sin. But for this knowledge of sin and consequent death, we never could know salvation, or have any conception of Christ as a Savior. Without an experience of death, we could not know life from the dead, or what it is to live by the faith of the Son of God. There is a life that men live in the flesh, a life without the law, or the knowledge of the sinfulness of sin, that divine teaching destroys. In that he died, he died unto sin, that he might redeem us from all iniquity. In that he liveth, he liveth unto God. So likewise are we reckoned alive unto God, and admonished to live unto him who died for us and rose again.

If we know a death to all hope in ourselves, we can know what it is to hope in the Lord Jesus Christ. But while under the awakenings of the law, and struggling for life there, we might be as ignorant of the character of Christ as a Savior, as though we had never seen a new testament. The profession that is made by walking in the ordinance of baptism, is a profession of this death and subsequent life. Death in ourselves, and life in and through Christ. In the ordinance we are named with his name, and identified with his cause, as we are baptized in the fellowship of his body. We have no right to profess what is not true; and we have no right to the ordinance unless the profession we make in it is true of us. What we profess is not what we are or intend to be, but what Christ is unto us, and what he has done for us. A christian, then, is one whose faith and hope are in Christ: one to whom Christ has appeared as the only way of salvation. If we are Christ's, we have the witness in ourselves, being subjects of the work of God's spirit, and being brought to know salvation in him in a personal experience.

Christians are said to love God. We should remember that to love God is simply to love holiness, for this is the love of God. Christians love the children of God, because upon his children is the impress of his spirit: because the faith of God is in them, and there is about them something upon which love to God can fix and dwell. That kind of love is of God; and he that loveth in that sense knoweth God, and is born of him. It is the christian only that loves Christ. We may talk about

loving Christ as we may; we do not really love him until we see loveliness in him. Christ is a Redeemer, not merely from wrath and destruction, but unto God and unto holiness. Until we can love such redemption, we can neither know nor love Christ. We trust in him as we love him, when we see in him a foundation for trust; and it comes to us as the rising of the sun in the morning, the healing is wrought by his own beams. The eyes of the redeemed see the King in his beauty, see him as a Savior for themselves, and do not have to depend upon what others say of him. In his face the glory of God shines. The perfect love, wisdom and grace of God are exemplified in the redemption which is in Christ Jesus; and all of God's glory that we have ever seen or known is that which has come down to us in our salvation, and of which we are made partakers in Christ. If thus experimentally united to Christ, we should undertake to extend our fellowship beyond what was wrought by the spirit of God and bore his seal, we should not only offend against the generation of God's people, but we should undermine our own hope. "We have characterized the faith of God's people as a life. Those that have natural life, live that life; and they demonstrate the existence of that life and give evidence of it continually as they continue to live it. Natural life craves that nourishment that is required to sustain it. As it has opportunity, it enters into every pleasure and enjoyment of which it is capable. The life which was with the Father, and was given us in Christ Jesus, we not only receive, but we live. "As the living Father hath sent me, and I live by the Father; even so he that eateth me shall live by me." As the living plant in a fruitful soil, refreshed with genial showers, grows, blooms, and is fruitful; so do those that are planted in the house of the Lord flourish in the courts of our God. Quickened and vitalized by that life that was with the Father, it is now their life, and they live that life. As the spirit of the Lord God was upon Christ, so a measure of the same spirit is upon them. If they have not the spirit of Christ, they are none of his. What was said of him will now be true of them: he loved righteousness and hated iniquity. As the living plant rises towards the source of light and warmth, and as its branches and leaves spread themselves abroad to the distilling dews of heaven, so does this life send forth its hungerings and thirstings toward the beams of the Sun of Righteousness, and toward the distillings of that word whence it receives nourishment and support.

The natural life abounds in wants, and develops itself in cravings and hungerings for those things that minister to its support. Most of the enjoyments and sweetest pleasures of life are found in that intense relish with which the wants of nature are met, and its cravings and thirstings satisfied. It is not desirable that we should be raised above want. If we

could be, we should lose much of the relish of life, and find ourselves out of reach of its chief enjoyments. The life that the christian lives in the spirit also has need of being ministered unto. "It doth not yet appear what we shall be;" and until it does appear, the christian cannot know of spiritual joy and blessedness only in answer to his wants. He lives the christian life as much in his spiritual hungerings and sense of unworthiness and condemnation, as he does in the joy and peace of deliverance. The christian's joy is solid and enduring, his rest is glorious, his peace is heavenly and divine; but it all comes in the way of release from sorrow, labor and conflict. The christian's sweetest hours are those in which his captivity is turned, the voice of the oppressor ceases, and the Sun of Righteousness arises upon him with light and warmth and healing in his beams. Spiritual blessings are only blessings to us as they meet and minister relief from a previously existing condition of want and distress. Instead of hungering and thirsting after supporting evidences ceasing with the beginning of the christian life, they increase. It is needful that the christian be strong to labor, to endure conflicts, discouragements and trials. At first all he needed was to live. He is fed with milk, and tenderly nursed and cared for in the bosom of the church. He is happy and satisfied with the goodness of the Lord's house. But soon, after perhaps but a few months, some trial comes, some trouble in the church, or some assault from without; and now instead of being nursed as a child, he is called to labor and endure as a man, and he finds himself needing stronger nourishment. He craves strong doctrinal and experimental preaching. He hungers continually for the word, and wonders at his own weakness. He reviews his former exercises, and wonders why those evidences in which he once rejoiced seem to fail him now. These things are all plain to those that have been long in the way. "By these things they live, and in all these things is the life of their spirit." Not only does the christian relish and find sweet enjoyment as he goes along in feeding, when faint and hungry, upon the bread of life, but even in his labor he finds evidence and satisfaction in the consciousness of usefulness. He has to fight, perchance, for the grounds of his own hope, but it is the good fight; he has to stand in defense of the truth and cause of Christ, but it is a precious cause to him, and he chooses to stand here. Here is the faith and patience of the saints, and he stands with them that have the commandments of God and the faith of Jesus. It turns to him for a testimony, and he is found growing in grace. He becomes rich in experience, and is more and more endeared to the saints, and he thus enters more and more into their confidence, esteem and fellowship.

Such are some of the developments of the christian life. But after all we can say, the christian will still

have to walk by faith. Sometimes in weakness and fear and much trembling; and again by the same faith subduing kingdoms and working righteousness. If we know these things, happy for us if we bring forth the fruit of this knowledge. It is by faith we all stand. As we have been acquainted with these things in our own experience, let us minister the same one to another as good stewards of the manifold grace of God. So we become mutual helpers of each other's joy.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders and messengers composing the Delaware River Association of Old School or Primitive Baptists, in session with the Kingwood Church, Hunterdon County, New Jersey, June 2d, 3d and 4th, 1880, to the several churches whose messengers we are, send love in the Lord.

DEAR BRETHREN:—Through the superabundant mercies of our covenant-keeping God we are again permitted to meet according to our custom in our annual association; and as the agreeable duty devolves upon us to present in the form of a Circular some admonition or word of encouragement for your consideration, we feel to quote Paul's admonition to the Corinthian church, 2 Cor. xiii. 5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

In trying to elucidate this passage of the word we shall first inquire, What is "the faith?" Certainly there is something more meant than the fact of our possession by the gift of God of the principle of faith within us, whereby we have the testimony of our salvation. That we understand to be manifest in the personal experience of every believer; without it no man can have the least knowledge of spiritual things. Paul defines it as "the substance of things hoped for, the evidence of things not seen." "By faith we know the worlds were made;" without it, it is "impossible to please God." Now the existence of this faith in the heart by the gift of God is what constitutes a believer; it is that which furnishes him with the evidence of things which no mortal eye has or ever can look upon. By it he sees the King in his beauty, and beholds the land that is very far off. By it he walks when his natural powers fail. When he sees naught but infirmities, with cause of grief and sorrow, in himself, and is disposed anxiously to inquire, "Who shall deliver me from the body of this death?" faith views a glorious and an all-sufficient Savior, who has "redeemed us from under the curse of the law, being made a curse for us," and delivered us from the cruel bondage in which we were held through fear of death, and gives us an earnest and assurance that we "shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." This faith raises us above the de-

pressing influences that surround us here, and enables us to look into the world of light and glory, and renews continually the hope that we are heirs of that eternal kingdom which God prepared for his people before the world began. When this faith is in exercise it enables its possessor to bear all the trials, conflicts and various afflictions laid on him with patience and composure, being assured that nothing can separate him from the love of God which is in Christ Jesus our Lord; and that in tribulation, distress, persecution, famine, nakedness, peril and sword, he is more than conqueror through him that loved us. This faith also leads its subject to desire to put on Christ by a public profession, and makes him willing to suffer affliction with the people of God, and even to esteem the reproaches of Christ greater riches than all the treasures of Egypt. It fills his heart with a love of the precious doctrine of the cross, for he feels it to be the power of God unto salvation, and therein is displayed the wisdom of God. By it he enjoys perfect confidence in the faithfulness and steadfastness of God, that he will perform the work begun in his people until the day of Jesus Christ.

In the text under consideration we are enjoined more particularly to examine ourselves as to our standing before God by these evidences within, which also will produce the fruit to be found growing on every tree which the Lord has planted, and is manifest by a steadfastness in the doctrine of God our Savior. Some will say, What matters it what we believe, so we have grace in the heart? We answer, It does matter; for we consider that the comfort of the Lord's dear children while here in this wilderness is most intimately connected with their belief, or what they hold as fundamental principles, as the foundation of their hope. What comfort can it possibly be to the Lord's people if they shall believe a lie? If they believe that their eternal salvation, either in whole or in part, depends on their own works, when we are told in the record that God has given us, "By the works of the law no flesh can be justified?" The fellowship and confidence of brethren are all-important, not as affecting our eternal salvation, but for our present peace and comfort; and whatever is calculated to secure that, is worthy of our consideration. Therefore, in order that perfect harmony may exist among brethren, it is very important that we mind the same things, that there be agreement on all those points which are considered fundamental; for "how can two walk together except they be agreed?" Now the inquiry is, what do we regard as fundamental? In a few words, whatever is taught in the Old and New Testaments; and we understand the glorious and soul-cheering doctrine of election, predestination, calling, justification and glorification to be taught plainly and clearly, and it is important that in these there be agreement. To elaborate, we inquire, what is election? Paul, in

writing to the saints at Ephesus, 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." Election is choice. "Elect according to the foreknowledge of God the Father, unto obedience, and sprinkling of the blood of Jesus Christ," is the testimony of Peter. And all whom God chose in Christ, he predestinated unto the adoption of children by Jesus Christ to himself; predestinated them to be conformed to the image of his Son. This is predestination. In Romans viii. 28-30, Paul writes, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. 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." Thus, we see, the doctrine of the gospel embraces the choice, predestination, calling, justification and glorification, in short, the complete salvation, of poor, lost sinners of Adam's race, who now are partakers of the image of the earthy, with all the corruptions and pollutions consequent upon sin, yea, even of death itself, and by the just and holy law of God consigned to return to the dust; but who are, through the electing love and discriminating grace of our God, delivered from going down into the pit, redeemed from the curse of the law, and by him predestined to be raised up, "delivered from the bondage of corruption into the glorious liberty of the children of God," to be made like Christ, and to partake of his glory. Now, beloved, we should examine ourselves by this unerring standard. Have we the witness of the Spirit bearing testimony with our spirit, that we are the children of God? Do we believe and hope for the salvation of God? One of old said, "It is good to both hope and quietly wait for the salvation of God."

If this is our faith and hope, let us proceed to a further examination, and see whether we are living our faith; see if our walk and conversation are in harmony with this, or do we profess to believe this, and yet practice those things which rather tend to contradict what we profess? The writer to the Hebrews says, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. x. 23-25. Are we walking in these things? Are we contending earnestly for the faith, as it was once delivered to the saints? Are we striving against sin? Are we up-

holding the hands of a faithful ministry? Or are we rather reproving and reproaching them for their faithfulness, and stopping our ears to the truth? Or are we looking for and approving those who will speak to us smooth things? By these we may in this examination prove ourselves, whether we are in the faith or not.

The text says further, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" We learn from the sacred record that every one that is born of God has internal evidence of the fact; and in order to satisfy ourselves that we are born of God, we have but to examine the evidences within. "He that believeth that Jesus is the Christ, is born of God; and he that loveth him that begat, loveth him also that is begotten of him."—1 John v. 1. "He that believeth, hath the witness in himself." "We know that we have passed from death unto life, because we love the brethren."—1 John. To be in possession of life, and enjoy the hope of eternal life, which God, that cannot lie, promised before the world began, is to have Christ in us. He is the life, and also the hope of glory in his saints; and the full salvation of them is manifest in their resurrection from the dead, and this is by his resurrection. He is "the resurrection and the life;" and "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." Now if we have Christ, we have life; otherwise we are dead. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

But this clause of the text implies a possibility of reprobacy on the part of one who is in possession of this life, who by his own disobedience and unbelief fails to enjoy the full evidences of his sonship; otherwise, why should the writer to the Hebrews (Hebrews iv. 1) have exhorted them, "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?" And we learn from John that he in whose heart burns the passion of hatred to his brother, abides in death; that is, for the time he is under its control, he fails of the assurance that he is passed from death unto life, and is in a condition of reprobacy. So we understand Israel was during thirty-eight years of their wandering in the wilderness. God commanded them to enter into and possess the land; but they disobeyed, and were turned away, and made to wander in the wilderness, God swearing in his wrath that they should not enter into his rest; and of their carcasses there fell of them in the wilderness all save two individuals, who were twenty years old and upward when they crossed the Red Sea. These things happened to them for our example, and are left on record for our admonition, upon whom the ends of the world are come.

Now, dear brethren, in conclusion

we would give a word of exhortation, that ye not only profess, but hold fast your profession in all the walks of life. "Only let your conversation be as becometh the gospel of Christ." The false prophet, Balaam, said, "Only let me die the death of the righteous, and let my last end be like his." But, beloved, we should desire to live the life of the righteous, and leave all in the hands of him who weighs the mountains in scales, and the hills in a balance.

We commend you unto the God of all grace. Amen.

WM. J. PURINGTON, Mod.

A. B. FRANCIS, Clerk.

The Elders and messengers composing the Warwick Old School Baptist Association, convened with the church at New Vernon, Orange County, N. Y., June 9th, 10th and 11th, 1880, address this, their annual Circular Letter, to the churches whose messengers they are.

BELOVED BRETHREN:—It is recorded of the saints of old that they who feared the Lord spake often one to another; and an apostle has exhorted the saints to forsake not the assembling of themselves together, but to exhort one another, and to provoke unto love and good works. In our last annual address we called your attention to the spirit of apathy, coldness and indifference which had prevailed with some of the churches to an almost alarming extent, as expressed in their letters to the association, and we now propose to present for your serious consideration some of the causes which produce such a state of things. It certainly becomes us to examine our own selves, and prove our own selves, whether we be in the faith; and in this examination we are to be governed by the only reliable standard, the scriptures of divine truth, the "sure word of prophecy, unto which we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts." Whatever we do or believe religiously is to be tested by this word; and if we are sustained by the word and spirit of our God, we certainly have nothing to fear. "For," says the apostle, "who shall harm you, if ye be followers of that which is good?" If the apostles found it needful in their day to stir up the pure minds of the saints, it certainly is no less needful at the present day that we also have ours stirred up, that we may be mindful of the words spoken by our dear Redeemer and his inspired apostles.

As there can be no effect without a cause to produce it, there must be a cause for the drowsiness, coldness and barrenness in the things of the Spirit experienced by the people of God. The apostle found disorders in the church at Corinth, and said to them, "For this cause many are weak and sickly among you, and many sleep." Perhaps there is nothing more disheartening to a faithful minister of the gospel, or more disorderly in the saints, or more calculated to produce barrenness and deadness

among them, than the neglect to attend the appointed meetings of the church for the worship of God, and for the transaction of the affairs of Zion. The imperative duty of the church to warn such disorderly members, we are led to believe, has been too often neglected. When members become disorderly, and cannot be reclaimed by that course which the scriptures point out and enjoin, it becomes the bounden duty of the church to put them away from her fellowship. We should not forget the solemn charge of the apostle, 2 Thess. iii. 16, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "A little leaven leaveneth the whole lump. Purge out therefore the old leaven." We cannot expect peace and prosperity to abide with us, if we walk not according to this gospel rule.

Perhaps we are led by a worldly spirit, which is always sure to produce spiritual declension. We cannot be conformed to the world, and at the same time enjoy the communion of the Spirit. Says an apostle, "If any man love the world, the love of the Father is not in him." We cannot sow to our flesh, and from it reap life and peace. It is a law which God established in the beginning, that everything shall bring forth after its kind. Says an apostle, "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." The truth of this declaration all the saints realize in their individual experience. Do we experience a dearth of spiritual enjoyment, and a lack of interest in the things of the kingdom? If so, must we not conclude that we have been sowing to the flesh, and the harvest of death has ripened to our sorrow? "Now therefore thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."—Haggai i. 5, 6. Such was the message sent to Israel in the type; and as God would not suffer them to prosper in rebellion and disobedience, so neither will he suffer his spiritual Israel to prosper while walking in disobedience to the law of the King in Zion. When willing and obedient, they eat the good of the land which the Lord has blessed; but in disobedience and rebellion they shall find that the way of transgressors is hard. The apostle tells us that those things which were written aforetime were written for our admonition and instruction, and it is well for us that we consider our ways. While the scriptures abundantly teach that our deliverance from the law and its curse does not depend upon our works, but was accomplished alone by the sacrifice of our

Redeemer, yet our spiritual prosperity, our joys and comforts, are inseparably connected with our faithful obedience to our divine Lord and Master. Only by walking in the Spirit, and minding the things of the Spirit, can we run and not be weary, walk and not be faint.

Dear brethren, we write not these things to condemn you, but as beloved brethren, whom we have in our hearts, and whose prosperity we greatly desire, we exhort and warn you. We are living in evil days, and iniquity abounds, and the love of some of the saints seems to wax cold. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Primitive Baptist Association, now in session with the Harford Church, Harford County, Maryland, May 19th, 20th and 21st, 1880, sendeth greeting to her sister associations and corresponding meetings with whom she corresponds.

VERY DEAR BRETHREN:—We address you this, our annual letter, with the same unabated feeling of love for you that has existed these long years of our mutual and pleasant correspondence; and we earnestly wish the continuance of the same, having bible evidence and experimental assurance that you are neighbors, whom we are commanded to love as ourselves. The prophet Zechariah, iii. 10, defines it thus: "In that day [gospel day], saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." One emblematical of his spilt blood, the other of spiritual food; so that a limited boundary does not hold all whom we have a right to call neighbors, but all who give evidence that they are under the vine and fig tree. It rejoices our hearts, and comforts and encourages us to be faithful and steadfast in every good word and work, to meet with those from distant points of the compass who are faithfully contending for and holding the gospel of our Lord Jesus Christ, and who have done so for many years; and younger ones are rising up who are workmen that need not be ashamed.

Our meeting has been comforting, edifying and very pleasant, nothing occurring to mar or spoil its harmony, and all saying from the heart

how good and pleasant for brethren to dwell in unity. We refer you to our Minutes for information as to what we have done, and the order in which it has been done. We feel desirous for a continuance of your correspondence, and hope a goodly number of you will meet with us at our next association, which will be held with the Ebenezer Church, in Baltimore City.

We have not had as many of our ministering brethren present as on former occasions; but those who have come, have come in the fullness of the blessing of the gospel of Christ.

"May our closing hymn like incense rise
To God, who rules the earth and skies,
And bear our gratitude and love
To his throne in heaven above."

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, holding her annual session with the church at Cow Marsh, to the associations and churches with whom we are in correspondence, sends this epistle of love.

DEAR BRETHREN IN HOPE:—The great Head of the church has granted us one more privilege of meeting and associating together, to talk of his wisdom and power in his government. His ways are past finding out, but we are sure they tend to peace. His gospel is a gospel of peace to the troubled soul, and your ministers have come to us proclaiming that peace, which the world cannot give. We trust the same spirit of love and peace is in our hearts, bearing witness to the truth, and receiving gladly the word when it is spoken. The Savior of sinners has provided in his wisdom and grace for all our needs, and a sense of need compels us to call upon him in spirit; and he hearkens unto us, and hears our cry, and grants us from day to day some knowledge of what he has done for us, and what he is to us, who have been called unto holiness. We trust that your ministers and messengers have felt to be welcome to our hearts and homes, and will hereafter feel constrained to visit us. The preaching has, we think, been harmonious and rich, presenting to those who love the truth the way of peace, the way the good Master deals with his people, in bringing them unto a knowledge of the blessings in store for them who are prepared to receive them. We hope the good Master will keep you mindful of us.

Our next session is appointed to be held with the church at London Tract, Chester County, Pennsylvania, on Wednesday before the last Sunday in May, 1881, when we hope, the Lord willing, to meet you again.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange County, N. Y., June 9th, 10th and 11th, 1880, to the associations and meetings with whom we correspond, Greeting.

BELOVED IN THE LORD:—We have been favored with another annual

meeting, in which we feel that brotherly love has been manifested toward each other. No schism has arisen to disturb the peace of our Zion or divide our churches. Your messengers have been joyfully received. An unusually small number of ministering brethren have been with us; but those who have come have borne faithful testimony to the truth as it is in Jesus, and we have felt truly refreshed by their faithful testimony. The churches of this association, while they report but little increase in numbers, are in gospel peace, and steadfast in the truth; and although some individuals appear to be slack, and some laboring under the infirmities of age, and others afflicted with bodily ailments, so that they cannot always attend our meetings, yet they express a desire for the welfare of Zion, so that we sympathize and feel for them. We still desire a continuance of your correspondence, both by letters and messengers, which is pleasant and profitable to us.

We have appointed to hold our next session with the church at Middletown, Orange County, N. Y., to commence on Wednesday before the second Sunday in June, 1881.

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

The Delaware River Old School Baptist Association, in session with the Kingwood Church, Hunterdon Co., N. J., June 2d, 3d and 4th, 1880, to all associations and meetings with whom she corresponds, sendeth love and fellowship in the Lord.

BELOVED BRETHREN:—Hoping that we are mindful of our privileges and blessings, prompting us to express our gratitude and thanksgiving to the King of saints for preserving us for another season of comfort and refreshing.

Your messengers have been gladly received. They have expressed your peace and prosperity. Your ministering brethren have borne witness to the truth; their spirit bearing witness with our spirit that we are born of God. We are at peace and harmony among ourselves, and a seeming jealousy for the order of the house of the Lord. Harmony and fellowship during our meeting have prevailed. The assemblage of brethren and friends has been large. It is truly good and pleasant for brethren to dwell together in unity, and show forth the praises of him who hath called us into the glorious liberty of gospel truth. We ask a continuance of your correspondence; and above all, we implore the mercy of Israel's God, that he may grant us grace, that we may experimentally strive together for the faith once delivered to the saints.

Our next session is appointed to be held with our sister church at Southampton, Bucks County, Pa., on Wednesday before the first Sunday in June, 1881, when and where we hope to have the privilege of hearing from you by your messengers and ministers.

WM. J. PURINGTON, Mod.
A. B. FRANCIS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1880.

Reproduction of Articles Called for.

The last of the published articles referred to by brother Freeman, as relied on by our accusers to sustain their charges of heresy against us, is contained in the letter of our late brother Thomas Hill, and our remarks upon the same, which we now republish, and submit to the judgment and decision of our brethren generally. Let what we have written and published be carefully and prayerfully tested by the divinely authorized standard of inspired truth, and let nothing be accepted as bible doctrine that the bible does not fully sustain.

Much has been said by some of our accusers in regard to the words of brother Hill, of his having thought that Christ, as the Mediatorial Head of his body, the church, was "the first production of divine power," as though he had intended to deny his eternal self-existence as the supreme God; whereas Elder Hill very evidently was speaking of him as the begotten Son, and as such, by the pleasure of the Father, in all things having the pre-eminence.

UTICA, N. Y., Jan. 28, 1850.

DEAR BROTHER:—When you have written in defence of the Mediatorial character and standing of our Lord Jesus Christ, I have felt almost always prepared to endorse what you have said upon the subject. There is however one exception to be taken; and I think that exception has given your opponents some advantage over you. It is this, in your remarks, speaking of Christ in his ancient headship to, and with the church, you have made free use of the term "*Eternal Union*," which term, my dear brother, I have thought was hardly tenable, for if such idea be correct, then as unavoidable consequence the church must be eternal, but as the church is admitted to be a creature, the idea involves a difficulty which to my poor mind is insurmountable.

I will now submit to you a thought which has occupied my mind for many years on this very interesting subject. From the testimony of the scriptures my mind has been led to conclude that, Christ as the Son of God and head of the church, was the first production of divine power! and when he was brought forth, (as declared in the 8th chapter of Prov., the 1st chapter of Col., and 3d chapter of Rev.,) the church was brought forth with him and in him, as Eve was brought forth in Adam, who is said to be "the figure of him that was to come."

In this display of divine power I have thought that the era of time was launched forth from the Almighty hand of God; and as it is stated in the scriptures that in ALL THINGS Christ might have the pre-eminence, so I have been led to think that he stood forth in the commencement of all time, or in other words,

that the data of the union of Christ and the Church is coeval with time, and this is what I have been in the habit of terming an "*everlasting union*."

What I have written above, my dear brother, I have written in love, and I hope you will so understand it, and I would further say that it is written for you and myself alone, as I do not wish you to give it publicity, unless you feel that it might help, and not hinder the brethren, nor injure the SIGNS, for I assure you I have no wish to figure as a controversialist.

I am yours, I hope, in sweet and blessed identity with the "Alpha and Omega,"

THOMAS HILL.

REPLY.

We are greatly pleased with, and would desire to possess and manifest in all our labors, the kind, affectionate and brotherly spirit of the short letter in this paper over the signature of our beloved brother Thomas Hill, of Utica, N. Y. How much the children of God might profit by a free interchange of their views, could they always write and speak with the same manifest kindness of feeling, and desire to impart useful suggestion to each other. On the other hand how much has been frequently lost to them, by an indulgence of those carnal and mischievous, selfish, jealous and censorious developments of poor depraved nature, which are so apt to predominate when brethren allow themselves to speak or write in a harsh or unkind manner. Brethren may differ in their understanding of many important points, and honestly differ for want of clearer light on those subjects, and these differences might be greatly lessened by letting all the light which is among them shine forth, for the common benefit of all that are in the house of God. "In meekness instructing them that oppose themselves." But when brethren mistake the carnal impulses of their own deceitful hearts, for the inspiration of the spirit of truth, and became jealous of each other's gift, and fearful that their own light will be eclipsed by that of some other brother, this vain, selfish ambition, not only sinks them low, very low, in the estimation of those who can discern the spirit by which they are influenced, and thereby raises an insuperable barrier against the impartation of instruction, comfort, or edification to others; but it equally disqualifies the brother himself from being benefited by such other gifts as God has been graciously pleased to bestow on other members of his mystical body. But the utter disqualification of brethren to impart or receive instruction through the diversified gifts of the church is not all the evil which a sour, suspicious, ill-natured, jealous feeling, which is, wherever it is cherished, always accompanied by self confidence and self esteem, is certain to produce; for we all know that the fellowship of the saints is retarded and the love of many waxes cold, as a legitimate result of such a state of things in the

church of God. Is it not strange that brethren thus act who have walked together for many years in the sweetest harmony and fellowship, who have often stood shoulder to shoulder in confronting the common enemy of God and truth; should be carried away so far from a gospel course by their carnal feelings, as to jeopardize the peace, union, fellowship and useful intercommunication of the whole brotherhood, indulging their carnal passions; and for the lack of a becoming humility, courtesy, forbearance and brotherly deportment, allow the enemy to come in among them like a flood, and plunder the church of so large an amount of her comfort and peace? In the younger days of our experience we thought it strange that the inspired apostle should have exhorted *christians* not to bite and devour one another; it seemed to us that he must have designed the exhortation for some other characters, not *christians*; but to our sorrow, we have learned that *christians* are capable of *biting* and *devouring* one another. We see whole churches and associations of churches often distressed, distracted and torn piece meal by this spirit which the apostle admonished them to beware of. From whence come these wars, and divisions, and distraction, among the heirs of immortal glory? Come they not from our own lusts, from the indulgence of the very propensities of depraved nature which we have enumerated in the foregoing remarks? Is there a brother among us who does not feel and know that these evils exist to an alarming extent, at this time? Is there one who can say that he is free from these corruptions in himself?

Would we be convinced of the deceitfulness of our own hearts, or of the mistaken zeal of some of our dear brethren, follow them from the field of combat to their closets. In the field of contention, when arrayed in warlike attitude to each other, from the self confidence, and unyielding determination evinced, one would be ready to say, "Surely these are the men, and wisdom shall die with them," and the cutting proverb, "The fool rageth and is confident," will in spite of ourselves occur to our mind. Each brother seems determined to sustain his position at all hazard, even should he in some instances see the church divided, and hear the wailing lamentations of the feeble ones of the flock, all this is unheeded, the war cry is sounded but the louder, while those who look on, conclude that the combatants are either strangers to the spirit of the gospel, or that they are for the time led captive by the devil at his will; but follow these very brethren to their secret retreat where they pour forth their supplications to God, and you could hardly think that these brethren, now prostrate before the Lord, confessing their weakness, ignorance and nothingness, were the same that you had seen so determinedly battling to bring all Israel over to the standard which they had set up. To avoid

this thrusting and wounding of one another, it is not necessary that brethren should avoid one another, or that they should withhold such views as they honestly entertain on any subject of common interest to the saints, or that they should crush the SIGNS, or make a Jonah or a scape goat of some one of their number; all that is wanted is to write and speak in kindness and brotherly affection, and in a spirit of unaffected humility, and soon they will see that "A soft answer turneth away wrath."

We do not wish to be understood by what we have written, that it is wrong to "contend earnestly for the truth;" but we would urge our brethren to observe the apostolic injunction, "Speaking the truth in love." Not only manifesting love for the truth; but *in love* also to the brethren, for whose benefit the truth is to be spoken. "I keep under my body," said Paul, "lest while I preach to others myself should become a castaway." O that we could all say that we keep our body under. It is, as we conceive, as important in order to prevent our being castaways to each other, as to our usefulness in the house of God, that we should mortify such deeds of the flesh as we have alluded to in the foregoing, as that we should abstain from drunkenness, meats offered to idols, things strangled, fornication and blood; "from which if ye keep yourselves, ye shall do well. Farewell."

Our object when we commenced this article was to make some remarks on the letter of brother Hill. We thank him for the suggestions he has in so kind a manner made, and would remark that we do not discover any important difference between us, except in our manner of expressing what we have called *eternal union*, and which he calls *everlasting union*. We are not sure that his is not the better name for the sentiment, especially as it is less objectionable to the saints; for we know of no Old School Baptist who denies that the union of which we speak is everlasting, though some good brethren doubt the propriety of calling it eternal.

In a strict construction of the word *eternal*, or in its broadest signification, all that is absolutely eternal must of necessity be uncreated, and in such a sense we never held the doctrine of eternal union, nor have we ever understood any of our brethren to hold or contend for it in that sense. But we do hold what we understand our brethren to mean by the use of these terms, viz:

1st. To distinguish between it and the Arminian notion of a *time* union, depending on uncertain contingencies.

2d. To distinguish it from that kind of union contended for by Eld. J. M. Watson of Tenn., which is not real, only existing in purpose, and which if true, must involve the notion that the saints were not actually chosen in Christ before the foundation of the world, and predestinated to the adoption of children, &c.; but that God did before the foundation of the world purpose to predestinate,

and choose them at some subsequent time.

3d. We by the term have designed to discriminate between the seminal union of the spiritual life of the church, which is hid with Christ in God, and the experience of that union after their life in Christ is communicated to them in regeneration.

4th. We have felt justified in the use of the qualifying term *eternal*, from the frequent application of it, in the New Testament, to the life which God has given to his church in Christ. "The gift of God is *eternal life*, through Jesus Christ our Lord." "I give to them eternal life, and they shall never perish." "And this is life eternal," &c.

The apostles declares to us that this life was in his (God's) Son, and many concurrent passages establish the same point. Now if Christ as a Head existed with the Father before the world began, (and this we think no Old School Baptist will dispute) and the eternal life of all the heirs of glory existed in him, it constituted all the union for which we contend, or for which any of our brethren contend.

It is of little consequence to us whether brethren call this union and identity an eternal union, or everlasting union, so long as they hold with us that the church had an existence in Christ before the foundation of the world. But to deny this, in our judgment, would be equivalent to a denial of the Mediatorial existence of the Head of the church, for a living Head must have a living body, and a living body must have a vital Head.

We are not prepared to state any particular period in eternity, as the commencement of the union or of the life of the church; all we contend for is what brother Hill admits, that it existed before all time.

REPLY TO J. C. COOK,

ON PAGE 147.

It becomes those who fear the Lord, if they lack wisdom, to ask counsel of him who giveth liberally and upbraideth not, and to search diligently and prayerfully his word for instruction. We cannot safely rely upon the historical account written by uninspired historians of what has been the faith or practice of the church since the scriptures were written, as the church, or that which historians have regarded as the church, has in every age since the church of Christ was first organized been as liable to err as at the present time. We have no standard of truth on which we can with safety rely short of the doctrine, laws, ordinances and order which God has given us in the New Testament of our Lord and Savior Jesus Christ. Nothing short of that reed like unto a rod, which was given to the apostle John, (Rev. xi. 1,) will do to measure the temple of God, or the altar of the Lord, or those who worship in the true temple. We may be edified and instructed by the gifts which are now in the church, but we are to rely on the

judgment of the saints only so far as they are sustained by the word and spirit of our God.

Many have been fearfully misled by reposing undue confidence in the views, creeds and decisions of uninspired men, whom they have esteemed as sound in the faith and clear in their judgment; but we have a still more reliable, and even an infallible standard, to which we do well to take heed, as unto a light shining in a dark place, until the day dawn, and the day star arise in our heart.

In reply to the questions submitted to us, or on which our views are solicited by our correspondent, we give, only as our understanding of the subject, the following.

First. If after a thorough application of the reed which is like unto a rod, our inquiring friend is satisfied that the organization he is in is the church of the living God, the ground and pillar of the truth, answering in measurement the true temple of the Lord, that their altar, priesthood and worshipers are standing squarely upon the foundation of the prophets and apostles, whereof Jesus Christ is the chief corner stone, then it is our firm conviction that he has no right to sever his connection with, nor to ignore her ordinances, nor to leave her communion. It is written, "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. lxii. 5. It is adulterous to ignore that relationship and be joined to another while she liveth. But if by a faithful measurement with the reed like unto a rod, he finds that the temple which he had mistaken for a house of prayer is a place of merchandise, dealing in all manner of wares, an inventory of which is given in Revelation xviii. 12-14, "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men, and the fruits that thy soul lusted after;" if it be found by fair investigation that the temple in which he has been worshiping, and the altar on which he has been offering, and the worshipers with whom he has been mingling, are such as are described in the word as belonging to Babylon, then let him listen to the voice of God, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

By the Missionary church of which our friend speaks, we presume he alludes to one of that class of professed churches which patronize Missionary Societies, as organized bodies, distinct from the church, and who receive members for a specified sum of money, without requiring from them a christian experience, and

which have among the varied attractive articles of their merchandise flattering titles, directorships, life memberships, life directorships, presidents, vice presidents, secretaries, treasurers, executive boards, &c. Now it seems to us only necessary to inquire whether the King of saints has ever in his word authorized any such appendages to his church. If he has not, we ask, By what authority are they now tolerated? For what purpose are they brought into requisition now? We are told that they are intended to aid in the salvation of sinners, that they are required for evangelizing the heathen, and for the salvation of the world. If this be the object and design, is it not idolatrous to ascribe saving power to any human institution? We are expressly told that beside that Jesus which was crucified, whom God raised from the dead, that stone which was set at naught by the builders, and which is become the head of the corner, there is no salvation; "For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 10-12. And God hath declared by the prophet, "I, even I am the Lord; and beside me there is no Savior."—Isaiah xlii. 11. The most daringly presumptuous species of idolatry we have any knowledge of is involved in ascribing salvation or saving power to any other being or power than to God himself. To ascribe saving power to the works of our own hands, or to any other being or power than God, is defined in the scriptures as idolatry. And God has said, "They shall go to confusion together that are makers of idols."—Isa. xlv. 16.

The answer to the questions in regard to the validity of your baptism and ordination to the ministry, depends on whether in your baptism you were baptized into the body of Christ, and married to the virgin daughter of Zion; if by your baptism you were wedded to a harlot, and into the body of antichrist, that baptism cannot connect you with the church of God, which is the body of Christ. And if ordained by a false church, and in that ordination solemnly charged to preach their doctrine and administer their ordinances, and to advocate their humanly devised institutions, the solemn promises in which you pledged yourself to their ministry must be renounced totally, and you must be received and baptized on profession of a very different faith from that held by them.

Our friend Cook may regard us as an extremist, for we know of no legitimate fellowship that righteousness hath with unrighteousness, or communion that light hath with darkness, or concord that Christ hath with Belial, or part that a believer hath with an infidel, nor do we know of any agreement the temple of God hath with idols.—Read 2 Cor. vi. 14-18. Therefore we can only say, if what are called the Missionary Baptists are right, then those who oppose humanly devised religious organiza-

tions are wrong; and if he is satisfied that he is now in the church of Christ, he cannot consistently with his convictions leave them; and as long as he can remain comfortably with them, he cannot improve his condition by any alliance with the Primitive Baptists, nor have the Primitive Baptists any use for him. But if he is thoroughly convinced that the Primitive Baptists are, and the so-called Missionaries are not, the church of Christ, and can come out from among them, and bring none of their unscriptural traditions with him, if he can conform to what God commanded Israel (Deut. xiii. 16-18), and give satisfactory evidence of a gospel experience, and a desire to be baptized by a divinely authorized administrator, who has been regularly set apart by solemn ordination, and is sustained by the fellowship of a gospel church, he will be joyfully received into their communion and fellowship; and then, if the church shall find in him the requisite gift and qualifications of a gospel minister, it will be recognized, and she will see that he is properly set apart to the work of the gospel ministry. But the church can make no compromise between truth and error. They that are not for us are against us, and they who gather not with us, scatter abroad.

Compared with the multitudes of professors of religion in our day, the membership of the Primitive Baptists is very small; and while her members greatly desire to witness an ingathering into their ranks of all who are born of God, and give evidence of that birth by their love of the truth and willingness to suffer reproach for the truth's sake, they have no worldly inducements to allure the world. We are an afflicted and poor people, who trust only in the Lord; and if any man desires to follow our Lord, let him deny himself, and take his cross and follow him. God's people are a cross-bearing, despised and persecuted little flock; yet small as they are, and much as they desire to see the redeemed of the Lord coming to her gates, she desires to welcome to her solemn feasts only such as can leave all their idols behind them, and be abundantly satisfied with the provisions which our God has supplied.

While we would deal very tenderly with all who are inquiring the way to Zion, with their faces thitherward, we would cautiously avoid enticing words to allure those whom God has not taught to clearly and distinctly pronounce the SHIBBOLETH which is the test of their spiritual nativity.

RIGHT HAND OF FELLOWSHIP.

Brother Uriah Trumbo, of Albion, Indiana, asks for our views in relation to the proper time to give the right hand of fellowship to candidates for church membership; whether it should be done before or after their baptism.

In reply, we can only say that we know of no rule laid down in the New Testament, either by precept or example, for the giving of the right

hand of fellowship in any formal manner as essential in the reception of members. It is, however, requisite that the church and ministers of the church should gain a satisfactory evidence that the candidate is a believer in Christ, and desirous to obey his commands; for it was said to the commissioned apostles, "He that believeth and is baptized, shall be saved." Faith in and obedience to Christ are evidences of discipleship, and both are required as prerequisites to church membership. The church should express by unanimous vote her confidence in and fellowship for the experience of the candidate. But the hand of fellowship of the church, or the fellowship of the church, by whatever mode she may express it, is an acknowledgment that the person to whom it is given is cordially received into the communion of the church, and is now regarded as a member entitled to all the privileges of the church. This cannot be done consistently until the person is baptized. A person may give the most unquestionable evidence of being born again, and of faith in Christ, and never be baptized, and therefore not qualified to receive a welcome to the communion, and to all other privileges of the church.

As we understand and practice, a candidate is examined by the church, and if satisfaction is obtained that he is a gospel subject, that satisfaction is to be determined by vote, or by such other expressions as may signify that the person is cordially received as a candidate for baptism, and that when baptized is to be regarded as a member in full standing; and as soon as the command of Christ is obeyed by the baptism, which is an indispensable prerequisite to membership, the baptized believer is a member. The giving of the hand of fellowship is not required, as a ritual by which he is received, for it can only express the recognition of one who is already a member, and an expression of hearty welcome to the newly received member. It has been our practice for almost sixty years to give the right hand of fellowship to newly received members, to express publicly the recognition and cordial welcome with which they are received by the church, and to give such admonition and counsel as seems appropriate on such occasions.

We fail to see the force of the argument of which brother Trumbo speaks, that baptism, like the Lord's supper, is an ordinance in the church, and that the candidate for baptism must be a member of the church; nor do we know of any scripture to sustain such an argument. If the candidates for baptism must first become members, then baptism cannot be an indispensable prerequisite to church membership, and the church must contain some unbaptized members. Such an organization could not be a Baptist church, nor a christian church; for a Baptist church is composed only of baptized believers, and a christian church is an organization of disciples of our Lord Jesus Christ. The disciples of Christ, we

are told, were first called christians at Antioch, and subsequently were so recognized by an inspired apostle, (1 Peter iv. 16). And our Lord has informed us that none can be his disciples but those who take up their cross and follow him. Jesus was baptized by John in Jordan; and he that believeth and is baptized, is a follower of Jesus, and shall be saved. And we are further informed that they who gladly received the words which were preached on the day of pentecost, were baptized and added to the church, and continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer. Christ is himself the door of his sheepfold, or church; but the entering in at that door by his redeemed members is by a recognition of Christ as the Head of the church and King of saints, by obedience to his commandments, submission to his authority, and following his example.

Thus, according to our view of the subject, the believer publicly acknowledges his allegiance to Christ, and is baptized into the one body or church of Christ, and thus puts on Christ by a public profession of discipleship; and it seems to us highly appropriate on the part of the church to give equally as public a recognition by an open expression of fellowship and welcome. This is generally done, by the churches in this section, by the pastor in behalf of the church; but the accepted believer, when baptized, is a member, whether the hand of fellowship be given in any formal manner or not.

ORDINATIONS.

ACCORDING to the act of the church called Fellowship, Laurence County, Missouri, on Saturday before the third Sunday in May, 1880, that she call on her sister churches of the same faith and order to sit in council with her, to assist in the ordination of brother HENRY A. BARRIS to the full work of the ministry, the following churches responded by sending helps:

Stalls Creek—Elder John A. Whitley, Deacons N. H. Gass and A. Driver.

Zion—Elder R. A. Wisemon.

Pisgy—Elder B. F. Queiry.

The presbytery organized by choosing Elder John A. Whitley Moderator, and Elder B. F. Queiry Clerk.

The candidate was then called on for his christian experience and call to the ministry, which gave full satisfaction.

Prayer by Elder B. F. Queiry.

Laying on of hands by all the presbytery.

Charge by Elder John A. Whitley. Benediction by the candidate.

JOHN A. WHITLEY, Mod.
B. F. QUEIRY, Clerk.

NOTICE.

I WISH to say through the SIGNS, to those interested, that a telegraph station has now been established at Rummerfield, Bradford Co., Pa., the depot nearest my home, on the Lehigh Valley Railroad. Any message sent to me at that station will reach me soon, the distance being four miles. SILAS H. DURAND.

MARRIAGES.

At North Berwick, Maine, May 16, 1880, by Eld. Wm. Quint, Mr. Herbert A. Coburn, of Exeter, N. H., and Miss Clara E. Ham, of North Berwick, Me.

OBITUARY NOTICES.

It is with a sad and aching heart that I attempt to write of the death of my dear sister-in-law, **Chloe A. Jordan**, who departed this life March 1, 1880, after very great suffering of twenty-one days. Her disease was spinal fever. She had just entered her twenty-second year, her birthday being two days previous to her death. At the age of fourteen years our sister was made acquainted with her sinful nature, and after doing all she could to merit the favor of God she was made to realize that her works were as filthy rags in the sight of God, and that of herself she could do nothing. At last she was made to cry, "God, be merciful to me, a sinner." At this awful moment, when she expected the frowns of God and to hear the sentence, "Depart from me, for I never knew you," a light burst in her soul, and how glorious did all things appear. She has often told me of that bright day, and how every thing seemed to praise God, and love filled her soul, that perfect love that casteth out fear. But she has had her doubts and fears. She was baptized the next year, 1874, by Eld. R. M. Simmons, and was united to the Barren Grove Church, in Henry Co., Ill. The following winter her parents, two brothers, herself, and several others from the Barren Grove Church, with my mother and myself from Henderson Church, Knox Co., Ill., were constituted a church called Red Oak, in Henry Co., Ill. In the spring of 1876, after the marriage of her brother Frank and I, we moved to Ford Co., with father Jordan and family, and in August, 1877, we were constituted into a church called Chloee, where we have been blessed in hearing good preaching by our esteemed pastors, Elders P. McCay and G. Y. Stipp. Our lot at present is cast near the Blue Ridge Church, Champaign Co., Ill., where the same able ministers attend. Father Jordan moved to Thomasboro, Champaign Co., Ill., the first of February last, and our dear sister was taken sick soon after. She bore her great sufferings with christian fortitude, and was resigned to the Lord's will. She was delirious the greater part of the time toward the last of her sickness, but at times awoke to her right mind, and sometimes quoted passages of scripture and a few lines or a verse of some of the sweet songs of Zion.

Our sister never seemed desirous of a long life, and often told us that she longed to lay her mortal body down and dwell with Christ at home. The greatest enjoyment she had on earth was in meeting with her dear brethren and sisters in Christ, and joining them in singing the songs of Zion, and hearing our faithful watchmen declare that the Lord God omnipotent reigneth. She was devotedly attached to her parents, brothers and sisters, and especially to her dear mother, on whom the afflicting hand fell most heavily. A large number of friends and relatives attended the funeral, the services being conducted by Eld. P. McCay. His text was in 1 Cor. xv. 22, 23. Her remains were then interred in the Fisher Cemetery.

ALSO,

As I have been writing about the death of our dear sister, I do not think it would be improper or out of place to write of the death of our triplet babies, **Eddie, Ettie and Nettie Jordan**. They were born March 13, 1880. Ettie lived three hours, the two others not so long. They were noble looking children. I cannot grieve for them, yet I often think if it had been the Lord's will for us to have kept them, what a comfort and pleasure it would have been to us. As the friends were preparing the little lambs to be taken to their cold bed of earth, my little daughter, not yet three years of age, tried to comfort me by saying, "Ma, the babies aint dead, they are just sleeping," although she meant sleep, to recruit wearied nature. I felt assured they were asleep, for I humbly trust they are embraced in the promise. Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." As such they are

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."
Yours in sorrow and affliction,
MARY J. JORDAN.
FISHER, Champaign Co., Ill.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the death of my dear father, **David H. Waterfill**, who departed this life near Lawrenceburg, Ky., Nov. 29, 1879, in the sixty-second year of his age. His disease was pneumonia-plura. He was a kind parent and a devoted husband. He leaves his wife, three sons, one brother and many other relatives, with the church, to mourn their loss; but I trust our loss is his eternal gain. He joined the Old School Baptist Church at Salt River, Anderson Co., Ky., on the second Saturday in October, 1870, and was baptized by Eld. J. F. Johnson. He was a faithful member of the church, his seat being seldom vacant, except by some providential hindrance. While upon the bed of affliction he told me that he was only waiting the summons of his blessed Savior to call him away from this world of sin and gloom, to his home above, where moth and rust do not corrupt, neither do thieves break through and steal, but where all is joy and peace forever.

ALSO,

My dear sister, **Mary C. Steverson**, departed this life December 18, 1879, in the twenty-second year of her age. She was married to H. M. Steverson June 10, 1870, and was to him a loving wife, and a kind mother to her children. She leaves her husband and little children to mourn her absence. Her disease was consumption of the bowels. She suffered a great deal for three months, but bore it with holy fortitude. She was not a member of any church, but was an Old Baptist in belief, and gave me evidence that she was taught of the spirit of God. She seemed to put all her trust in the Lord, and was perfectly resigned to the Lord's will. She said she had no fear of death, for she was going to live with her blessed Jesus. Hymn 629 of Beebe's Collection was her favorite.

"O Lord, how vile am I,

Unholy and unclean;

How can I dare to venture nigh

With such a load of sin?" &c.

J. J. WATERFILL.

LAWRENCEBURG, Ky., April 14, 1880.

It becomes my solemn duty to send a notice of the death of another of the family of God, for publication in the SIGNS OF THE TIMES. Brother **Severn Pruitt** departed this life on Saturday before the fourth Sunday in February, 1880, at his residence near Stockton, Worcester Co., Md., aged about forty-seven years.

Brother Pruitt was baptized by Eld. G. W. Staton, August 12, 1866, and became a member of the Old School Baptist Church called Upper Pitts Creek, in Worcester Co., Md., and lived a faithful and worthy member until his death. He was worthy of the highest esteem, as a father, husband, citizen, and member of the church of Christ. He was patient under all circumstances, and faithful to all his obligations. How true it is, "First make the tree good, and the fruit will be good." Not that the flesh is good, but the good tree is planted in the earthly body; and in brother Pruitt's case the fruit he bore throughout the entire time of his connection with the church was of the good tree of precious graft, by which he endeared himself to all lovers of the truth who knew him. Notwithstanding his life was so even, and like a child of God should be, he claimed nothing to boast of, but said he was a poor, weak and erring creature. I called to see him a while before his death, and found him perfectly resigned. He said if it was the Lord's will to raise him again, he would continue to do the best he could for his family, but he preferred not to be raised up again. I think the only joy he had in this life was in attending his meetings and in company with his brethren; for there was not a member of his family that he could speak a word to relative to the ground of his hope, nearly all his children being fully wedded to the religious idols of the day. The little church all miss him very much, and for their own sakes could wish him back; but for his sake we can say, Lord, thy will be done.

Our dear brother was the son of Eld. Lazarus Pruitt. He has left behind his companion, two sons and two daughters, with the church, to mourn. May the Lord remember them all in mercy, is my prayer for Jesus' sake.

T. M. POULSON.
NEW CHURCH, Va., April 6, 1880.

ELDER G. BEEBE & SON:—By request it is made my painful duty to write the obituary of our much lamented brother, **J. R. Goyne**, who died at his residence in Spewerville, La., of pneumonia, after a painful illness of five days. He was born June 15, 1830, in the state of Georgia, and died Feb. 11, 1880. The people of Union Parish have sustained a great loss in the person of this our brother. No other man could have been taken from our midst and been so much missed as the deceased, in council, in kindness to the poor, the widow and the orphan. As long as any would try to do for themselves, he would help them. His sad demise has fallen heavily upon his dear wife, whom he married but a few months ago, and also his seven children, (five by his first wife and two by his second) together with numerous friends and relatives; but they weep not as those who have no hope. He was received on confession of his faith into the fellowship of New Hope Church, and was baptized by Eld. H. Archy, on the 8th of October, 1870. He was a living member, always filling his seat, if not providentially hindered, and acted as clerk of the church. His place will be hard to fill. His house was a home for his brethren and friends, as many can testify. He was possessed of ample means and a noble heart.

The nature of brother Goyne's attack was such that he was irrational the most of the time after he was taken sick; but knowing his steadfastness in the faith of God's elect, we feel assured that our loss is his eternal gain, and would say to our beloved sister, Dry up your tears, and remember the soul-comforting words of our blessed Savior to his disciples, "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." This soul-comforting assurance was not alone for his disciples then addressed, but for all that should believe on him through their word, embracing all the heirs of promise. Then, my dear sister, let us press forward, for the mark of the prize of our high calling of God in Christ Jesus. Those mansions are prepared for all who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Then we rest assured that the salvation of all his children was finished by him. If it were not so, he would have told us. Then we have no fellowship for the appendages and instrumentalities that have been introduced in modern days, but rest in the promise of the blessed Lord.

The writer preached a discourse on last Sunday, at the church of our deceased brother's membership, to a large and sympathizing congregation, in memory of the departed.

T. J. FOSTER.
CHAMPAGNOLLE, Ark., April 15, 1880.

It becomes my painful duty to announce through the SIGNS OF THE TIMES the death of another of our esteemed sisters in Christ. **Mrs. Sibby Baker** was born in October, 1823, and departed this life at her home in Washington, D. C., May 7, 1880, in the fifty-seventh year of her age. Her maiden name was Langfit. She was married to Stephen Baker in 1837. It was my privilege to baptize her in the fellowship of the Shiloh Old School Baptist Church of Washington, D. C., in company with two others, July 25, 1875, since which time she has been a well loved and orderly member with us. After her death a portion of a narration of her experience of grace was found. It is a very clear narration of conviction for sin, and of deliverance into liberty through Christ. She had no hope in her own goodness, but the imputed righteousness of Christ was her only plea. She filled her place in the church well, and

was never absent from our meetings unless hindered unavoidably. Thus she was well beloved by all. I am reminded that if we wish the brethren to love us, we must show love to them and a readiness to bear our share of all their burdens. It was my privilege to visit her a short time before her death, and though she was greatly suffering from weakness and pain, yet she conversed a few moments cheerfully of her hope in Christ. She gave full evidence of being sustained by grace divine. O death, where is thy sting? O grave, where is thy victory? Sorrowing friends and relatives conveyed her mortal remains to their last resting place, till the trump shall sound and the dead in Christ shall rise in his glorious image.

As ever, your brother in hope,
F. A. CHICK.
REISTERSTOWN, Md., May 31, 1880.

Mrs. Lydia B. Martin, widow of the late Stephen Martin, died Feb. 17, 1880, at the residence of her son-in-law, Nelson Palmer. Her sickness was of short duration, less than three weeks, and was of a nature that rendered her incapable of conversing with regard to her situation, although she knew her family and friends. Yet we feel that hers is a rest prepared for the people of God, and for our father and mother we have only to mourn our loss, while we rejoice that after their long and well spent lives they have gone to receive the reward of the righteous in that eternal city where cares and sorrows are unknown, and where we hope to meet them, and where we shall not only dwell with the just made perfect, but what is more glorious, behold our blessed Savior. And when we awake with his likeness, we shall be satisfied.

As the season of the year rendered it impracticable to obtain the services of a minister of the same faith and order to which she belonged, her funeral was held at the Christian Church, Medway, and the pastor, A. N. Henry, gave a short and affective discourse.

Lydia Boardman was born in Westerlo, Albany Co., N. Y., Jan. 21, 1800, and was married to Stephen Martin, of the same place, Jan. 22, 1824. Her father, Timothy Boardman, with two brothers, John and Silas, were of the first settlers of that part of the country, which must have been as early as the year 1790. They had one sister, and were children of John Boardman and Lydia Deane his wife. The three brothers settled on farms very near each other, and lived and died there. All were men whose memories are looked back to with respect, and whose names are widely remembered. The families were scattered through the state, and but few are living. Of eight daughters and one son, the family of Timothy Boardman, the son Timothy only remains.

ELIZABETH M. PALMER.
COXSACKIE, N. Y., May 24, 1880.

DIED—On the 20th of January, 1880, at her residence in Licking County, Ohio, sister **Catharine Drumm**, wife of brother Daniel Drumm, aged seventy-five years and six days. She was married August 19, 1824, and was a member of the Jonathan's Creek Baptist Church about forty years. The sickness which resulted in her death was protracted and painful, having been more or less afflicted for fifteen years, and for some time before her death was almost entirely helpless. As the ties of nature are binding, it is but natural for us to mourn for deceased friends; but when we think of our sister, the testimony she has left proves to us that she was born of the Spirit, born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; hence we mourn not as those who have no hope. As long as she was able she filled her place in the house of God, and was faithful in all the duties and obligations devolving upon her as a member of the church. We hope the Lord will be with our aged brother, the husband of the deceased, in this his bereavement, and also with the children, and lead them to a recognition of his divine will and power.

Although the weather was unfavorable and the roads very muddy, the funeral was largely attended, and the writer preached on the occasion from Heb. ix. 27, 28, after which

her mortal body was placed in the silent grave, from whence it will be raised and be fashioned like unto the glorious body of the Redeemer, as we verily believe.

Yours in hope,
E. BARKER.

DEPARTED this life April 21st, 1880, in Sangamon Co., Ill., **Joseph W. Sanders**, aged 35 years, 6 months and 5 days.

Brother Sanders was born and raised in the county where he died, and was a son of our highly esteemed and aged Elder Elisha Sanders, of said county. The deceased united with the Horse Creek Church of Regular Baptists in October, 1873, and was baptized by Elder William A. Thompson, and continued a faithful and beloved member of the same till his death. He was the subject of long and painful affliction, a tumor or cancer being located in the lower part of his body for several years, and which confined him to his room for sixteen weeks previous to his death. His sufferings for the last few weeks of his life were extremely painful, but he bore them with wonderful patience and resignation, fully believing that he should soon be absent from his afflicted body, and be present with the Lord, and was enabled by faith to meet the king of terrors calmly and victoriously. He gazed on his heart-broken companion, sister Mary E. Sanders, and her four dear little children, just before he departed, commending them to God, who, he said, was able to take care of them. He requested that I should speak on the occasion at their place of worship, at their regular May meeting. I accordingly was notified, and attended there on last Sunday, over one hundred miles from where I reside, and the day being fine, their spacious house could seat scarcely half the throng that attended. I addressed those that could get inside from Romans viii. 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" connected with 2 Corinthians iv. 17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." There were relatives enough present to occupy six or seven pews, among them five ordained ministers, viz., his venerable father, three brothers and a brother-in-law, all members of the same church, and a highly respected family.

The deceased was an excellent and worthy man in all the relations of life, and has left the church, and numerous relatives, together with his affectionate companion and dear children, to feel the sad loss of one much beloved. The Lord grant to resign them all to his righteous will.

Your brother in Christ,
I. N. VANMETER.
MACOMB, Ill., May 17, 1880.

DIED—At her residence near Champagnolle, Arkansas, Feb. 7th, 1880, **Eliza Sarah Foster**, wife of Elder Thomas J. Foster, in the sixty-fourth year of her age.

Deceased was a daughter of William Pugh. She was born in the state of Georgia, August 16th, 1816. During her early childhood her parents removed to Alabama, where she was raised. She was married to Thomas J. Foster on the 15th of November, 1832; baptized in the fellowship of Flat Creek Church on December 25th, 1836; removed to Columbia County, Arkansas, in December, 1849, and laid her membership in Fellowship Church, where it has since remained. For many years our sister was afflicted with a disease of the lungs, but amid all her bodily sufferings she murmured not. She was patient, cheerful and hopeful, manifesting no fear or dread of death, but with a calm and reliant faith she awaited the coming of the messenger; and if she expressed any anxiety of an earthly kind, it was for the welfare of her children, and a desire that her dear, aged companion might not grieve at her departure. After many weeks of lingering illness she fell asleep, in the full assurance of a blessed immortality through the merits of the dear Redeemer. She was a firm believer in the doctrine of salvation by grace, and through the gift of faith in the Son of God. She was enabled to rejoice in the promises of the bi-

ble, and to comfort them which were troubled with the comfort wherewith she herself was comforted of God. Throughout her christian life she manifested a mutual interest in the ministerial labors of her husband, and warmly encouraged him in the great work; and, indeed, so decided and tireless were her energies in this direction, that many of the brethren thought that she bore a part of the ministry of the gospel. She was a consistent Old School Baptist for a period of forty-three years. Her walk was consistent with her profession, and she leaves behind her the record of a beautiful christian life, truly worthy of imitation.

Sister Foster leaves many sorrowing relatives and friends to mourn their loss. May the Lord comfort them, and may her heart-stricken companion be made to rejoice continually in hope of the glory of God, and to realize in his declining years an earnest of a glorious inheritance beyond the grave; for just across the river, Uncle Tommy, beyond this vale of tears, there remaineth a rest to the people of God.

C. A. S.

DIED—At her residence in Mercer County, Ky., March 14th, 1880, **Emily Bickers**, aged 63 years, 6 months and 2 days.

The subject of this notice was born in Mercer Co., Ky.; was married to J. W. Bickers in the year 1834; was baptized by Elder J. F. Johnson, into the Baptist Church at Goshen, June, 1866, at which place she has been a faithful member to the time of her death. She had been in delicate health for a year or two, but was quite cheerful, and able to attend to the family affairs until on the morning of the second day of March, when she was taken violently ill. Medical aid was at once called in, and after an examination by two eminent physicians, her disease was pronounced to be meningitis of the brain, of which she lingered about twelve days, and gently fell asleep (as we trust) in Jesus. I saw her frequently during her sickness, but after the first three or four days she was not conscious of anything, and therefore I could have no conversation with her in relation to her future state; but I have often heard her talk, and can truly say that she was sound in the faith, believing that salvation is of the Lord. She was truly a faithful and kind companion, a loving mother and a good neighbor. But she is gone, we hope to a better world, leaving a kind and sorrowing companion, three sons and one daughter, together with many relatives and friends, and also the church, to mourn; yet we should not mourn as those who have no hope, believing that our loss is her eternal gain. And now may the God of all grace comfort our dear brother, and also each dear child, and prepare us all to meet her in that bright world of glory, where sickness and death can never enter, is my prayer for Christ's sake.

I remain yours, as ever, in tribulation,
A. J. BICKERS.

ELDER G. BEEBE & SON:—Please publish the removal by death of our beloved brother, **Jasper Smith**, who died February 14th, 1880, of malarial fever, aged 67 years, 10 months and 6 days. Also his wife, of paralysis of the brain, who died March 30th, 1880, aged 63 years, 10 months and 22 days.

Brother Smith was a son of Elder Isaiah Smith, of New York, and possessed the gift of exhortation, to the comfort of many, and was a zealous member of Lebanon Church, in Logan County, Illinois, highly esteemed for his work's sake.

Sister Smith was a daughter of Elder Jonathan Hayt, of New York, and a worthy member of the Lebanon Church. They both removed to Ohio from New York, with their parents, in 1819, were married in 1837, united with the Porter Church in 1838, came to Illinois in 1857, where they joined the Lebanon Church of Regular Predestinarian Baptists, and remained in its fellowship until death removed them to the church triumphant. They leave four sons and two daughters, with many friends, to mourn their loss. May the God of all grace comfort them.

Yours in hope of a better resurrection,
JAMES H. KING.
MT. PULASKI, Ill., May 8, 1880.

Richard Wammack died full of resignation and hope of a happy eternity, making it one of the last acts of his life, while his strength would admit of it, to read chapters on the afflictions of Job, bearing his own afflictions with christian resignation, and edification to his children and others around him. He departed this life March 26th, 1880.

B. H. WAMMACK.

ASSOCIATIONAL.

The Des Moines River Old School or Pre-destinarian Baptist Association will hold its next session at the place of meeting of the church called Mount Pleasant, five miles north of the town of Mount Pleasant, on the Burlington & Missouri River R. R., to commence at 10 a. m. on Saturday before the third Sunday in August, 1880. Brethren and sisters visiting us will be met at the depot in Mount Pleasant on Friday p. m. and Saturday morning with conveyances to convey them to the houses of friends and to the place of the meeting. All are cordially invited to come and see us. Cannot our dear brother, Eld. S. H. Durand, be with us?

JAMES M. TRUE, Clerk.

The Pine Light Association of Primitive Baptists will convene on Saturday before the first Sunday in August, 1880, and continue three days, at Little Rock, Ark., quite accessible by railway from east, west, north and south. Those from a distance desiring to meet with us will please notify us about two weeks before. Address George N. Perkins, corner Main and 10th Streets, Little Rock, Ark., or Wm. H. Gaston, Wrightsville, Ark.

WM. H. GASTON, Clerk.

DEAR BROTHER BEEBE:—I am requested to ask you if there is any chance for you to attend our association, (the Original Little River) which will convene this year, providence permitting, with the church at Muddy Fork, west of Hopkinsville, Ky., on Friday before the fourth Sunday in August. Please let us hear from you on the subject through the SIGNS OF THE TIMES, and oblige many brethren.

Yours in hope of eternal life,

H. SMITH.

CERULEAN SPRINGS, Trigg Co., Ky.

REPLY.—It would afford us much pleasure to attend all the associations and other meetings to which we have been so kindly invited, and especially such of them as we have never visited; but at our time of life (in our eightieth year) and having so little time that we can be away from home, we cannot reasonably hope for the privilege of attending but few of the many who have requested us to visit them.—Ed.

The Virginia Corresponding Meeting of Old School Baptists is appointed to be held with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1880, and continue three days.

YEARLY MEETINGS.

BROTHER BEEBE:—Please publish in the SIGNS that there will be a yearly meeting held with the Halcott Church on the first Saturday and Sunday in July, (3d and 4th,) 1880. Also that we expect a council of brethren from our sister churches of the Lexington Association to meet at the same time and place, for the examination of brethren David Earl's and James Miller's gifts, and to transact such other business as the council may deem proper, meeting to commence at 10 o'clock a. m. We invite brethren and sisters of our faith and order to meet with us.

Those coming on the Ulster & Delaware R. R. will be met at Griffin's Corners on the day before the meeting. Take the afternoon train each way.

Brother Beebe, the church expressed by a unanimous vote to invite you to meet with us at the above named meeting, and that you make it known through the SIGNS whether you will come or not.

Done by order of the church.

JONATHAN SCUDDER, Clerk pro tem.
HALCOTT CENTRE, Greene Co., N. Y.

REPLY.—It is not probable that we shall be able to attend the above meeting, owing to our long absence from home attending other meetings.—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:

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.

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DEVOTED TO THE

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., JULY 15, 1880.

NO. 14.

POETRY.

Written for the "Signs of the Times."

PSALM CXXXIX. 17; EXODUS XXV. 22.

How precious are the thoughts of God
As they're revealed to me!
He says, in his most precious word,
'Tis there I'll meet with thee.

How precious at the mercy-seat
His lovely face to see!
And there I've proved his promise sweet,
And there he's met with me.

He's precious in the house of prayer—
My Father, there I'd be;
Found with thy saints, thy voice to hear,
And there to meet with thee.

How precious are the promises
Of him who cannot lie!
How precious such an one as this,
And there I'll meet with thee!

How precious when by living faith
On Calvary's cross to see.
My Surety bleeding unto death—
'Tis there I'll meet with thee.

How precious Jesus does appear
When he communes with me!
In joy or sorrow I'll draw near,
And bless and meet with thee.

How precious when his glorious grace
Is sweetly felt by me!
In him I have a resting-place;
My all in all is he.

How precious is the Three-One God
In Christ revealed to me!
I praise thee for thy faithful word,
And long to dwell with thee.

JOSEPH CASSE.

CHATHAM, KENT, England.

ISAIAH LX. 1; EPHESIANS V. 14.

Lord, I rejoice that I with thee
Was one from all eternity;
One in a three-fold cord of grace,
Which shines supreme in Jesus' face.
His spirit said, in nature's night,
"Arise, and Christ shall give thee light."

In bold rebellion once I said,
"I will not by the Lord be led;
"I know not God, nor do I care
"To know him, or his favor share."
But O! he spake in nature's night,
"Arise, for Christ shall give thee light."

When first arrested, how I strove
By works to merit Jesus' love;
My helplessness I did not see,
So blind and ignorant of thee.
But he revealed my nature's night,
And by his spirit gave me light.

Ah! then I felt that I was lost;
I nothing had wherein to trust;
But sovereign mercy turned my eyes
To look on Jesus Christ—He dies
On Calvary's cross! O what a sight!
'Twas then that Christ did give me light.

I never shall forget the hour
When he applied his blood with power.
He said, "Thy sins of crimson dye
"Are all forgiven. Fear not; 'tis I
"That cast them all out of my sight.
"Arise, for I have giv'n thee light."

Then, precious Lord, have I begun
To live anew, through Christ the Son;
And, justified by thy free grace,
In Christ, the Lord my Righteousness.
I praise and love as in thy sight,
For Jesus Christ has giv'n me light.

JOSEPH CASSE.

CHATHAM, KENT, England.

CORRESPONDENCE.

YARDVILLE, N. J., April 12, 1880.

DEAR KINDRED IN CHRIST:—The burden from the Lord is upon me to write what I hope the Lord has done for poor, unworthy me. I have tried to resist this feeling for a long time, and saying that I did not know what to write; and it would leave me, in a measure, for a while, but to return again with greater force than ever before. So, with a fearful heart and a trembling hand, I will make the attempt, and I trust the Lord will take the lead of my mind and the guidance of my pen, that I may write nothing but the truth. The Lord knows my wicked heart, that it is prone to evil, as the sparks fly upward; but through his grace I hope to write to his glory, and not from any fleshly motive of my own. I am weak, and without him I can do nothing. Yes, unto him I have to look for every breath I draw, and for every step I take.

I was born October 31st, 1846, in Mercer County, New Jersey. When young in years, serious thoughts of death, hell and the grave took hold of me. I would wonder if I should die then whether I would go to heaven as infants did; for I verily believed that all infants that died under a certain age would go to heaven. I had a great dread of dying and appearing before a just and holy God, and when night began to come such horror would take hold of me as I cannot describe. And as soon as I closed my eyes in sleep, I would dream, and would be frightened in a fearful manner. I look back to those times and shudder. I thought, O if I was only a christian, I would give worlds if I had them. When I heard of any of my relatives or acquaintances of about my age joining the church, O what a thrill would go through me, and I would conclude, well, they are safe, but what will become of miserable me? Thus time sped on and years rolled by, and I felt no better, but seemed to grow worse. When in company with my young friends, they seemed to enjoy themselves, but I felt so sinful and so gloomy that I thought I was not company for any body. At one time a cousin remarked to me, "You always seem to have so much trouble." At one time, as I was going across a field, I felt as if I would sink to the ground. I hardly know how I got home. On being asked by my dear father one day to help him sing, (he was a great singer) among others he turned to the hymn commencing with the words,

"When thou, my righteous Judge, shalt come,
To fetch thy ransomed people home,
Shall I among them stand?" &c.

I could hardly sing it. Tears would fill my eyes in spite of my efforts to hide them from those around me.

"How can I bear the piercing thought,
What if my name should be left out
When thou for them shalt call?"

Often after retiring to my bed alone, where none but my God could see me, have I given vent to my feelings and sobbed myself to sleep, and from my heart breathing the prayer, "God, be merciful to me, a sinner." Strange to say, I never could drop on my knees in prayer and hear my own words uttered; for I felt as if it would be mockery in the sight of the just and holy God. But when my dear father would assemble us around the family altar in prayer, those seasons were very sweet to me. One night I retired to bed as usual with my heavy load of sin and gloom upon me, and when I awoke very early in the morning there seemed to be such a bright light in my room that I thought it must be the sun rising. I looked out of my window and saw a great body of light descending, and then it vanished from my sight. O, such a brilliant light I never saw before. I thought, Can it be that the sun is rising? No; the sun would not rise on the south side of the house; and besides, it was not time for sunrise yet. I arose and went down stairs, and as I stood in the kitchen door I thought, O how sweetly the birds are singing this morning. Such a peculiar quietness seemed to reign within me, and everything seemed to be praising God. I thought, What can this all mean? Can it be that I have passed from darkness into light? From that time a faint hope sprang up within my heart that God, for Christ's sake, had forgiven my sins. But questionings like these would arise in my mind, Can it be possible that I have been changed, or born again? O no. But surely that dreadful fear of death and that heavy load of gloom were gone, and I seemed to be filled with songs of praise to God as my heavenly Father, for his unspeakable goodness unto me.

I will here state that before this change took place, the bible seemed to be a sealed book to me; but now it seemed to read so differently that it appeared like a new book to me; and when I would hear any of God's dear children talking of the things of their heavenly Father's kingdom, I loved to hear them; but I did not want to let them see that I was interested in their conversation at all. I

now began to feel very anxious about baptism, and which was the true church of God here on earth, for there seemed to be so many kinds of preaching. There were New School Baptists, Presbyterians, (who preached sprinkling for baptism) Methodists, (who preached that sprinkling and immersion were both right) and Old School or Primitive Baptists, of which my father, Wm. C. Tindall, was a member. I had opportunities of hearing all these different kinds of preaching. The Old School or Primitive Baptists seemed to be every where spoken against, but as my father went to their meetings nearly every Sunday, I would very often go with him, and I soon found that my heart began to flow out toward this people, who spoke of their sore trials and sorrows, and of their utter inability to do any thing good, in and of themselves, but gave God all the glory. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God."—Eph. ii. 8. Often while sitting under the preaching of the word of God by his servant, Elder P. Hartwell, (then pastor of the Old School Baptist Church at Hopewell, N. J., but lately fallen asleep in Jesus) while he would be speaking of the experience of the children of God, he would tell some of my own feelings better than I could. I wondered how he knew anything about them, as I had never told them to any one. About this time in my experience, one of the Lord's watchmen found me, (a minister of the gospel, being at my father's house at the time) and he took away my veil from me, (for I had been trying to hide myself) by saying, "Don't you love the people of God?" I answered, Yes; for I did love them with all my heart. After he was done talking to me I went out into the yard to take some clothes from a line, and immediately the tempter said, Now what did you tell him that for? Why did you not keep still, for it may be you are deceived after all? But I could not hide myself any longer. In the spring of 1867 I attended an association of the Old School Baptists, held with the church at Southampton, Pa., in company with my father and an aunt, and the preaching I heard at that time I never shall forget. My poor heart seemed to be melted with love toward that dear people. O, I thought, this is none other than the house of God and the very gate of heaven. And O, if I were only worthy to be numbered with them, what a privilege it would be to me. When the time came for them to part, and

they began to sing the hymn, (No. 823, Beebe's Collection) commencing, "Farewell, my dear brethren, the time is at hand

That we must be parted from this social band;

Our several engagements now call us away; Our parting is needful, and we must obey," with a melting heart and weeping eyes I tried to join them in singing. We were then dismissed, and had to go to our several homes; but I lingered about the house, feeling loth to leave the place, and the words of Ruth to Naomi were forcibly applied to my heart, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried." I returned home promising the Lord that if my life was spared I would go before the church and offer myself at the first opportunity. In July of the same year came the regular church meeting of the Old School Baptist Church called First Hopewell; and as my father was going to attend, he invited me to go with him, and as my mind was fully made up to go, I went. But when I got there I began to tremble, and my prayer, through the Spirit, then was, O Lord, strengthen me, that I may go, if it is thy will. The text that afternoon was, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi.

33. It appeared to me that every word of that sermon was preached unto me. After preaching, an invitation was given, in behalf of the church, for any who wished, to tell the dealings of the Lord with them. A hymn was then given out, and they began to sing. O, I thought, now is the time. But I felt so fearful and trembling. Then the words came with force to me, "If ye love me, keep my commandments." I tremblingly arose and went forward, and in a poor, stammering manner, with tears streaming from my eyes, tried to tell the church some of the exercises of my mind; but I could not say much. I then, trembling with fear, awaited the decision of the church, and to my surprise I was received as a candidate for baptism, and on the next day, which was their communion season, (July 27th, 1867) I was buried in baptism by Elder P. Hartwell. As I was raised up out of the water and looked around me, O how beautiful the water did look. My willing soul seemed freed from earthly things, and soared away to the mountain top. I felt so happy in the discharge of my duty, I thought my troubles were all over, and went on my way rejoicing. Thus the Lord in his goodness led me to his banqueting-house, and his banner over me was love.—Song ii. 4.

January 13th, 1869, I was joined in wedlock to my dear husband, George R. Yard, by our late dearly beloved pastor, Elder P. Hartwell, and never shall I forget his kind and fatherly admonitions to me, as I was about to move so far away from the

privileges of the church, the distance being about twenty-five miles. Being young in the school of Christ, I did not realize, as he did, the dangers and snares that would be likely to beset my way. Since that time I have passed through many changing scenes, of trials and troubles; but through them all my kind and loving heavenly Father has brought me, and preserved my unprofitable life to the present time, for some wise purpose that I cannot see. I sometimes fear that I am a barren branch, bearing no fruit. What shall I render to my God for all his goodness manifested unto me, a vile and undeserving worm of the dust? There are a plenty of the new order of churches around me here, and my friends often say to me, "Why don't you go to hear them, as they are so near by?" But I seldom go to hear them, except on funeral occasions, for their preaching affords my hungry soul no food, but only tends to confuse me. I feel that I am like one alone; away from friends and away from home; (the church) in a strange land, and far away from those I love, where I would love to be. But I feel to resign my all into my heavenly Father's hands, and look unto Jesus, the author and finisher of my faith. The great desire of my heart is that the Lord will enable me to adorn my profession and to walk in the path of his commandments, for therein I delight, that I may serve him acceptably, with reverence and godly fear. I feel that all my times have been appointed by my heavenly Father.

"My times of sickness, times of health,
Times of penury and wealth,
Times of sorrow, times of grief,
Times of triumph and relief.
Times the tempter's power to prove,
Times to taste the Savior's love.
All must come, and last, and end,
As shall please my heavenly Friend."

And now, dear ones in Christ, if I am ever permitted to enjoy the unspeakable happiness of meeting you around the throne of God in glory, of which I hope I feel an earnest at times, it will be all through the great and tender mercy of my heavenly Father, and not for any thing that I ever did or ever can do. Therefore unto the only wise God would I ascribe all the glory, through Jesus Christ, forever. Amen.

And now, in conclusion, dear aged father in Israel, my feelings flow out in emotions of christian sympathy toward you, in contemplation of the false accusations that some have brought against you, for the truth's sake. I would say, in the words of the psalmist, "Cast thy burden upon the Lord, and he shall sustain thee. He will never suffer the righteous to be moved."—Psalm lv. 22. And the Lord has said, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. v.

10-12. I hope the Lord will spare you yet many years, to wield the sword of the Lord and of Gideon. I feel confident that I would not know what to 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, so that I can sit down and read the good news and glad tidings from our heavenly Father's house, and hear of the welfare of his dear children. And what makes it more precious to me is, because I do not have the blessed privilege of going to meeting very often; therefore it is so much the greater comfort to me in my lonely hours.

Write on, dear ones, and speak of ten one to another.

Dear father in Israel, when you are called to lay your armor by, may you receive a crown of righteousness, which is laid up in heaven for you.

May the grace of our Lord Jesus Christ be with you all. Amen.

In the love of the Spirit, your unworthy little sister, and less than the least of all,

ANNA MAY YARD.

SPRINGDALE, Ark., May 4, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—If one so unworthy should claim such near relationship with God's dear children; for it seems to me that if I am a saint, I am surely the least of all. It has been about twenty-six years since the Lord showed me that I was a vile and justly condemned sinner; six months after which it pleased him to reveal his Son in me, as my Savior. I was made to rejoice in hope of eternal life, and then thought that peace and joy would remain with me during my life; but O how sadly mistaken I have been. I soon found that my old, vile nature was the same, and I was a sinner. Really I did not understand what all this meant, and I searched the bible to find the experience of the former saints. I soon found that they all were troubled with these two antagonistic natures, the flesh and the spirit, the old man and the new man.

Dear brother Beebe, sometime in January, I believe, I wrote a piece on the subject of the new birth, and sent it to you for publication, if it met your approbation. It has not been published as yet, and I suppose you found some errors in it; if so, I am glad that you did not publish it; yet, at the same time, I would be glad to know wherein I was wrong, whether in all or in part.*

I believe in the doctrine of adop-

*The former letter was duly received. Its publication was not deferred on account of any error discovered by us, but as so much had already been published on the same subject recently, and your letter proposed some questions on which we had already expressed such views as we had in as lucid a manner as we could. We have not the ability to answer all the questions that may arise in the minds of our numerous correspondents, on a subject so profound and sublime that angels desire to look into it.

tion. That child which is born of God needs no adoption; but children of Adam's fallen race do, if ever they are saved. Sometimes I think I fully understand you; then again it seems that I do not, on the new birth. I know, dear brother, this is a great mystery, too deep for my finite mind to scan. It seems to me that in some of your editorials you contend that in the new birth the eternal life of the people of God is made manifest, in and by the new birth. In a reply to a brother, in the number for May 1, present volume, you say that it is not the implantation of the incorruptible seed in the sinner which is the birth, but it produces the new birth. Now it seems to me that Christ is the incorruptible seed, and is the eternal life; and when the seed is sown in the heart, the eternal life is made manifest, and the man is a subject of the new birth. I think I understand Elder Dudley, in the SIGNS of May 1. If I do, his views are my views, and more clearly expressed than I am capable of expressing them. I know how to sympathize with dear Elder Dudley on the account of his dim sight. I will be forty-five years old on the 16th of this month. I have not read a word since the summer of 1865, and have not seen one of my family for twelve years. I have been trying to preach for ten years. Sometimes I am impatient, and complain at my lot; yet I know that all things work together for good to them that love God; and I believe that my blindness is for my good and to his glory. I can also sympathize with the dear old Elder on the account of his persecutions, and also with you, dear Elder Beebe; for I, too, am one of the persecuted, and am called a Beebeite and a Dudleyite. I desire the prayers of all God's dear children, that I may be enabled by grace to endure hardness as a good soldier of Jesus*Christ.

If you see fit, dear Elder, to give this a place in our much esteemed paper, the SIGNS OF THE TIMES, you can do so.

As my mind is somewhat perplexed on two passages of scripture, and is fastened on them, and why I cannot get them off my mind I cannot tell, I desire the views of brother J. F. Johnson on the two passages. One is found in Eph. ii. 2. Who is it, and how is it that he is the prince of the power of the air, and what is meant by the air? The other is in Hebrews ii. 14, especially the latter clause. How is it that the devil has the power of death? What death is meant? What is meant by destroy him? Now, dear brother Johnson, will you be so kind as to give your views on these momentous subjects, and oblige a little one, who is blind and cannot search the holy writ for myself, for the connection? Dear brother, I have your book, and I am well pleased with your writings. I pray God to give you wisdom from on high to explain the above passages referred to.

Yours to serve in gospel bonds,
ASA BOYDSTON.

[Eds.]

WESTON, Oregon, Jan. 27, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed I send you a letter that I received from our dear sister, Mrs. M. E. Carter, late of Maryland, whose membership is in the Rock Springs Church, Pennsylvania, if I mistake not. The letter was very interesting and comforting to me, and I thought it would be to others, especially to poor, ignorant preachers like myself, and I thought her many brethren and sisters and friends in the east would be pleased to hear from her; so I have written to her, and obtained her consent to submit it to your better judgment, brethren Beebe. The little church in Grand Ronde valley has no regular preaching. I am the only minister of the Old School Baptist order in eastern Oregon that tries to preach. There is an old brother, Elder A. Sanford, living about twenty-two miles from where I do; but owing to his age, he does not preach any. I live fifty miles or more from the church in said valley, and the range of Blue Mountains lies between us, so that in winter it is very difficult for me to visit them. The roads are very rough, and in winter the snow generally falls very deep, so that they are impassable, unless kept broken by teams running over them. It is now said to be eight feet deep on the summit. I visited the church six times last year. The way we travel is on horseback or in a wagon. We have no railroads to amount to anything, but I think that before many more years we will have one passing through our country. When I read the communications of ministering brethren, giving an account of their travels among the churches, how they are built up in the faith, and how they enjoyed the company of the saints, and the preaching of the different brethren with whom they met, I almost envy their pleasure, and wish it was so here. How lonely I feel, and how often I wish that some ministering brethren would come into this country, especially into Grand Ronde valley, so that the church there could have regular preaching. There are two ministers of our faith near Dayton, Washington Territory, which is about fifty miles from here, Elders J. P. Allison and A. H. Hagan. Elder Allison has visited us twice, and Elder Hagan once. We have a little church here near Weston, where I live, and the one that is in Grand Ronde valley; then there is another church in Klickat valley, W. T., which is about one hundred and fifty or seventy miles from here. The two churches here are at least two hundred and fifty or three hundred miles from the Siloam Association, to which they belong. There is some prospect of a church being organized near Dayton, W. T., where Elders Allison and Hagan live; and if it is done, I hope we may be able to organize an association in eastern Oregon, or at least to hold a yearly meeting.

Brother Beebe, I have written this to you that you may see our situation as Baptists in this section of country,

and after you have read it, if you think it would be of any interest to the household of faith, you may publish it; but should you not see fit to give it a place in your valuable paper, all will be well. I will send sister Carter's letter just as it is, for it is written much better than I could do. I will also say, brother Beebe, that should you publish this, if any ministers of our faith contemplate emigrating to eastern Oregon, to remember the little church in Grand Ronde valley. Should they wish to know anything about the country, climate, soil, water, health, &c., they can write to brother Deacon John Huffman, Indian Valley, Union County, Oregon, and he will give them the desired information.

I must not close, brother Beebe, until I tell you how much I like your editorials in defending yourself and others against the charges of your enemies. I do think even in this the wrath of man shall praise God.

G. E. MAYFIELD.

COVE, Oregon, Dec. 8, 1879.

ELDER G. E. MAYFIELD—DEAR BROTHER:—I had expected to see you in the morning before you left brother Hoffman's, but did not get out of my room in time. I wished to contribute something toward your expenses, which is as much my duty as it is yours to preach; but I hope I will have another opportunity of so doing. We came home the day you left, taking dinner at brother Harris's, and getting home before dark. We thought and spoke often of you, and of your long, wearisome, and perhaps stormy journey; but I trust you are safe at home now, with those near and dear to you. May the Master, who is the God of all comfort, comfort and support you, and make you strong for himself, as one whom he has called to preach the word, to be instant in season and out of season, to warn, rebuke, reprove, with all long-suffering and doctrine. O that it would please the Lord to enable us to walk worthy of the blessed name we have named as our only hope, that we all might by his blessed spirit's guidance live soberly, righteously and godly in this present evil world. What manner of persons ought we to be, in all holy conversation and godliness. No doubt God's ministers have many peculiar trials and discouragements and temptations; but they are all known to the Master, and he has said, "Lo, I am with you always, even unto the end of the world." Your sufficiency is of him. He has all power in heaven and on earth, and in him dwells all the fullness of the Godhead bodily. He is of one mind, and none can turn him; and what his soul desireth, that he doeth. The tempter, no doubt, often suggests to Christ's ministers that they were never called to the work; but he never tempts any but Christ's ministers in that way, and he tried the Master first. If the church is fed, comforted and built up in their most holy faith, if they recognize it as the truth taught them in their experience, as the joyful

sound which has enabled them to rejoice in Christ Jesus, and have no confidence in the flesh, then surely such a gift is of God; for every good and perfect gift cometh down from him. And because I have felt that yours was such a gift, that your preaching placed the crown on the head of Jesus, the same song that none but the redeemed can learn, "Not unto us, not unto us, but unto thy name be the glory," I have felt it right to tell you so. The inability that is felt to speak to edification, the darkness and confusion that God's preachers are sometimes beset with, only lead them more out of self, and more fully to realize that their sufficiency is of the Lord.

Brother, if you ever think of me, remember me as a poor, sinful worm of the dust, trusting alone in his strength, which is made perfect in weakness; one who has been taught by manifold experience, whose poignancy is known only to the Master, that in me, that is, in my flesh, dwelleth no good thing. Though my past life has been spent where I have heard excellent preaching, yet it is day by day that we are to pray for daily bread. The manna was to be gathered every day, and it would not keep to lay it up. Experience teaches us that no amount of former evidence will exempt us from the snares of the tempter. It was John the Baptist who testified of the coming of the Savior, who led the Master down into the river Jordan, and unto whom it had been said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he." John saw the Spirit descend in the form of a dove upon Christ's head, and heard a voice from heaven declare, "This is my beloved Son, in whom I am well pleased." Subsequently it was the same John sent two of his disciples to Jesus, saying, "Art thou he that should come, or look we for another?" But John had been cast into prison, and that was the tempter's time. We want to hear a voice behind us saying, "This is the way: walk ye in it." What cares the poor, hungry child of God for excellence of speech or graceful gestures, when his soul is hungry for the bread of life. Paul came not to his brethren with such, but he determined to know nothing among them save Jesus Christ and him crucified, and nothing else will satisfy the heaven-born soul.

How I wish your home was on this side of the mountains, that we could meet together often, for we are commanded so to do. There is certainly no danger of obeying the Master's commands too closely; and if we know these things, happy are we if we do them. Then we could speak often one to another, and be comforted with the comfort of each other. May the Lord lead us, and give us an understanding in all things, and enable us to glorify him by a well ordered life and conversation, is my desire for all his people.

I have not written these things because you do not know them, but because you do; trusting, if we are

both spared till the winter be past, to see you and hear from you again. I will close.

M. E. CARTER.

LIBERTY, Va., April 29, 1880.

MY VERY DEAR BRETHREN BEEBE—If one so unworthy as I feel myself to be may thus address you:—I have for a long time desired to write you, and give you a short history of my feelings in regard to our family paper, the SIGNS, and a sketch of my travels from nature to grace, as I trust; but my unworthiness and inability to write have caused me to refrain until the present. I am a poor scholar, and very ignorant in natural things, and I fear more so in spiritual things; but believing that my pilgrimage is fast drawing to a close, (though my days have been few and evil,) I feel a desire to inform you, before I leave this vale of tears, that I do indeed indorse our family paper, the SIGNS OF THE TIMES. It comes to me regularly, and I hail it as a welcome messenger from a distant land, bringing glad tidings to the weary soul. I cannot express the satisfaction and comfort which I have received from your able editorials, and the rich communications written by brethren and sisters which have reached me through your columns. I feel like taking them by the hand, and bidding them God speed. I regret there being so many religious periodicals commencing in our land under the name of Primitive Baptist, which only take from you, brother Beebe, who were the first to raise your voice and use your pen in defense of the truth, and contend for the faith which was once delivered to the saints, when the division took place among the Baptists because of new things being introduced among us for which there was not a "Thus saith the Lord." You have stood as a brazen wall at your post for many years, and as a father in Israel, and I desire the brethren and sisters to stand by you in support of the truth during the few remaining days of your pilgrimage.

Knowing your patience to bear with the weak, I will now give in my imperfect way a sketch of my travels from nature to grace, as I trust. I was born in Bedford County, Virginia, in 1812, and from my earliest recollection I rolled sin under my tongue as a sweet morsel; but I always intended to get religion to escape punishment, and to be happy before death. But I so much loved sin that I thought but little about my condition, only when I saw a cloud arising which indicated a storm, when I would be alarmed, and sometimes try to pray the Lord to spare me; but as soon as it passed by I would forget my trouble. I continued in this way, making vows and breaking them, until the year 1841, at which time the fever broke out in my father's family, proving fatal to my father and several of the family, which caused me deep reflection, and the necessity of being ready for the awful summons to depart from this life. It was impressed upon my mind

that I too would soon have to follow my loved ones to the grave. I then thought to try to bring myself into favor with God, which I fully believed I could do. Being then settled in life, having the care of a large family, and being so busy through the daytime with my household concerns, I would put it off from day to day. After retiring at night I would be very miserable, and think if I was spared to see another day I would commence the work. Then I would fall asleep and dream many frightful dreams, which I thought were sent to warn me of my near approach to the tomb. I then concluded not to put off the work any longer, but to commence in earnest, thinking I had a great deal to do. I then thought I would make a few good prayers, and that would cause the Lord to love me, and then he would help me in the work; but to my great surprise, my intended good prayers were beyond my power, and instead of the Lord loving me, I viewed him as looking down upon me in anger. I tried with all my power to bring myself into his favor, but the more I tried the worse I became. I soon found that I could not think a good thought or do a good deed. I saw my heart was deceitful above all things, and desperately wicked, and so hard that I could not repent. I then thought if the Lord would only give me conviction, I could repent; but I was such a sinner, already condemned, that I thought the Lord was angry with me, and would have nothing at all to do with me. I could see no way of escaping his wrath and obtaining salvation, unless I could render perfect obedience. I thought I must suffer, and atone for my sins, before the Lord could be reconciled to me, and that I must pay the utmost farthing. I felt perfectly willing, but it was not in my power. I then grieved because I could not grieve, and mourned because I could not mourn, and what to do I did not know. There seemed now no way of escape, and I concluded that all I could do was to be resigned to the will of God. For if I am saved, it will be his sovereign mercy; and if I am lost, it is just. I cannot say that I was resigned to his will, for I wanted mercy if it could be extended to such a wretch as I was. While in this condition there was preaching some distance from our place, and my husband said he desired to go, and wished me to go with him. I refused, for fear of exposing myself, thinking there would be Christians there, and they would see the depravity of my heart depicted upon my countenance. I did not feel that I had a friend in heaven or on earth. I was alone most of the day, and my mind became drawn off in meditation upon my lost condition. I now thought the time had passed when I might have obtained religion, but I had sinned away the day of grace, and the Spirit had taken its everlasting flight. I now pondered over my condition, and saw such a propensity to evil in my disposition, that I thought surely the Lord was in the

work, and had been leading me on, or I never should have made the effort to obtain the salvation of my soul. A hope now sprang up within me that the Lord would yet convert me, and it seemed that I had a view of the goodness of God that I never had before, and thought I ought to love the Lord for his goodness and his wonderful works; but my heart was so cold and hard that I did not love anything. These meditations seemed delightful, and I thought I ought to love the Lord with all my mind, soul and strength, but did not feel that I did; and why it was, I could not tell. My mind was so completely carried away upon the wonderful works of God, that I could not refrain from tears. I now thought to go into the kitchen, where no one could see me shed tears, but had gone only a few steps when I became so light that it seemed I was almost suspended in the air. I now thought I should not only love the Lord, but would praise him with the highest strain. It seemed that everything upon the face of the earth ought to be praising God. When I came to myself I was astonished, and alarmed at what I was doing: praising God; and what was it for? The thought occurred that I was taking it for religion, and there was no religion in it. I had not suffered for my sins, and consequently had done nothing to obtain religion, and it could not be possible. Now I thought Satan had transformed himself into an angel of light and appeared to me, and had deceived me. I believed there was a God that ruled the universe, and had all power both in heaven and earth; but I had no knowledge of the plan of salvation by and through a crucified Redeemer until Jesus, as I humbly trust, revealed himself to me as Mediator between God and man. I heard no voice, but it seemed to be sent to my heart that Jesus had suffered and died for my sins, and risen again for my justification. O how wonderful it now seemed that I had not viewed the plan before, it being so plain that Jesus had done the work which I had been trying to do over eighteen hundred years ago, and had set me free from that law which only kills, and had given me in lieu thereof the spirit which makes alive, and that can only rejoice in a Savior's love. I now could exclaim, with the poet,

"Amazing grace! how sweet the sound!
That saved a wretch like me."

I could but wonder, and rejoice in God as my Savior, being stripped of all self-dependence and self-righteousness. I have never since that day had any confidence in the flesh, for I have long since learned that there is nothing good in the flesh.

It has been upon my mind for several years to write you, and inform you how much I esteem the SIGNS as a family paper, and give you the reason of the hope I have, though it be so small. It seems like presumption, in one so imperfect as I feel myself to be, to undertake to write for publication in our family paper in view of the prosperity of Zion; but, like 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?"

Now, dear brethren, I have followed the lead of my mind with my pen, until I fear your patience will be wearied; but do with this as your better judgment may dictate, and all will be well with your unworthy sister,

NANCY JOHNSON.

P. S.—I do not feel like laying down my pen without a few words to my dear sister, P. A. Beebe. I have been so much delighted with her excellent communications, that I feel I am almost personally acquainted with her. There seems to be a strong tie which binds together the household of faith. May the Giver of every good and perfect gift, spare you long, with your dear husband, for the good of Zion and the glory of God; and finally, when your pilgrimage shall be finished here upon earth, may you be blessed with the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

N. J.

NORTHPORT, Ala., May 19, 1880.

DEAR BRETHREN BEEBE:—Ever since I first began to read the SIGNS OF THE TIMES I have felt drawn to the editors and contributors, and the more I read it, the stronger the affection for its editors and able correspondents. I call them able correspondents, because they write for the comfort and edification of the saints, which wisdom they speak in a mystery, even the wisdom which hath been hid from ages, but is now made manifest unto his saints. They are made able correspondents, even as God's ministers are made able ministers of the New Testament. Solomon says, "Get wisdom, get understanding." Again, of this wisdom it is said, "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. Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men." Now we understand this wisdom of which Solomon speaks to be very different from the wisdom of this world. The apostle Paul, in his first epistle to the church at Corinth, makes a considerable distinction between the wisdom of God and the wisdom of the world. He says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [That is, to save believers.] For the Jews require a sign, and the Greeks seek after wisdom: but 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." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty,

not many noble, are called: but God hath chosen the foolish things of the world to confound the wise," &c., "that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world," &c; "but we speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the world unto our glory." In the foregoing the apostle shows a vast difference between the wisdom of God and the wisdom of the world; and the very preaching of the gospel, which to the worldly-wise is foolishness, is to believers, or to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. David, in speaking of this people, of whom the Lord says by the mouth of his prophet, "This people have I formed for myself: they shall show forth my praise," says, "They shall speak of the glories of thy kingdom, and talk of thy power." Then who that has felt that the gospel has been the power of God unto salvation unto them, can refrain from talking of his power, of his wisdom, of his righteousness, of his mercy, and of the riches of his grace? Every one that has felt the power of the gospel, accepts the testimony of the inspired apostle, that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," and that "salvation is of the Lord." But the worldly-wise are not so. They have never felt the power of the gospel, have never known anything about the wisdom or power of God; hence they are "ignorant of God's righteousness, and going about to establish their own righteousness." They know nothing of the righteousness of God by faith in Christ Jesus; consequently, instead of speaking of the glories of God's kingdom, and talking of his power, they speak in "great swelling words of vanity" about the glories of the kingdoms of men, and talk of their great power. This is an infallible rule by which to judge of the genuineness of any person's religion. A person will always accept, indorse and love any testimony, whether written or preached, that corresponds with their own experience. Hence, if we hear any one applauding the worldly-wise, and speaking of the great glory of man, "money and means," and talking of their power to save the heathen and convert the world to Christ, and how they "got religion," and how everybody can get it if they will, or that

Christ will save everybody "if they will let him," and all this flesh glorying in the flesh, we may set it down at once that that is all the religion they know anything about, and that they have never known the power of God, have never "tasted the good word of God, and the power of the world to come," nor "tasted that the Lord is gracious." Therefore they do greatly err, "not knowing the scriptures, nor the power of God." And as it is "by their fruits ye shall know them," so we may know them by the fruit of their lips, as well as by the fruit of their doings; and it is said of such that they "shall eat the fruit of their own doings." Let them eat the fruit of their own doings, the child of God desires no such fruit. Such is the fruit that the daughters of Babylon lust after, of whom it is said, "And the fruits which thy soul lusted after are departed from thee." But unto the bride, the Lamb's wife, it is said, "I create the fruit of the lips: peace, peace to him that is afar off, and I will heal him." And again, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love."

But I did not intend to write on any particular subject, brother Beebe, when I sat down; but the SIGNS for June first was such a treat to me, and so full of good news from a far country, that I just felt like I wanted to let the dear readers and editors know how I was made to rejoice in reading both the editorials and communications. Your review, brother Beebe, of Elder Potter's pamphlet, was exactly adapted to my feelings, and I felt to thank God that he had counted you faithful, putting you in the ministry. The communications were all good and comforting, but I must especially mention those of sister Christianna L. French and brother T. L. Morton. But if I understand brother Morton, he thinks that where the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," that he has reference to baptism. I differ with brother Morton here, if this is his understanding; because baptism, instead of representing a birth, represents a death and burial. For proof, read, "For as many of you as were baptized into Christ, were baptized into his death." Again, "Therefore we are buried with Christ by baptism into death," and other passages of similar import. If baptism is what is here meant by being born of the water, then one must be baptized, or born of the water, before he is born of the Spirit, (because "born of the water" comes first,) which establishes beyond doubt the Campbellite doctrine. But I think the Savior had reference to the water of life, one of the three that bear witness in earth, the Spirit, and the water, and the blood. I hope

brother Morton will examine this subject.

But I started to say in the outset that I felt incompetent to write for the SIGNS, as there are so many able correspondents; but I leave that with you, dear editors, so you can dispose of this as you think best. I am waiting patiently, brother Beebe, for you to fulfill your promise to visit us in Alabama in the early fall.

I will close for the present. Love to all the dear saints everywhere.

H. J. REDD.

SALUVIA, Pa., April 10, 1880.

DEAR BRETHREN BEEBE:—I send you the inclosed experience of a young sister in Christ who has recently come out of Babylon, with the request that you publish it in the SIGNS, if you think proper. Yours in hope,

J. BEEMAN.

RAINSBURG, Pa., March 11, 1880.

DEAR BRETHREN AND SISTERS IN THE LORD:—After thinking upon the subject a long time, and sometimes thinking perhaps it might be my duty, I have concluded to speak to you of my trials and sufferings, and also of the goodness of God to my soul.

At the age of fourteen I was made to see the awful state I was in by nature, and that without the mercy of God there was no hope for me. While in this sad condition I was persuaded that I was too young to be a follower of the blessed Redeemer; but at the time I was baptized and received into the church, I felt that I was so poor in spirit that I could do nothing and think nothing that was truly good. My hard heart kept me bowed down, and I felt that I was bound with burdens that I was not able to bear. This state lasted for several years; but again trouble came upon me, and I felt that I was a lost and undone sinner. I was attending a protracted meeting held by the old christians, and while some were talking of the goodness of God, I felt destitute of a friend on earth, and worse than all, none in heaven. I lived in this way for a number of days, thinking there was no mercy for me. One morning I was weeping and mourning over my sad and helpless condition, when all at once my troubles left me, and O how light I felt, and how my heart did rejoice to have such a burden removed. The blessed Lord gave me a comfortable evidence of my acceptance with him, and put a new song into my mouth, even praise unto him. O, brethren and sisters, my poor, stammering tongue will never be able in this world to express the gratitude due for such a deliverance. Yet I have great reason to mourn over a hard and sinful heart, and a wretched, wandering mind, so that if I am saved, it is all to be attributed to God's sovereign and unmerited grace. Since that time I have mingled with a people who eat their own bread and wear their own apparel. I was called away to the far west, where I spent but few happy days, but I feel that the Lord was with me in all my trials

and afflictions; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. After my return from the west I attended Methodist meetings very regularly, and tried to be very liberal with them, and to make myself comfortable under their preaching; but it seemed the more I tried to enjoy it, the further I got away from it. At length there was a Baptist Association held near to where I now live, and I attended it. I had never been to Baptist meeting before, and the ministers seemed to have words of comfort for me. I can say that I never enjoyed preaching any better. The precious truth seemed to be opened to my view more and more, till I was made to rejoice in the gospel of Jesus Christ. The bible appeared to be a new book to me, and I could see the doctrine of the Baptists on every page, and felt that I was free indeed. I now wanted to be with those whom I believed to be God's children, and accordingly, on the seventh day of December, 1879, I was baptized, and was indeed happy beyond description. Since the association I have been searching the scriptures constantly, and trust I have a more correct knowledge of them than I had. I have such a wandering mind that I am often led to doubt the reality of my religion. But let us not mind the few turmoils we may have to encounter in this sinful world, for we are born to trouble; and why should we complain of our lot, when Jesus died that we might live? These trials are intended for our good; for we know that all things work together for good to them that love God, to them who are the called according to his purpose. The grace of our Lord Jesus Christ be with you all.

Your unworthy sister,

MARY E. HOURSARE.

MARIETTA, Ga., May 2, 1880.

DEAR BROTHER BEEBE AND SON:—I for the first time take my pen in hand to write on a religious subject. Although we are strangers in the flesh, I have been introduced to you spiritually, as I hope, through the SIGNS OF THE TIMES. I have been very much gratified by reading your editorials; they are soul-cheering. I have also been made to rejoice in reading the precious experiences of grace that have appeared in your most excellent paper. I have had some impressions for a long time to write a little of what I hope I have experienced in regard to the profession I have made; but knowing my incompetency, I have kept putting it off. I do not feel worthy a name among the Primitive Baptists, but I deem it an honor to have the name.

When about fourteen years of age I dreamed of falling into the river and drowning. I could see the judgment that I was just about to stand before, and was condemned and must be lost. This was more than I could bear, and I awoke. I could see that I was without hope and without God in the world. A few days after this I went with my father to meeting,

and two persons joined at the close. One of them stated that his conviction was brought about by a dream, and this brought my dream to my mind, causing me to tremble, and to see what a great sinner I had been. I thought when I returned home I would seek some remote place and pray; but I found myself inclined to put it off a while longer, which I did until I was forced by my feelings to go off by myself and make the attempt. I was a little relieved, and as I returned to the house I thought I would live free from sin, pray often, and this would bring God under obligations to save me. This I tried to do as near as I could for several months, when I saw that I could do nothing. I could not refrain from wishing that this was the time when Christ was here in the flesh; if so, surely I could go to him. But as it was, the day of grace was past, and I would seek worldly pleasures to try to pass off this trouble. I went on in this way over twelve months; when I was married, and my trouble seemed to wear off by degrees. About two years after our marriage my husband professed a hope. He was in the army at the time, and came home for the purpose of joining the church at Poplar Springs, which was a Missionary church. The day he was to join, as we were on our way to meeting, he asked me to tell him my little experience. I told him the best I could, and he desired me to go to the church. The preacher said that day that some christians could tell when and where they lost their burdens, while others could tell nothing about it. This gave me some encouragement to offer myself to the church, and when my husband went forward I did the same. We were received, and baptized on the following morning. I was not satisfied in regard to myself, but was filled with awful fears that I was deceived, and had deceived the church. I soon became convinced that I was a great sinner, and was acting the hypocrite, and my trouble was almost more than I could conceal. I endured this trouble about two years, when it seemed I could not live any longer. I was afraid to pray, and called on my husband to pray for me. We bowed down together, and he prayed, but I was not relieved. The next night I went into the garden to try once more to beg for mercy, but I could not say anything. While in this position my awful burden seemed to pass away, and I was raised to my feet in triumph. The stars seemed to shine brighter than I ever before saw them, and I wanted to say to everybody, "Behold the Lamb of God, that taketh away the sin of the world." My mind was at rest; and my pen cannot write, nor my tongue ever tell, the sweet enjoyment of that rest. I soon found myself desirous of being baptized again, and went to hear a Primitive Baptist preach several times. I thought if I knew anything about the true gospel of Jesus, he preached it in its purity. I and my husband and several others left the Missionaries, and went to the Primitive Baptist Church at New Har-

mony, and were baptized by Elder Newton Eubanks, and I have been a lover of gospel truth ever since. I think we have it preached to us in its purity by Elder I. N. Moon, who is the pastor of our church, and we are at peace one with another. I know if I am ever saved it will be by grace alone. I desire an interest in the prayers of all God's children, of whom I am the least, if one at all.

Dear brethren, if you think this scribble worthy its room in your valuable paper, dispose of it as you see fit, and all will be well with me. I remain a well-wisher to the prosperity of Zion,

MARGARET A. PRUETT.

BUTLER, Baltimore Co., Md., March, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—You were kind to publish my last letter to the household of faith who read the SIGNS OF THE TIMES. Being requested to write on exhortation, I will make the effort to comply, leaving it to your judgment to publish or not.

In reading Doctor Watson's book, I was surprised at the remark that the spirit of exhortation had died out in the Old School Baptist Churches, and I was pleased to see the letters from such able pens as Elder Purington's and others, on the christian walk; for certainly those people who are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," know that in their flesh dwells no good thing; for this was set forth in Paul's experience; and we "were by nature children of wrath even as others." Sin has environed us all in its serpentine folds. By nature some are impatient, some hasty to anger, some gay and frivolous, some too much conformed to the world, while others, perhaps, are guilty of one or more of the many evils they are positively commanded to abstain from, by the God of Israel, under whose banner they are enlisted, and whose commands they are to obey. An apostle has said, "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." O, then, may we all give diligence to make our calling and election sure, so that the joys of salvation shall delight our souls, and we escape the necessity of that bitter prayer of David, after he had lost the joy of salvation by his sinning, recorded in Psalm li. "Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." But thanks be to the God of all mercies, it is recorded, 1 John ii. 1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." This Advocate was the sweet singer of Israel's Advocate, when he had so grievously sinned. He is the same blessed Advocate to-day for all that the Father gave him, and he ever liv-

eth to make intercession for them. I wish it distinctly understood that I am not writing about that salvation which was wholly accomplished and completed by the dear Lamb of God when he cried, "It is finished, and gave up the ghost;" but I am simply trying to exhort the loved ones of the household of faith, the neighbor we are commanded to love as ourselves. We are told by the prophet Zachariah, iii. 10, "In that day, saith the Lord, shall ye call every man his neighbor under the vine and under the fig-tree." That is, in the gospel day, and those of like precious faith; those who drink the wine of the kingdom and eat the bread of heaven; for we are told, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53. We are told, "Train up a child in the way he should go," &c. If it is proper and right that we instruct our beloved children to abstain from evil practices, as lying, swearing, drunkenness, &c., then surely the pure mind of the redeemed children should be stirred up, to abstain from those things that will call down upon them the just chastisement of their God; for he has promised to visit his disobedient children with the rod and stripes; yea, "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," or those evils, and not the child; for I am persuaded, with the apostle, that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. But we may, like king David, lose the joy of salvation, by not giving diligence to what our Lord has commanded, and bring these just punishments upon ourselves by disobedience to his commands. When we look at his chosen people Israel, the type of the church, we find that only the obedient were blessed in basket and in the good things of that land which flowed with milk and honey. So his people in this gospel day are told to let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven. But we sometimes hear the following scripture quoted, as though justifying evil practices: "It is not in man that walketh to direct his steps." But our Advocate, our Daysman, our Mediator, our strong tower and shield, our Savior, Priest and King, is ever ready and ever willing to hear, succor and sustain the weakest and most feeble child. The apostle Peter says, "The Lord knoweth how to deliver the godly out of temptation." This leaves us all without excuse, even the weakness of the flesh, or anything inherited from our earthly head, Adam. To be entirely built upon the foundation of the apostles, we should glory in our infirmities, as did Paul, and who said, "For when I am weak, then am I strong."—2 Cor. xii. 10. Also his exhortations in 1 Thess. iv., as to how we should walk, and to please God, and "that ye should abound more and more." That is, though we die daily, through the crucifying of the flesh with the lusts

thereof, yet singing the sweet songs which only the ransomed captives can sing, such as,

"As when the weary traveler gains
The height of some o'erlooking hill,
His eye revives, if 'cross the plains
He sees his home, though distant still."

Rejoicing in the rich provisions the bountiful giver has bestowed on his obedient children, they are enabled to sing,

"I've reached the land of corn and wine,
And all its riches freely mine.
Here shines undim'd one blissful day.
For all my night has pass'd away."

These are possible for God's children to attain to here; not in themselves, but in him who says, "Without me ye can do nothing." But with him, all our foes, both internal and external, are subdued and vanquished, and we go on our way rejoicing in him who giveth us the victory.

May we not be too negligent in exhorting and encouraging those who give evidence of a desire to have a name with us, but whose feelings of unworthiness keep them back.

Yours in love,

THOS. H. SCOTT.

WILLIAMSTON, N. C., May 29, 1880.

ELDER GILBERT BEERE—DEAR AGED BROTHER:—Your most precious and consoling letter of April 16th came to me in time of deep distress and heartfelt anguish. It was full of christian consolation and godly advice. My heart is truly crushed and bowed down. I am truly afflicted and bereaved. I have lost one of the kindest and dearest of companions. Thirty-one years we have lived and walked together in the sweetest harmony and fellowship; the seasons have been so precious that we have spent in taking sweet counsel together, and with inexpressible joy and delight have we journeyed together, and gone to the house of God in company. And how often has my poor heart been comforted while sitting under his ministry. His advice and counsel was always good. I have truly lost an earthly treasure. But I desire to bow with humble resignation to the will of my heavenly Father, who in wisdom has removed his servant. I ought to rejoice in his behalf, as I feel fully assured that he is at rest with his God and Savior. He lived in great composure, amid all the scenes of earth, and sweet calmness reigned in his death. I never saw any one exactly like him at all times and under all circumstances. God's will must be done, and blessed indeed for us if we can be resigned to that holy will. I so often think of your remark, "Let us remember that it is only his frail casket that is laid low in death; the precious jewel now shines in immortal luster before the throne of God and the Lamb." I can but rejoice that he is forever free from all the tribulations of earth; free from sorrow, sin, and the temptations of Satan. We are assured there is a needs be for all the dispensations of our God. He takes but what he gave. All the mercies we have are lent mercies; by him bestowed, by him continued, and by

him withheld. How often has the christian found distilling balm growing beside sorrow's path. All our joys and sorrows are meted out to us in great mercy. Every scene is of but short duration. I most earnestly desire to be reconciled to his righteous will. He knows how much grace we need to sustain us, that we may glorify him. I desire to praise my God and Savior for his exceeding great goodness toward me. I have been highly favored of the Lord; his rich mercies have been immeasurable. I feel that every breath should be that of praise and thanksgiving. All is mercy, all is goodness, however afflicting it may seem to be. Love is in all his dealings with his children. His dispensations are often so dark and mysterious to us that we cannot see a twinkling ray of light shine through them; but the great day of eternity will unfold all.

You are acquainted, my dear brother, with some of the deep trials I have been called to pass through, in days that are past and gone, and that same strong, mighty arm upon which I was then enabled to lean is still my support. He alone is my refuge and strength.

My poor children are so bereaved; they have lost a father of fathers. I would be glad if you could write to Walter sometime; it would be most gladly received. I can but rejoice to know and believe that God will accomplish his own work. My dear daughter is still deeply afflicted, being perfectly helpless all of one side, and suffers a great deal. How long she will thus continue we cannot tell. It is all with the Lord. She is calm and composed. All seems to be bright to her over the river of death. No murmuring or repining, but all seems to be quiet submission to the will of her heavenly Father. She desires to be remembered to you, and desires your prayers in her behalf. My family desire to be remembered to you, and thank you for your deep sympathy and your prayers in their behalf.

Little did I think, when I last parted with you at our home, that such scenes of sorrow and desolation would so soon visit our home. Soon we must all go. I hope the dear Lord will spare you a long time, if it be his holy will.

Brother J. E. Moore and wife desire to be remembered to you, and brother Bigg and sister. Our brethren and sisters often speak of you. I crave a continuance of your prayers for me and mine. Remember me to your family, and to the faithful with you. I would be truly glad to hear from you if you should find a moment to devote to that purpose. I thank you so much for remembering me as you have. Many brethren, sisters and friends have sympathized with me. The Lord alone can bless them.

Your humble sister in tribulation,

M. M. HASSELL.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the church of Charleston & Sullivan, at Cherry Flats, to the sister churches of whose messengers she is composed, sends christian salutation.

BELOVED BRETHREN:—In this our annual epistle we will address you some suggestions and exhortations in connection with the doctrine and order of the church of God, and the standing and walk of a christian therein. The doctrine is what the bible contains concerning the character and attributes of the Lord our God, and concerning the work of our Redeemer in the salvation of his people. This record is given by inspiration of the Holy Spirit of God, and exactly corresponds with and witnesses to what is written upon the heart of the people of God by the same Spirit in their experience. They only can truly understand and love the doctrine taught in the bible unto whom it has thus been revealed by the writing of the Holy Spirit upon their hearts. It distinguishes them from the world, and it is very essential to the comfort and prosperity and peace of the church that this doctrine be maintained. Therefore we have such injunctions as the following: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. i. 13. "Speak thou the things which become sound doctrine."—Titus ii. 1. "Contend earnestly for the faith which was once delivered to the saints."—Jude 3. "Rebuke them, that they may be sound in the faith."—Titus i. 13. "A man that is an heretic, after the first and second admonition reject."—Titus iii. 10, with many others of a like import. Therefore it is needful that you be watchful, not to receive into your houses (churches) any minister who comes unto you and does not bring the doctrine of our God which you have been taught both in the inspired scriptures and in your own experience; and also that there be no one retained among you who rejects any part of this precious doctrine.

The order of the church has been directed by our Lord Jesus Christ and established by his inspired apostles; therefore it is essential to the comfort of the Lord's people and the honor and dignity of the church that it be carefully maintained. The starting point in the order of the church is the organization. Those who are thus organized or joined together visibly in gospel order must be such as have been born again. Having by this new birth received the manifestation of a new, divine life, they have seen the requirements of the law, and striven in vain to fulfill them. By the coming of the commandment thus to them, sin revived, and they died to all hope of salvation by the works of the law. Then they have risen with Christ experimentally from under the experience of the curse and dominion of the law and the power of death; and the things which are above the law, which God hath prepared for them that love

him, have been revealed unto them, and they made to rejoice in hope of the glory of God, and desire to be near their dear Savior, to obey his sweet commands, and follow him through evil as well as through good report. They are now to be baptized. This ordinance is only to be administered by the authority of our Lord Jesus Christ, and in his name. He only gave command to baptize to those to whom he gave command to preach. Therefore the order of the gospel requires that he who administers this ordinance be recognized by the fellowship of a gospel church as a minister of the gospel at the time of administering. Baptism is a burial and resurrection. It is frequently alluded to as a burial, and is said by Peter to be a figure of the resurrection of Christ. Therefore the follower of Christ must be immersed in water and raised again.

Those who are organized as a church of the living God stand upon holy ground. They have to put off their shoes from off their feet, and be shod with the preparation of the gospel of peace. How carefully should they look for and consider the directions of our Lord and his apostles, and strive faithfully to walk therein, seeking by constant prayer the light and guidance of the spirit of our God, without which no one can walk in the path of obedience. "Watch and pray, lest ye enter into temptation," said our Savior. "Pray without ceasing," said an inspired apostle. These injunctions are not giving arduous tasks, but expressing liberty to the poor, longing soul that shrinks back under a sense of unworthiness.

When the church has decided upon the times of regular meetings, then it should be understood by each member that such times or seasons are sacred to that purpose, and nothing but inability should prevent one from meeting with the brethren. "For-sake not the assembling of yourselves together, as the manner of some is," is a solemn admonition coming with divine authority to every member of the church of God. Some have an idea that any worldly business that is needful to be done may and should keep them from the meeting of the church. This is a great mistake; and such, if they persist in such disobedient course, will learn it sadly by dearth, coldness and death in their own souls. They are not allowed to seek first their own worldly interests, but our Savior has said to them, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." And an apostle has warned us "not to be deceived" by our selfish and vain and covetous hearts, for "God is not mocked. Whatsoever a man soweth, that shall he also reap. 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."

There are many things connected with the order of the church which it would be profitable to contemplate; but the space of a Circular Letter

will allow us to mention but few more.

When the queen of Sheba saw the house which Solomon had built, she saw perfect order. She marked "the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel." No one was out of place, no one seeking for another's place. So it is in the church of God, of which that house was a type, when in order. The gifts are distributed by the Spirit as he will. These gifts belong to the church; and the one thing we will especially notice here is that the church will be sure to recognize these gifts which the Lord has bestowed upon her. Therefore one who is called to preach never has to tell the church of it. The power of that call felt in his own soul will be so manifested, in spite of all his efforts to conceal it, that the church will see it, feel the need of the gift, and call for it. Should one claim to have a call to preach, and insist upon it, while the church had only his claim for evidence, it is very certain that he is deceived in that matter. Churches are very apt to have a good deal of trouble in getting those who are truly called to preach into the work; and quite as much trouble of a more unpleasant kind to keep some from trying to preach who have never been called of God to the work.

Those who labor in word and doctrine are compelled to the work. A necessity is laid upon them. Sometimes the spirit moves sweetly, the sun shines cheerily, the Savior's presence is felt in the soul, and then they go cheerfully to the field and rejoice in the work. Sometimes it is dark and cold with them, and they shrink back, and have to be goaded on like a bullock unaccustomed to the yoke. But they must be instant in season and out of season. They feel a "woe is me if I preach not the gospel."

To a faithful minister of Christ it would be a painful thing to have to say to his brethren whom he was serving that he was in need of temporal things. We do not suppose that such an absolute necessity would occur, for he would be likely to take the inattention of his brethren to his needs as an evidence that his labors were no longer profitable among them, and that the Lord's will was for him to go elsewhere. We therefore admonish the brethren to look carefully at the directions given by the apostles as to their duty in this respect. We will not now refer to the places where this subject is spoken of, but desire you to look at them and consider them carefully. Every church should know that he who is her pastor, or who serves as such, is supplied with what is needful of their temporal things. If his service is given to more than one church, then there should be an understanding among them, or a certainty on the part of each that she is doing her equal part towards supplying his necessities; so that he need not feel that any church which claims and receives his labors is open to the

charge of inattention to his wants, which Paul laid to the church at Corinth. The pastor cannot be consulted in this, for he cannot, and would wish nor dare, to make a bargain to give his services for so much. He is to live of the gospel, and to receive of the brethren's temporal things as they are directed in their own souls to give. Yet not as alms; it is his due. Sometimes brethren take counsel of a natural spirit, instead of the spirit of Christ. And sometimes those who have the greater abundance of this world's goods may bear the least of such burdens; while those who are poorest in this world, but rich in spiritual things, unselfishly would take upon them too heavy a share of the burden, if it would be allowed.

We will allude to one more duty and privilege which belongs to the members of a gospel church. Attend to the wants of the poor. This is a solemn duty and a blessed privilege. "Blessed is he that considereth the poor," says the psalmist. Some of us might give where a case is brought to our notice in order to relieve our minds of trouble, and feel that then our duty was done. But Job said, "The cause that I knew not I searched out." We will not enlarge upon this subject by giving the many reasons that would be of great weight to the spiritual mind for observing this duty. It may be well for all to look over their past lives in the church, and recall what part of their substance they have given to the poor.

We write these things for your good, to stir up your pure minds by way of remembrance, greatly desiring and praying that the Lord will lead you in paths of righteousness for his name's sake; that you may manifest the beautiful order of his house in all your meetings together and individual walk and conversation, and may rejoice therein; that you may dwell together in love, keeping the unity of the Spirit in the bond of peace, for that is very good and pleasant; and that in all things you may adorn the doctrine of God our Savior by well-ordered lives and a godly conversation.

SILAS H. DURAND, Mod.
HORACE W. DURAND, Clerk.

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association, in session with the church of Charleston & Sullivan, to the associations with whom she corresponds.

In the providence of God we have been blessed with the privilege of meeting together in this capacity once more, for which we desire to feel thankful to our heavenly Father, and for all other blessings which he has bestowed upon us. We have been permitted to come together not only in body, but we trust in heart and mind, having the same Teacher. We have one Lord, one faith and one baptism, and we have come together in the unity of the Spirit and in the bond of peace. We have been bles-

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1880.

JOHN XIV. 12.

ELDER GILBERT BEEBE—DEAR BROTHER:—Having been a reader of the SIGNS forty-six years, and never having troubled you, I now request you to give your views on John xiv. 12, especially the last clause. I remain your brother in hope of eternal life,

RICHARD WOMMACK.

OLD ALEXANDRIA, Mo., Jan. 21, 1880.

REPLY.

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

sed with messengers from churches of other associations, who rejoice in the same glorious truth, and we have felt to give them a hearty welcome. Although we have not had as many ministering brethren as usual, yet we have had as many as the all-wise God saw fit to send us. They came bringing good news from a far country, even the rich treasures of the storehouse of our heavenly Father, boldly declaring the salvation of God, of which salvation they could say, We speak of things that we do know, and testify of things that we have seen. We have sat together in heavenly places in Christ, feeding on the gospel truth that was proclaimed by the servants of the Most High God. We feel that there have been some handfals dropped on purpose for the gleanings Ruths, so that they have felt to say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

Brethren, we desire to continue our correspondence with you. May God bless you. Amen.

Our next session is to be held with the Asylum Church at Vaughan Hill, on Wednesday, Thursday and Friday before the third Sunday in June, 1881, when we hope, providence permitting, to meet your messengers with their messages of love.

SILAS H. DURAND, Mod.

HORACE W. DURAND, Clerk.

APPOINTMENTS.

ELDER Benton Jenkins will preach for the Southampton (Pa.) Church on the fourth Sunday in July.

ELDER Silas H. Durand will be with the church at Utica, N. Y., on the fourth Sunday in July, and Eld. B. Bundy on the second Sunday in August.

Also, Elder Durand will preach at the house of brother H. Wolf, No. 49 Plain Street, Albany, N. Y., on Monday evening after the fourth Sunday in July.

I WILL mention, for the benefit of any brethren or friends who may visit New York, that the church meetings of the Ebenezer Old School Baptist Church, No. 154 West 36th St., are held at 2 o'clock on Saturday before the first Sunday in each month. I am present with the church at that time, unless providentially hindered, and on the first Sunday. There is also preaching expected every Sunday. The appointments are at 10½ a. m. and 3 p. m.

SILAS H. DURAND.

INQUIRIES AFTER TRUTH

WILL Elder J. F. Johnson, of Kentucky, give his views on 1 Corinthians xv. 22? Did Adam die a spiritual death, or not? If he did not, how are we spiritually dead? The question has been asked us, and we are bothered over it. By answering this you will confer a favor on the least of the little ones, if one at all.

G. W. RUSSELL.

CONWAY, Laclede Co., Mo.

These gracious words of our Lord were addressed to the eleven apostles, after Satan had entered into Judas, and he had left them and gone out to betray him. The trying time, and all the surroundings of the occasion on which these words were spoken, give additional solemnity and significance to them. Though troubled and amazed himself, because the dreadful hour for which he had come into the world had arrived, and his own soul was exceedingly sorrowful, even unto death, yet he was not unmindful of the strong support and comfort they would require to bear them up in the terrible hour when their faith in him as the true Messiah, and his ability to accomplish the great work of salvation, should be put to the severest test; when they should see him arrested, tried, condemned, mocked, scourged, crowned with piercing thorns, nailed to the cross, crucified and put to death in the most cruel manner that men or devils could invent. By his foreknowledge he could anticipate their sinking spirits, their waning confidence, their trembling faith, their growing fears, when they should see him, on whom all their hope for life and immortality depended, condemned to suffer an ignominious death and be laid in the grave. They did not, could not know or realize as yet the dreadful reality of what they were so soon to realize. But even now, instead of asking sympathy or aid from them, he gently reproved the impulsive proposition of Peter to shield him from impending violence. Peter's sword could not avert, nor his burning zeal and courage roll back, the flood of suffering which must now submerge the soul of the holy, harmless Lamb of God. In the course of the terrible tragedy Peter was to be sifted as wheat, and to act a very different part from that of protecting his Lord and Master.

But Jesus, knowing the weakness of their flesh and willingness of their spirit, said unto them, "Let not your heart be troubled: ye believe in God, believe also in me." How often have we thought, that if from his blessed lips we could have the same assurance that we truly believe in God, and that our faith in God is genuine, we could endure all things for his sake, and like Peter say, "I will lay down my life for thy sake;" but before the scene of trial is over, like him, have we denied him in some shameful way or form, for which, after he has again looked upon

us, we have wept bitter tears of shame and anguish. The trying ordeal through which they were about to pass might not drive them to atheism, but it would challenge their faith in him as the Son of God and Savior of his people. It was calculated to make them doubt that he was the embodiment of the supreme Deity, that the Father was in him, and he was in the Father, and that the work which he performed and the word which he spake were performed and spoken by the Father which dwelt in him. It was not by any power of the fleshly nature in which his eternal Godhead was mantled that his mighty works were wrought, for he has said, "What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John vi. 62, 63. "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake." The works which the Father wrought by him fully justified and demonstrated the truth which he had told them, that he was in the Father, and the Father was in him, and that he and the Father are one. In this connection he adds the words of the text on which our friend desires our views: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He that believeth on Jesus, as we are assured, hath everlasting life.—John vi. 47. And as this everlasting life is in Christ, and with him hid in God, "He that abideth in the doctrine of Christ, hath both the Father and the Son."—2 John 9. As the Father and the Son are one, no man can have the Father and not the Son, neither can any have the Son and not the Father and the Holy Ghost, for these three are one.—John v. 7.

Now therefore, as all the fullness of the Godhead dwells bodily in Christ, and was manifest in his flesh in the days of his incarnation, and wrought all the works which he performed, so the Father and the Son dwells by his spirit in all who believe on Christ, and performs all the works of righteousness in and by them which God approves, and which give evidence that they are one with Christ, even as he is one with the Father.

As the works which the Father wrought by the Son when he was here in the flesh testified of him that he was the Son of God and one with the eternal Father, so all our works, which God hath wrought in us as his sons and heirs in Christ, are a conclusive evidence that "God worketh in us both to will and to do of his good pleasure."—Isa. xxvi. 12; Phil. ii. 13. With him working in us, we can do all things; but without him we can do nothing. Even so Jesus said, "of himself," or independently

of his indwelling Godhead, he could do nothing, for it was the Father which dwelt in him that doeth the works which testified of him that he is the Son of God, who came in the flesh to do not his own will, but the will of him that sent him, and to finish the work; so also the children of God, identified with him in his Sonship, begotten of the Father, are made partakers of flesh and blood in like manner as he was, and as that eternal life which was in the Son eternally with the Father, was given to us in the Sonship of Christ, as the only begotten of the Father, full of grace and truth, is in his Son, and as both the Father and the Son dwell in every member of Christ who believes on him, "Jesus answered and said unto him [Judas], 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."—John xiv. 23. Jesus was now about to leave the disciples, and to ascend up where he was before he came in the flesh, and in his flesh they should know him no more forever, for he was to be glorified with his Father's own self, the glory which he had with the Father before the world began; but he would not leave them comfortless, for he would send them another Comforter, even the Holy Ghost, who should abide with them forever. "These things [said he] have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father shall 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. 25, 26. This is undoubtedly the spirit of the Lord God which was upon him, (Isa. lxi. 1; Luke iv. 18,) which was given him as our Mediatorial Head without measure, (John iii. 34,) and which is given to all the members of his mystical body by measure."—Rom. xii. 3; 1 Cor. ii. 7. Thus we learn that the "three that bear record in heaven, the Father, the Word, and the Holy Ghost," dwell in Christ, and Christ dwells by his spirit in the church, which is his body, and in every member of his body; for "If any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Romans viii. 9, 10. The dwelling of Christ by his spirit in the hearts of all the vessels of his mercy, whom he has redeemed from the family of the first Adam, is the power by which they shall do the works which Christ doeth; for without him they can do nothing, and yet they can do all things through Christ who strengthens them. Thus all their works, by which they are made manifest as the sons of God, are wrought in God, who worketh in them both to will and to do of his good pleasure. This is the work of God (not of our flesh), that we should believe on him whom the Father hath sent.—John vi. 29.

The particular points on which we presume our brother and many others desire to be enlightened, are, how

believers on Christ shall do the works which Jesus does, and what are the greater works *than these* which they shall do. The different degrees of greatness in the works of Jesus implied in this assurance, and what are the works of less magnitude, and what the greater, seem to involve a mystery, to our limited understanding, which can only be solved by that Holy Comforter who shall teach the disciples all things, and bring to their remembrance all things whatsoever Jesus had said unto them. There is such an infinity in all the works which Christ has performed as to overwhelm our little minds when we attempt to measure or compare them. As he said when he had washed the feet of his disciples, "What I do thou knowest not now; but thou shalt know hereafter."—John xiii. 7. The works which he in his supreme Godhead had performed, and his providential control and government of the universe, we do not understand to be the works of which he speaks in our text; but that he is here speaking of his Mediatorial works, in doing the will of the Father, and finishing the work which the Father gave him to do, as the Head of the church, which is his body, and the fullness of him that filleth all in all. Now, as the Father, in all the fullness of his eternal Godhead, was manifest in the person of Christ, and all the works which he performed in the days of his flesh were by him attributed to the Father which dwelt in him, and in whose name they were all performed; so the Son, in all the power and glory of the Father, dwells in his body, the church, and without him his members can do nothing. As he says of himself, "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, 30. So he saith to his disciples, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John xv. 4, 5. This very illustrative figure seems to us to clearly teach that as the indwelling Godhead, the Father in him, and he in the Father, and oneness or identity of the Father and the Son, makes him the efficient Mediatorial Head and Savior of his body, the church, and all the efficiency of his Mediatorial work comes from the Father, as a vine proceeds from its root, so all spiritual blessings come to the church from God the Father through Jesus Christ, just as the vitality and fruitfulness of the vine proceed from its root. The vital principle that causes the vine to shoot out its branches, and the branches to bear fruit, must have been hidden in the root, just as the life of the church is hid with Christ in God. All proceed from God the Father, through Jesus Christ the Son, else we might as well look for grapes from thorns, as from the true vine. Jesus says in this connection, "Here-

in is my Father glorified, that ye bear much fruit." The root would not be glorified if it did not fructify the branches. It is well known that if a branch is severed from the vine, or the vine from its root, neither the vine could bear branches, nor the branches bear fruit. So if it were possible to separate us from Christ, or Christ from his eternal Godhead, no fruit could be borne either by the Vine or any of its branches. "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; EVEN as I have kept my Father's commandments, and abide in his love." Thus, as the works which Christ has done in his Father's name are the works of God, (John xiv. 10,) so also all the works which he hath wrought in us as his members are wrought in him, and the works which he has wrought in us are our works, the same as the fruits of the root are the fruits of the vine and of the branches of the vine.

The works which Jesus did while here in the flesh in obedience to the will of the Father, will include, if we understand, the miracles which he wrought in healing the sick, opening the eyes of the blind, casting out devils, and in raising the dead. All these were in demonstration of his identity with the Father, and he repeatedly referred to them as witnessing his Messiahship; and we are informed in the faithful record that his disciples, especially his apostles, performed the same wonderful miracles in his name, in demonstration of their high and holy calling. After his resurrection from the dead, and before he ascended to the Father in a cloud, he gave commandment to the disciples to go into all the world and preach the gospel, and said unto them, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark xvi. 17, 18, 20. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 29. After the apostles were endued with power from on high we find them performing those works of which Christ had spoken, and they performed them by the name of Jesus. "And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness," &c. And, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you

whole."—Acts iii. 16; iv. 9, 10. "And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus."—Acts iv. 29, 30. Certainly the works they performed by the name of Christ verified the declaration, The works that I do shall he do also; but still the question remains in regard to the words, "*and greater works than these* shall he do: because I go unto my Father." Surely the crowning work of our Redeemer was that of his going to his Father. Had he failed in this, the whole work assigned him in his Mediatorial relations must have utterly failed. Had the heavens refused to receive him, had not the everlasting gates been lifted up that the King of glory might enter in, the salvation of the church must have failed, and we today would be without an Intercessor in heaven, and all the works which he performed in his incarnation would have proved a failure. But,

"Behold, he mounts the throne of state,
He fills the Mediatorial seat,
And millions bowing at his feet
With long hosannas tell,
Though he endur'd exquisite pains,
He led the monster, death, in chains.
Ye seraphs, raise your loudest strains,
With music fill bright Eden's plains,
He's conquered death and hell."

The resurrected Savior said to Mary, at the vacated sepulchre in which he had reposed, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 17. Blessed message! cheering news! joyful tidings! The Lord has triumphed gloriously. The Lord is risen indeed, and become the first fruits of them that slept; and because he lives, they shall live also. He has entered into heaven, as the head and recognized representative of his body, the church, including all her members, saying, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."—John xvii. 4. In the triumphant resurrection of the Son of God, all his members are included with their victorious Head. They were all of them buried with him by baptism into his death when he died for them; then were they all dead. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Although the law hath dominion over a man as long as he liveth, it can pursue him no further. And being risen with Christ, his members are to seek those things which are above, where Christ sitteth on the right hand of God. Having been crucified with Christ, we are also risen with him to newness of life; and being presented to God in the perfect righteousness of our adorable head and representative, without spot or blemish, we are accepted in the Beloved. All this, or these works, which excel the miracles performed as signs which attested the Redeemer's identity with the Father, and our vital unity with Christ, Jesus says, "because I go unto my

Father," these greater works shall be by them performed; that is, as we understand, his going to his Father, bearing all his sheaves or members with him, we also go unto our Father, and find access to him by and through his death and resurrection. This vital union of Christ and his people, as the head and body of the church of the living God, is expressed by Moses, "Yea, he loved the people; all his saints are in thy hand." "For I lift up my hand to heaven, and say, I live forever."—Deut. xxxii. 40; xxxiii. 3. We heartily accept the strong language of Mr. Kent on this subject, as expressed in hymn No. 206 of our Baptist Collection:

"Before the day-star knew its place,
Or planets went their round,
The church in bonds of sov'reign grace
Were one with Jesus found.

In all that Jesus did on earth
His church an int'rest have;
Go, trace him, from his humble birth,
Down to the silent grave.

'Twas for his saints he tasted death;
All glory to his name;
Yet when he breath'd his dying breath,
With him his saints o'ercame.

With him his members, on the tree,
Fulfill'd the law's demands;
'Tis 'I in them, and they in me,'
For thus the union stands.

Since Jesus slept among the dead,
His saints have naught to fear;
For with their glorious suffering Head
His members sojourn'd there.

When from the tomb we see him rise
Triumphant o'er his foes,
He bore his members to the skies;
With Jesus they arose.

Ye saints, this union can't dissolve,
By which all things are yours;
Long as eternal years revolve,
Or Deity endures."

We can hardly expect to escape the unkind criticisms of those who lie in wait to accuse us of heresy; but why should we shrink from reproach for his dear sake, who endured such contradiction of sinners against himself, who endured the cross and despised the shame? If he who is the brightness of his Father's refulgent glory, and the express image of his person, was reproached and buffeted, why should a trembling mortal, just on the verge of his final and everlasting destiny, worn down with age and infirmity, just ready to step across the narrow line which divides the heavenly land from these earthly shores, ask or desire exemption from the reproaches of the enemies of the cross, and the censures of mistaken friends? We have been asked for our views, and feeble as they are, we dare not withhold them; we express them candidly, with such ability as we have, to be examined carefully by our readers, and with no desire on our part that they shall be accepted only so far as they are sustained by the unerring scriptures of truth. Wherein we are right, may God be praised; and in all wherein we err, may God forgive, and brethren forbear, and as light may be given, show us the better way.

THE SPRING ASSOCIATIONS.

Having obtained favor of the Lord, we have enjoyed the privilege of attending the annual meetings of the Baltimore, Delaware, Delaware River, Warwick and Chemung Associations, which were held in the five consecutive weeks, commencing with the Baltimore, on the Wednesday before the fourth Sunday in May, and extending to that of the Chemung, on Wednesday before the third Sunday in June; each meeting was continued three days. These meetings were remarkably pleasant and refreshing. From three to four sermons were preached on each day, besides the ordinary routine of business in relation to correspondence, &c., usual at our Primitive Baptist Associations. All passed off very pleasantly. In the preaching there was not a discordant sound heard. The watchmen lifted up the voice in the most perfect unanimity, and in the transaction of business throughout the five associations there was not a dissenting vote offered. It was truly delightful to witness five associations, spreading over an area of six states, with corresponding messengers and visiting brethren from every point of the compass, all of one heart and one spirit and one mind, all endeavoring to keep the unity of the Spirit in the bond of peace. Ministers in attendance at some or all these meetings were Elders William Grafton, F. A. Chick, E. V. White, G. Beebe, William L. Beebe, J. L. Staton, E. Rittenhouse, A. B. Francis, William J. Purington, Benton Jenkins, W. Housel, S. H. Durand, William Pollard, William Quint, M. Vail, W. L. Benedict, and licentiates Fetter, Campbell and Reed, and perhaps some others. These brethren, taught in the same school by the same Teacher, have all learned to speak the same things, things whereby one may edify another. The great theme of all the preaching at these meetings was the eternal Deity and Mediatorial Sonship of our Immanuel, his saving power and grace, the efficacy of his atoning blood, which was shed for the remission of the sins of his people, the power of his resurrection, the fellowship of his sufferings, and conformity to his death, and the certain resurrection and final glory of all the chosen and redeemed people of God in heaven. The solemn admonitions and precious promises of the gospel addressed to the children of God were also clearly presented, greatly to the comfort and edification of all who are of the household of God.

After the close of the Chemung Association we continued our journey westward into Canada, and spent about twelve days in the bounds of the church in Ontario, and attended their Quarterly Meeting at Ekfrid, in company with Elders Pollard, William L. Beebe and Silas H. Durand, where the same precious truth was faithfully presented, greatly to the comfort of all who have an ear to hear what the Spirit saith unto the churches. Having spent about seven weeks in sweet communion with dear brethren, sisters and friends, we returned to our home June 30th, greatly refreshed.

MARRIAGES.

On Thursday, June 17, 1880, at the residence of the bride, in Alexandria, Va., by Eld. Wm. M. Smoot, Mr. John R. Witbeck and Miss Annie E. Grimes, both of Alexandria, Va.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—It becomes my painful duty to record the death of my dear sister, **Mrs. Susan Dodge Vaughan**, who departed this life at her residence on Vaughan Hill, May 12, 1880, after an illness of about three weeks. She was born Oct. 16, 1816, in Terrytown, Bradford Co., Pa.; was married to Elias Vaughan, March 7, 1835; was baptized in the fellowship of the Asylum Church by the late Eld. Henry Rowland, August 13, 1843. I well remember the first time I saw her after she had experienced a hope in the Savior. She came home to our father's house, and our dear mother said to her that she had heard she had experienced religion, and if so she would like to hear her relate her exercises. She made answer and said, "I thought I had, but my hope is gone. I have no hope," and began to weep. "Well," mother said, "tell us what made you think you had a hope." She commenced and told her exercises, and when she got through she was rejoicing in hope, and we that were listeners could rejoice with her. She came out very bright in her first experience; but since that time she has had her times of mourning and her times of rejoicing. Sometimes she would seem to be lifted above this world of sin and sorrow; then again she would be down in the valley of humiliation. She was a great lover of her bible and of the SIGNS OF THE TIMES, and would often speak in our covenant meetings of the comfort she took in reading the SIGNS, and when she missed a number it seemed as though she had lost an old friend. She was deeply taught in the school of Christ. The doctrine of election and predestination and the sovereignty of God were themes that she loved. She always filled her seat, unless providentially prevented. For many years her house was a home for the Baptists, and she delighted to wait upon them. After her death a portion of a narration of her experience of grace was found, which was read at her funeral. She had been complaining for some time before she died, but was not confined to her bed. For about three weeks she was unconscious much of the time, and could not talk much that we could understand; but we could understand enough to know that she was strong in faith, giving glory to God. She called for her husband a few days before she died, and tried to talk to him, and said something about her Father in heaven; said she did not want to live, for if she got well she would have to go through it all again. One day she said to me, "O what a blessed thing it is to have a good hope in Jesus." I said to her, "Do you feel that Jesus is precious?" She said, "I do, I do."

She leaves her companion, brother Elias Vaughan, who feels very lonely, with four children, two sons and two daughters, all married and settled in life; also ten grandchildren, three sisters and the church, to mourn their loss; but we are confident that she is better off than when in this sin-stricken world.

The dear Lord is thinning our ranks very fast of late, four of our members being taken within seven months.

Our beloved pastor, S. H. Durand, preached a very comforting discourse on the occasion of her funeral, from Rev. xiv. 13.

Your sister in affliction,

ABBIE DODGE.

WYALUSING, Bradford Co., Pa.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By request of the bereaved parents, brother Lewis and sister Mary Ann Evers, I send you for publication a notice of the death of two of their children.

Monroe Evers departed this life on the 10th of March, aged 20 years, 6 months and 17 days. His disease was pneumonia, and he suffered greatly for several days, but was patient in all his sufferings. He had never made a public profession of faith in Christ,

but from a personal acquaintance of three years I can say, I believe he understood the truth, as he was always attentive at the meetings of the church and delighted to hear the gospel preached. In his last hours he expressed a desire to talk, and told his parents he was not afraid to die; that he would soon be done with suffering, and was going where no sorrow could come. He expressed a desire that they should not grieve for him. Noting the hours as they passed, by the clock, at just half past five p. m. he fell asleep in Jesus.

ALSO,

Nealy Edwards, wife of Wm. Edwards, fell asleep in Jesus at three o'clock p. m., on the 6th of April, aged 23 years, 5 months and 20 days. Her disease was neuralgic affection of the head and lungs, from which she suffered intensely for ten days, being almost unconscious the most of the time; but on Monday, the 5th, about sunrise, she seemed to arouse from slumber, and began to sing and talk of the bright prospect of her future existence; after which she seemed to relapse into a state of unconsciousness, occasionally arousing for a few minutes, until about one o'clock a. m. on Tuesday, when she aroused, singing with all the powers of her soul and praising the Lord. I confess that I never witnessed anything to equal her last hours upon earth. I was called in to help her sing. She was singing,

"Jesus sought me when a stranger,
Wandering from the fold of God."

As I approached the bed where she lay, she reached out her hand, saying, "Brother Knighten, I am going to rest. Rejoice with me." She then said she had wanted to go to meeting for the past three months, but had had no opportunity; but she supposed it made no difference now. With a sweet smile, and her countenance lighted with a halo, such as I believe was visible upon the face of Stephen when he was stoned, she made a disposal of her earthly ties, bidding farewell to her dear husband and little boy, two years old, and then her brothers and sisters, father and mother, and friends, begging them all to rejoice with her, and not mourn. She continued in this state, more or less, until just three o'clock, when she fell asleep, to be awakened in the morn of the resurrection. For them that sleep in Jesus will God bring with him, when he comes to raise the dead. On Thursday, the 8th, her body was consigned to the grave, when the writer tried to speak words of comfort to the relatives and friends.

Truly we sorrow not as those who have no hope, for we know that our loss is her eternal gain. In the language of Job we can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then, dear friends, rejoice that she is gone from the evil to come.

Yours in hope of eternal life,

J. E. KNIGHTEN.

DEASONVILLE, Yazoo Co., Miss.

Brother Gold is requested to copy, and oblige brother and sister Evers. J. E. K.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By request of brother Davis, it is made my painful duty to write the obituary of his dear wife, **Laura J. Davis**, who departed this natural life on the 26th of March, 1880, just after midnight, at their residence in Caledonia, Union Co., Ark., in the 33d year of her age. She was born July 4, 1847. Her maiden name was Medlock. She died of that fell monster, pneumonia, after a painful illness of seven days. She bore it with great patience, and said that she would not recover from that sickness. I dined with her on Tuesday before she was taken sick on Saturday, and she spoke of her health as being better than it had been for a length of time. She offered herself to the Old School Baptist Church called Bethel, in this county, on Saturday before the third Sunday in March, 1871, and was received, and baptized on the next day by the writer. She was a great lover of the truth, and was regular at her meetings when circumstances would allow. She was kind to her neighbors, especially to the afflicted, being ever ready to administer to their wants. She is greatly missed, not only by her dear husband and relatives, but

also her neighbors, friends and brethren. She died in the full triumphs of faith, in hope of a blessed immortality and eternal life.

"Asleep in Jesus! Blessed sleep!"

She leaves a heart-stricken husband and four small children, a mother, brother and four sisters, together with numerous friends and relatives, to mourn; but, bless God, we mourn not as those who have no hope. Then weep not for Laura, for she is gone to enjoy those glorious mansions that the blessed Savior has prepared for his redeemed ones; but weep for yourselves and your children.

I remain your brother in gospel bonds.

T. J. FOSTER.

CHAMPAGNOOLE, Union Co., Ark.

DIED—After a short, but painful illness, of pneumonia, at her late residence in this city, on Sunday morning, April 18, 1880, **Mrs. Sabina Field**, in the 51st year of her age. She was married when young, and was after left a widow with one daughter, who grew up to womanhood, and was married. Her health failed, and she soon, with all the care of a devoted mother, passed away.

I baptized sister Field more than fifty years ago, at Elizabeth, where she continued her membership till death closed her mortal career. Sometime subsequently to the death of her daughter she took her aged mother, and as a devoted daughter cared for her during her natural life. Then she took a dear old sister of this city and cared for her till she died. Again, she took to her house a sister of the church of which she was a member, who had relatives in this part of the country, and bestowed on her all care and attention till she died. She seemed to live more for others than for herself. This afternoon I attended her funeral, and preached from the words, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." This is the fifth time that I have been called to preach on similar occasions at this house within the last forty-five years.

Sister Field's heart and hand were ever open to the cry of the destitute. She has left a record in the memory of those who were intimately acquainted with her which will not soon be forgotten, and, it is believed, has very few parallels. But she rests from her labors, and her works do follow her. She has left many friends, with the church at Elizabeth, to lament her departure; but they sorrow not as those who have no hope.

THO. P. DUDLEY.

LEXINGTON, Ky., April 19, 1880.

DIED—At the house of his father, brother Wm. Griffiths, of Saline Co., Mo., on the 13th of February, 1880, of hemorrhage of the lungs, our dear young brother, **Alphonso C. Griffiths**. He died in the full assurance of faith and in hope of a blessed immortality. He was born January 11, 1857, in Hancock Co., Ill., and came to Missouri in the fall of 1869, where it pleased the Lord to visit him with the light of his holy spirit, and to make him "willing in the day of his power," and gave him a "good hope through grace," which he related to the branch of the Hope Primitive Baptist Church, in Saline Co., Mo., and was baptized by the writer, in the month of May, 1879, (if I remember correctly) and continued in the fellowship of the church while he remained in the church. Though in delicate health, yet he seldom failed to attend the meetings of the church. I tried to preach at his father's about ten days before his death. He heard with much satisfaction, and said he enjoyed it greatly. He afterwards told his mother not to weep or grieve for him, for he was going to a better meeting than that, evidently referring 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 men made perfect." He leaves his father and mother, one brother, seven sisters, the little church, and quite a number of relatives and friends, to mourn his departure, but not as those who have no hope.

At the request of brother Griffiths, I tried to preach to the sorrowing family and sympathizing neighbors, on the 18th day of April,

using for a subject the words of Jesus, John xi. 25, 26.

"Jesus, thou Prince of life,
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with thee on high."

R. M. THOMAS.
WAKENDA, Carroll Co., Mo.

DEPARTED this life on Friday, April 23, 1878, **Mrs. Elizabeth Denboie**, in the 71st year of her age. I am told that sister Denboie was baptized by Eld. Samuel Trott about thirty-eight years ago, in fellowship with the church at Harford, where she continued an orderly and consistent member until removed by death. She had been crippled by a fall some years ago, from the effects of which she never recovered. The trouble seemed to be in one of her hips, so that she could never after walk but by the use of a crutch. Finally she was afflicted with what her physician called a cancer of the stomach. All of which she seemed to bear with christian fortitude and patience, looking unto Jesus, in whom she had trusted in early life, and whose hand had led her through many ups and downs in her pilgrimage, and was her only support now in the trying hour. She experienced a clear evidence of that holy calling out of darkness, into the light of the gospel. I found, in conversation with her from time to time, that her mind would turn to the gracious dealings of the Lord with her in all the way in which she had been led. Possessing an amiable disposition, she gained for herself many friends, who listened with attention to her wholesome admonitions and instructions, which ever seemed to be connected with that meek and quiet spirit which in the sight of God is of great price. As she approached nearer to the change, it appeared to her to be but the change of the wilderness for heaven. Finally, having fallen into a sweet sleep, as it appeared to those around her bed, she passed quietly away, leaving a husband and one son. One son and one daughter composed her immediate family; but the daughter died some years ago.

Her remains were taken to the Harford burying place for interment, on Sunday following, where a large concourse of people had assembled, and a discourse was preached on the occasion from a portion of scripture she had selected. "For if we believe that Jesus died and rose again," &c.

May the Lord comfort the bereaved husband and son, and all who feel their loss.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

DEAR BROTHER BEEBE:—We are again called upon to send for publication in the SIGNS the following sad occurrence. Sad to us, but, of course, much more so to the afflicted widow and children of the deceased husband and father, who left his home in health and fine spirits, in pursuit of his business, being a very industrious and persevering man, having at this time undertaken to raise the wall out of a well, in a little village in Cecil County, Md., called Rising Sun, with a view of sinking the well deeper. The first day's work, on Monday, seemed to go on well, being assisted by two men, and had taken out about twenty-five feet of wall. On Tuesday, at 9.30, while in the act of placing a board to brace the windlass, **Mr. Robert A. Saunders** lost his balance and fell head foremost to the bottom of the well, a distance of about thirty feet, striking, as was supposed, the lower section of the old stock, which had not been taken out. The alarm drew many people together, who rendered all the assistance they could in raising the unhappy sufferer from his situation, who was found to be unconscious. Five physicians were present, and many sympathizing friends, ready to do all in their power; but his days were numbered. The sad intelligence was sent to his family, who resided at Liberty Grove, (same county) a few miles distant, but before his wife could reach the village he was gone.

Robert Saunders was about 46 years of age, was a quiet, unassuming citizen, much devoted to his family. He leaves a wife and four children. Sister Saunders and family have the sympathy of her brethren, as well

as a large circle of acquaintances, in their sad bereavement. May the Lord bless the family.

The funeral was largely attended at Rock Springs, Lancaster Co., Pa., April 9th.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

WITH a sorrowful and overflowing heart I announce the death of **Nancy Ann Agan**, who departed this life January 31, 1880, aged 56 years, 5 months and 17 days.

The subject of this notice was born in Clarke County, Georgia, Sept. 14, 1823, and was baptized in the fellowship of the Primitive Baptist Church at Walnut Fork, Jackson County, by Eld. Isaiah Human, when in her sixteenth year. She was a firm believer in the doctrine of salvation by grace, and was always ready to give a reason of her hope in Christ, and to contend for the truth and against error. She always filled her seat in the church, unless providentially hindered, and was loved by all who knew her. She was a loving and tender wife, an affectionate mother, a dear sister in the church, and always made her brethren and sisters feel welcome at her house. But she is now gone to reap her reward, a crown of life forever in the world of glory. The writer was well acquainted with her from the time she was nineteen years old, until her death. She was truly a christian, and was ever ready to give a word of encouragement in times of distress. Her disease was pneumonia, although she had suffered with heart disease for several years. She was confined to her bed for three weeks before her death, and spoke of her departure every day, saying she was willing to go. She spoke of her death as one preparing for a journey, and giving directions how to do in her absence. Her membership was at New Hope Primitive Baptist Church, in Hempsted County, Arkansas. She was in that church from the year 1870, and remained a consistent and worthy member until her death, beloved by all who knew her. I think that none who were acquainted with her can doubt her acceptance of the death that if ever there was a christian, she was one. She left seven children and several grandchildren, with her broken-hearted companion; and while they feel that they have lost a kind and loving companion and a tender and affectionate mother, may the God of all grace enable us to bow in humble submission to his holy will. We miss her sweet and cheering voice, her counsel and admonition, and feel that the light of our once happy and pleasant home has gone out; but she has gone to a happier home than this, and is basking in the sunshine of God's eternal love.

WM. AGAN.

DIED—At the home farm, near McCutchenville, Wyandott Co., Ohio, on Friday, April 30, 1880, **Mrs. Catharine Wininger**, beloved wife of John Wininger, in her 73d year. She was a daughter of John and Mary Lane, and was born near Baltimore, Md., in 1807, and when quite young moved with her parents to Muskingum County, Ohio, where she resided until 1830, when, in company with the family of a married sister, she came to the Wyandott reservation, where, in 1832, she was united in marriage with her now bereaved and sorrowing husband. Here she joined him in the toils and privations of pioneer life, and reared a family of five boys, all living except one, who preceded her across the river. She was a member of the Old School Baptist Church for nearly forty years, and was baptized in the fellowship of the Thorn Creek Church, Wyandott County, Ohio, by Elder Seitz, in which church she remained an exemplary member until it merged into the Harmony Church, where she remained a member until death released her. Not a murmur escaped her lips during all her sickness, but with a good word and a last farewell she closed her eyes in that sleep whose waking is supremely blest.

DIED—February 21, 1880, at his late residence, after an illness of several weeks, my father, **Millow W. Hubbell**, aged 82 years and 4 days. It is with deep emotions of sorrow that we mourn our loss, and yet with some consolation, on account of his great gain; for

the death has taken the parent from us, a dear saint is at rest. His last words in regard to his hope were, "I have a hope," although much in darkness. He had early learned the weakness of an arm of flesh, and a reliance on the arm of the Lord, who was his hope and trust. Yet he did not always find himself reconciled to the events of providence. His last ride in a wagon was on the fifth of December previous to his death, and the last time he was outside of the door was the ninth of December, being confined to the house, and most of the time to his bed, until he quietly breathed his last. He left four sons and three daughters, with numerous other relatives to mourn.

His funeral was attended by a large circle of friends and neighbors, at his late residence, at which time Eld. I. Hewitt preached very satisfactory and comforting discourse.

ALSO,

DEPARTED this life very suddenly, May 16, 1880, at her late residence, Margaretville, our dear aunt, **Mrs. William O'Connor**, aged 70 years. The deceased was for a long time a professor of the Old Baptist faith, and grew stranger as she grew weaker.

Thus suddenly death casts a gloom upon the family and upon society, and will come as a shock to absent children who, without any warning of particular illness of a fond mother, will hear of her death.

She was known only to be loved and respected by all; and while she needed some care she will be much missed. Having a "good hope through grace," she is at rest. She leaves quite a large family of children and other relatives to mourn, having survived her husband three years, and both being buried on their wedding anniversary day.

J. D. HUBBELL.

BROTHER BEEBE:—In compliance with a request, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of **Miss Anna Jennings**, aged about 75 years, who departed this life Nov. 15, 1879. This notice was not visibly united with the church, but her course of life for a number of years plainly manifested that she was an ardent lover of gospel truth; and when her health permitted, and she was not too far away, she was constant in her attendance of the stated meetings of the Old School Baptist Church. Her love for the truth was not merely "in word, neither in tongue; but in deed and in truth;" for her hands were open to assist the children of God who needed aid, and the ministers of the gospel were not forgotten by her in their labors of love, because she well knew that it cost them money to travel; neither did she pass by any real sufferers, whom she felt should receive aid; but all was done by her quietly, and not with the desire for worldly approbation, but of her God. She was mild, gentle and retiring in her manner, but inflexibly fixed in her views of divine truth. The church, as well as the poor, has lost a genuine friend; yet we are satisfied that our loss is her everlasting gain. Her funeral was Nov. 18, 1879, and 1 Cor. xv. 57, 58, was used as a text.

WILLIAM J. PURINGTON.

HOPEWELL, Mercer Co., N. J.

DIED—At North Berwick, Maine, May 22, 1880, **Mr. Alexander Pray**, aged 85 years lacking but a few days. For a number of years Mr. Pray has been quite feeble, but kept around until about one week before he died. He took a cold and it settled on his lungs, and he soon passed away. He was a kind, good hearted man, peaceable in his family and neighborhood. He never united with the church on earth, but he had a good understanding of the bible and of his own sinful and depraved nature, so much so that he felt he could not be saved for one good work that he had done; that if he was saved it would be all of grace from first to last. I have heard him talk well about the bible, and of the hope he had in Christ. We hope he is gone to rest. His first wife and all his children died years ago, but he has left sister Pray, his second wife, to mourn. May God bless her, and all that mourn.

WM. QUINT.

NORTH BERWICK, Maine.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the obituary of our beloved sister, **Elizabeth H. Stansell**, wife of brother P. M. Stansell, of Mt. Palatine, Putnam County, Ill.

Our dear sister had been in poor health for over a year, and was a great sufferer during that time; but her sufferings were ended on the 25th day of May, 1880. The final stroke was apoplexy.

The subject of this notice was born in New Jersey, in 1825; was married to brother Stansell Sept. 11, 1845; united with Sandy Creek Church in September, 1865, and was baptized by Eld. James B. Chenoweth.

Our brother and sister Stansell moved here from Ohio and lived here several years before they found a Baptist church, although they made frequent inquiries, and lived nine miles from the place of meeting. Very well do I remember when they first found us out and commenced coming to our meeting. The church took knowledge that they had been with Jesus, and were of that blessed number who hunger and thirst after righteousness, and to whom the promise is, "They shall be filled." And often have I seen that promise verified when our sister was filled, which was manifest by the flowing tears and the emotions which could not be concealed. After she united with the church, and until her health failed, I have never known a more punctual member in attending meeting, or one that seemed to enjoy the company of the saints, or more delighted to have them visit them, any better than she did, at her hospitable home.

With the blessed assurance that she has tasted that the Lord is gracious, we sorrow not as those without hope; for precious in the sight of the Lord is the death of his saints.

The deceased leaves her husband and nine children (four boys and five girls) to mourn their loss, besides numerous relatives. The dear companion and a kind and affectionate mother, their loss is her eternal gain.

The funeral was attended on the 26th, by many friends and neighbors. The pastor, Elder W. A. Thompson, being absent, a short discourse was delivered by the writer, using as a text Rev. xx. 6.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"Then shall we see and hear and know
All we desired and wished below,
And every power find sweet employ,
In that eternal world of joy."

JOHN DOWNEY.

VARNA, Ill., May 31, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I send you the following for publication in the SIGNS OF THE TIMES:

Mr. William Berry was drowned on the 8th day of May, 1880, aged 24 years, 6 months and 27 days. The circumstances of his death are as follows: He was crossing the Hocking River in a buggy. A short time before, a heavy rain had washed out the bed of the river at the old ford, of which he was unconscious, and plunging suddenly into the water he was drowned. He lived in Hocking County, Ohio. His father was a member of Scotts Creek Baptist Church, but passed to the spirit land some years ago. Two of his sisters are members of the same church. He was a young man beloved by all who knew him. He was a good scholar, and was engaged in teaching at the time of his death. His sudden death was a great shock to the community. His funeral was preached the following day by the writer, to a large and sympathizing congregation of relatives and friends, from the words, "Death is swallowed up in victory."

May the Lord comfort his mother, brothers and sisters, is our prayer.

Your brother as ever,

D. G. BARKER.

PLEASANTVILLE, Fairfield Co., Ohio.

SISTER **Almira Peach** was born in Randolph County, Illinois, in the year 1824, and made a profession of religion and joined the Richland Church of Regular Baptists, in 1858, Gideon Simpson being the pastor. She joined by letter the Union Church, in the Concord Association, Green County, Ill., on the third Sunday in June, 1863, and lived a member of said church until May 15, 1880, at two o'clock p. m., when death came to her. She died of consumption. She had been very low for some time. I had some talk with her a few weeks before her death, and found her anxious to go, being in full confidence of going to a better world.

ZEBULON BAIRD.

DIED—Near Bangor, Butte Co., Cal., **J. W. Rickman**, a native of North Carolina, aged 75 years, 4 month and 23 days.

ASSOCIATIONAL.

The Virginia Corresponding Meeting of Old School Baptists is appointed to be held with the New Valley Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1880, and continue three days.

All coming from the east or west on the Baltimore & Ohio R. R. to "Point of Rock," (the nearest point on the main line to the place of meeting) will be met at that place up to 5.32 p. m., at which time the Stanton train arrives, on Tuesday, August 10.

Those coming from the east will take the Washington and Ohio car, for Leesburg, Va., at the Baltimore and Potomac Rail Road Station, Washington City, on Tuesday, August 10, at 9 a. m. And those from the south will take the Washington & Ohio train for Leesburg, which leaves Alexandria City, Tuesday, August 10, at 9.5 a. m. Both will be met at Leesburg, Loudoun Co., Va., and all coming will be provided for. We earnestly remember us, and may we have a goodly number with us on that occasion.

E. V. WHITE, Clerk.

The White Water Old School Baptist Association will be held with the Nettle Creek Church, near Losantville, Randolph Co., Ind., commencing on Wednesday before the second Saturday in August, 1880, and continue three days.

Those coming by rail road will please come to Hagarstown, Wayne Co., Ind., also Winchester Randolph Co., Ind., on Tuesday, the day previous to the meeting. There will be conveyances at each point to convey them to places of entertainment and to the meeting. Brother McNeal lives one-half mile south of Winchester, and will care for all who come to that point. We cordially extend an invitation to all the ministers of the Old School Baptist order, and also to all our brethren and sisters. We hope to have a goodly number of ministers, brethren, sisters and friends generally. Come and see us, and we will hope to enjoy a season of refreshing, profitable both to you and us.

In behalf of the church,

I. R. MAULSBY

The Des Moines River Old School or Predestinarian Baptist Association will hold its next session at the place of meeting of the church called Mount Pleasant, five miles north of the town of Mount Pleasant, on the Burlington & Missouri River R. R., to commence at 10 a. m. on Saturday before the third Sunday in August, 1880. Brethren and sisters visiting us will be met at the depot in Mount Pleasant on Friday p. m. and Saturday morning with conveyances to convey them to the houses of friends and to the place of the meeting. All are cordially invited to come and see us. Cannot our dear brother, Eld. S. H. Durand, be with us?

JAMES M. TRUE, Clerk.

The Pine Light Association of Primitive Baptists will convene on Saturday before the first Sunday in August, 1880, and continue three days, at Little Rock, Ark., quite accessible by railway from east, west, north and south. Those from a distance desiring to meet with us will please notify us about two weeks before. Address George N. Perkins, corner Main and 10th Streets, Little Rock, Ark., or Wm. H. Gaston, Wrightsville, Ark.

WM. H. GASTON, Clerk.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on, and enable us to keep their accounts the more accurately, 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 office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted 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; but let them rely on agents to persons sending 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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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., AUGUST 1, 1880.

NO. 15.

POETRY.

ACROSTIC.

Dear aged brother in the Lord,
Employed in preaching Christ, the Word;
A Savior, loving, faithful, true,
Righteous, and all-sufficient, too.

Grace, grace, has been thy theme for years.
In Jesus Christ that grace appears.
Love made him lay his glory by;
Behold the loving Savior die.
Eternal love in Christ is seen,
Redeeming lost and guilty men,
To raise them from the depths of sin.

Blest be the Father for his love;
Emanuel praise, who lives above.
Eternal Spirit, to thy name
Be honor, power, and endless fame;
Eternal Three-in-One shall reign.

JOSEPH CASSE.

CHATHAM, KENT, England.

ACROSTIC.

Thou peaceful palace of our God,
How safe, how firm thy bless'd abode!
Eternal love and saving grace

On thee bestows a hiding-place.

Saved and secured in Christ your Head;

Beloved when in transgression dead;

And Jesus, Savior from above,

Prepared thy palace paved with love.

The dear Redeemer bled and died;

In him was justice satisfied.

Salvation's finished work is done,

Through Jesus, God's beloved Son.

Crown him with glory, crown him Lord;

His diadem to him accord.

Upon his bride, his church below,

Refulgent glory from him flow.

Complaisant mercy, love divine,

How beauteous in the Savior shine.

O wondrous love! victorious grace!

Forever shields the sacred place.

Complete redemption by his blood!

How vast the work! the work of God!

Remember, O ye ransomed race,

In Jesus is your hiding-place.

Securely resting on his arm,

The bride is sheltered from all harm.

J. F. JOHNSON.

CLAY VILLAGE, Ky.

I PETER III. 15.

Did Jesus bear the cross for me,
And bear the curse upon the tree?
If so, I am among his sheep,
And then he has engaged to keep.

Did Jesus cancel all my sin?
And will his Spirit dwell within?
If so, his grace he will afford,
To rest upon his promis'd word.

Did Jesus suffer shame and scorn
For me, who am of Adam born?
If so, I must be born again,
And shall with him forever reign.

Did Jesus suffer, bleed and die
For such a worthless worm as I?
If so, I shall with him abide
When I have cross'd life's stormy tide.

Did Jesus from the dead arise,
Ascend to dwell above the skies?
If so, ere long he'll say to me,
Come home, and you my face shall see.

O joyful thought! O glorious hope!
To bear my weary spirit up;
That for my sins my Savior died;
When like him, I'll be satisfied.

WM. WILLETT.

ALTONA, Mich.

CORRESPONDENCE.

"Jesus, thou Son of David, have mercy on me."—Mark x. 47.

Ages ago these words were uttered by one who truly felt the need of mercy, one whose occupation was to beg of those who passed by the wayside. No doubt the haughty and the rich, those who never knew what it was to want, or to make a pitiful supplication, those who have more than heart could wish, whose eyes stand out with fatness, who say in their hearts, I shall never see want, no doubt these often passed him with scorn and derision in their hard hearts, possibly holding their garments as they passed lest they should be contaminated by touching this poor beggar. Others, with tender hearts, perhaps regarded him as a most pitiful sight, and bestowed upon him such as was in their power to give; but none were able to give sight to his blind eyes, although this would have been the greatest gift. Nor do I think of all the multitude who had ever passed him had he ever thought to ask this gift, knowing they could not give it. Long had he sat in darkness, blind to all the beautiful world in which he lived; yet he knew and believed there was such a world, listening, perhaps, to what others could tell him concerning it, sometimes, I think, wondering within himself, Will I never look upon the great warm sun, whose rays I feel? Will my poor blind eyes never open upon the world of which I hear? I have no need for any one to tell me I am blind, when all around me is perfect darkness. I cannot see to earn my morsel of daily bread. I can only sit by the wayside, where I know the multitude will be passing, and stretch forth my pitiful hand and beg. But as he sat and begged, his daily occupation, he heard a great multitude of people, and he also heard it was Jesus of Nazareth who was passing by, and he began to cry out, saying, "Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me." How could he stop crying, when now, even so near that he could hear his cry, was one that could give sight to the blind? But he takes up no form of words in his prayer, only for mercy. "And Jesus stood still, and commanded him to be called." Listen, you who would find it in your hard, proud hearts to despise a beggar by the wayside. Jesus, the Son of David, and also the Son of God, now tabernacled in the flesh of which he par-

took, going about doing good, walking with his disciples and a great number of people, hesitates not to stand still, and command the blind man to be called. I have sometimes thought that in this cry he discerned the voice of one of his children, for whose sake he took part of flesh and blood. His mercy had been kept for just such as he, so he commanded him to be called. And Jesus said unto him, "What wilt thou that I should do unto thee?" Surely, he that knew the hearts of all men, who understandeth the thoughts of the heart afar off, must have known what was the wish of this poor man; but in his kindness and tenderness, his great condescension, he would speak unto him, and how glad would be the trembling heart of the needy child to hear the Father, the Lord of heaven and earth, one who has all things to give, saying unto him, What is thy petition? What wilt thou that I should do unto thee? Assurance is in the very words that he shall have what he so much desires, and how ready, how eager he is to say, "Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." I have thought the first lovely object that his unsealed eyes did look upon was him who had said unto him, Receive thy sight. Nothing else had any attraction for him then, so he followed him in the way, as I understand, in which Jesus himself had walked, and in which all his followers should walk cheerfully. I think this man now walked therein, for now he had eyes to see, manifesting that he had been born again; for "Except a man be born again, he cannot see the kingdom of God;" also, that "No man can call Jesus Lord but by the Holy Ghost;" and that "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God;" and "Whosoever believeth that Jesus is the Christ, is born of God." He did call Jesus Lord, he did confess that this was Jesus, the Son of David, who was come in the flesh, he did believe that Jesus was the Christ, for the Savior said unto him, "Thy faith hath made thee whole;" and it is recorded that whosoever cometh unto God must believe that he is, and that he is the rewarder of all such as diligently do seek him. Had not this poor man believed him to be the Son of God, he would not have asked of him the petition. Although to all appearance but a poor, blind beggar, he must, in his knowledge of him as Jesus the

Son of David, have been a possessor of eternal life; for we read that "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 another place the Lord is besought to pour out his wrath upon the heathen that know him not; so we conclude that all who have not this knowledge of him as God, no matter how much other knowledge they may possess, are accounted as heathen who know him not. Was not this knowledge of him possessed by the poor beggar worth more than all things else could be? Truly he was one of the poor of this world whom the Lord had chosen; but he was rich in faith, and an heir of the kingdom. Who would not be a beggar, even like this one? And although this was ages ago, yet now, in the ages that were to come, there is one poorer still, if it can be, crying by the wayside; and no other words in all the sacred record have I repeated more than these, "Jesus, thou Son of David, have mercy on me." All along the weary way, from the first knowledge that eternal night was around me, when in vain I might stretch my blind eyes to catch one ray of eternal light, blind and lost, I heard others tell of Jesus, that light which should come into the world. Their eyes were open, they could see him, and tell of his power even to open the eyes of the blind. I could believe they saw him, and I could believe when they told of his drawing near; but my eyes were sealed, and I could not see him. I had no power, nor did I dare to call for mercy, for that there could be mercy I had not yet learned. And often it is the case that the little child must manifest its wants by crying, long before it can speak a single word. So in the long nights of spiritual darkness, after long struggling and crying, the first words that come to mind are these words, begging for mercy; and always are we ready with the petition, when we have some witness or evidence that Jesus is passing by. Who can tell the blessing of light when it falls upon our eyes, revealing to us the beauties of him in whom is light, and in whom is no darkness at all? Our eyes are upon him, and nothing on earth can draw them away; and while the light is upon us how easy it is to follow in the way, to walk as children of the light. Sometimes so gradually does the light seem to fade that we hardly realize it until we are in darkness indeed. Night has come

with storm and tempest, such as we never expected we should again see. Every beast of the forest does take occasion of the darkness to creep forth upon us, wickedness and rebellion of heart. No longer can I see nor keep the way, I cannot hear a single voice, alone and lost; there is none like me. The sun has gone down upon me as I journeyed, and I know not where I am. I can hear no voice nor spirit in my strange heart crying Abba, Father; surely I cannot be a child of his. Long are my wanderings, until again I think I hear the voices of the disciples of Jesus, and they tell me he is with them. I must be gaining the highway, for I feel that he is near. No other words will tell my sore distress, but the same old cry, "Jesus, thou Son of David, have mercy on me;" and I trust he did not pass me by. "What wilt thou that I should do unto thee?" "Lord, that I might receive my sight." Let me behold thy lovely face once more; lift upon me the light of thy countenance reconciled; show me the way once more; let me but hear the voice of one saying, "This is the way; walk ye in it;" lead me forth by the right way; let me be found inquiring for the old paths; let it be ever so strait, so narrow, if it only leads to life, for then it leads to thee, for thou hast said, "I am the way, the truth, and the life." But O the darkness, the blindness of the human heart, the flesh with its many desires and love of the things of this life, the more than thousand snares on every side to lure, to tempt, to draw aside the poor, wayfaring ones. Often our minds are fastened on those around us, and we ask why it is that we are not blessed in them like as others sometimes are. While the kindred of others are manifestly called by grace, and present a lovely sight, in our own we see no change; and while looking upon them I have often thought of the words of Abraham, "O that Ishmael might live before thee." Although it may be but a desire of the flesh, yet I fear that my thoughts will never be any better than those which the patriarch expressed, who was the father of the faithful, and who also was the friend of God. Again, when we see them troubled with sore affliction and disease, we feel that their affliction is ours, like the woman of Canaan, whose daughter was grievously troubled. She also heard of Jesus, and came unto him with the same cry, saying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." But we read, "He answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's

table." She could not be offended at him, and she acknowledged the truth of what he told her; yet her distress was great, and we see by his answer unto her that she, although apparently a stranger, was yet of the faith. He said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Was not this something like the prayer of faith which shall save the sick? And how sweet it would be to realize the assurance, that if they have committed sins, they shall be forgiven them. This woman did not say, Lord, help my daughter; but, "Lord, help me." Neither did the daughter ask help for herself; but it was faith in the heart of the poor mother that cried for help. So when all things seem darkest and most impossible, we still find ourselves crying unto him. It is then we most realize that we walk by faith, trusting in the Lord. In all our wayside journey here we continually realize the truth of the Master's saying, that men ought always to pray, and not to faint; for the enemy of all righteousness is truly a great adversary, and almost constantly we feel the need of saying, "Avenge me of mine adversary." Truly we need help in sore affliction, trial and distress, for which we make strong crying unto him; but when do we more need help than when we find ourselves helpless captives, entangled in the snares, the wiles of the adversary? Never is the case with me so sad as when I find no heart to pray, when I feel that I am far off, that I am banished from his presence. Then I think of those who dwell near and hold communion with him, for there is no sweetness in prayer without this. I feel to say unto these, Remember me. I am a poor prisoner, waiting for release; when you come into the presence of the King of grace, remember me. When Peter was in prison the church did make supplication and prayer unto God for him. Paul requested of his brethren prayers for him, that a door of utterance might be given him. We are to pray one for another, and to forgive one another. Yet for all this we are dependent upon him who said he would pour upon Jerusalem the spirit of prayer and supplication, feeling that we know not how to pray as we ought; but the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God. We are told to pray for the peace of Jerusalem; and what does more oppress the heart of the child of God than to see the gates of Zion languish, to see but few come up to the solemn feasts. Although we know that he that keepeth Jerusalem neither slumbers nor sleeps, and that it is God who will gather the outcasts, and build the waste places, yet it is I who behold the desolation, and it is an oppressive burden unto me, and I still cry, "Lord, have mercy on me." When any turn aside from Zion's way, worshiping the vanities of the world, carried away by strange witchcraft and idolatry, causing the ene-

mies of Zion to speak reproachfully, how it hurts those who prefer Jerusalem above their chief joy, and worse than all, when I feel myself growing cold or lukewarm, dull of hearing, going astray ere I am aware, fearing lest I also become a reproach. Lord, for thy great name's sake (I humbly trust I am truly called by thy name) have mercy on me. My eyes have seen the evil that is done under the sun, cruelty and oppression, and on the side of the oppressor there is power; but as for the oppressed there is no comforter, so that I am almost ready to praise the dead more than the living, for in the grave we know that the wicked cease from troubling and the weary are at rest. They hear not the voice of the oppressor, with those that mourn. I mourn with those who are oppressed, yet I am powerless to comfort or to help. I can only stretch forth my feeble, withered hand, crying, Lord, help me from an oppressed and burdened heart. I can only cry, "Lord, I am oppressed; undertake for me." In all the sorrow, in all the anguish and trials of this way, when at last I seem to be nearer unto the end, drawing nearer unto that place whose light is the Lord God and the Lamb, still does my cry grow more earnest, "Jesus, thou Son of David, have mercy on me."

In conclusion, let me give sincere christian love to all the dear ones who read and write for the SIGNS OF THE TIMES, especially those dear sisters who have kindly made mention of my most humble name, sincerely wishing I could be worthy the confidence of the children of God, for which also I must look unto him who only is able to make us meet to be partakers with the saints in light.

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., July 6, 1880.

MAY 19, 1880.

DEAR EDITORS OF THE SIGNS:— This beautiful, bright spring day, while all nature seems awake with praise and gladness, I have had many thoughts of the dear people whom the Savior loved with an everlasting love. Each one of them esteems others better than himself, and would walk humbly and softly, knowing that his days are few and evil, and that he hath nothing wherewith to boast. The changing seasons bring in their turn budding beauty, fragrance and choicest fruits, but many are the times when all things wear a sombre hue to these. The cheerful bird trills forth its sweet song, and it seems like grateful praise; the little bee hums busily around, as though it meant something of thanksgiving; but hearts that have felt the calmness of trust and the sweetness of assurance of an interest in the righteousness of Christ, must know what it is to be cold and hard and thankless. And yet these are compared to a garden, the garden of the Lord, inclosed and precious to him; a vineyard kept and watered every day by his own hand, lest any hurt it. Each plant, however lowly and insignificant, is never forgotten, but

receives of the gentle dew that here distills to nourish and revive it as it droops and languishes beneath the burning heat, or the fiery trials that shall try it. The young and tender or doubting ones need not feel that here or there are some strong or aged ones who have no reason to doubt or fear, for boldness of confidence comes not with years into this garden which the Lord hath blessed; but they all with you, dear troubled heart, are fettered by sin, though they love the way of holiness, and the highway that is cast up for the ransomed seems very pleasant and desirable to the wayfaring ones. Even the dear minister, who tells so clearly and beautifully of your joys or misgivings, has his own doubts and sorrows, or he could not comfort the sorrowful and doubting. He often feels little and weak and poor, and may sometimes be led in paths of comfort even by a little child like you. True, it would seem that they are blessed above all. Laboring in the vineyard, preaching the word, cheering weary souls, and through a life of hardship and unremitting watchfulness and prayer, bearing the blessing of grateful hearts, and the reward of duty well done. From positions occupied by many, where all their thoughts seem subservient to vanity and chained to earth, there appears much to desire in this life of devotion to God's service, and meditation upon themes so delightful. It must be pleasant and encouraging to be shown the wonderfully bright things of inspiration, which weaker eyes may not see, still these strong ones do sweetly help to bear the infirmities of the weak; and if, with Mary, ours is the better part to sit at Jesus' feet and hear the wonders of his love, we can be glad and rejoice while his servants go in and out before us, because the lines have fallen to us in pleasant places, and we have a goodly heritage. How many and precious are the blessings which it would seem might flow to the believer who has frequent opportunities to hear the gospel preached in its peace and purity. I often wonder if there can be others, dwelling within its sound, who manifest so nearly as I the spirit of the sluggard in gathering the tender morsels that fall, or in arousing from sleep the dull faculties that can only seldom grasp the beauties that appear. How consoling is the thought that the scriptures have not failed to show that even the Master's dear disciples, who were with him in the flesh, and heard from his own lips assurances of his faithful love, were not always exempt from weakness, dullness and failure. They could not watch with him even towards the last sad scenes, when his soul was exceeding sorrowful, even unto death, and he asked that they might tarry and watch with him one hour. The spirit was willing indeed, but the flesh so weak. Sad would be our state were we trusting, as the nations around us, (among whom we are not numbered,) to our own strength for deliverance from our troubles, or to our own righteousness to save us. But though

we have not with them passed beyond doubt or weakness or fear, we sometimes resign ourselves to that strength which is made perfect in weakness, and so out of weakness are made strong. How often has my mind endeavored to fathom their religious beliefs, and to weigh well their ground of trust; but each time the soul returns from the investigation empty, hungry, desolate, for their words and plans make empty the soul of the hungry, and cause the drink of the thirsty to fail. Yea, returns unto its rest; for the Lord has dealt bountifully with it, and led it into a wealthy place, as I hope, a place of broad rivers and streams. But yonder is a dear friend, there is an esteemed acquaintance, who will say, "I know that none of my poor works can save me;" and yet their home and friends are with these throughout their lives. But we will not judge, for the foundation of God standeth sure, and the Lord knoweth them that are his. These people, from their lofty standpoint of wisdom and learning, and what they are pleased to call culture, look with disdain upon the humble followers of the Lamb, and sneer at their ignorance and foolishness; but they are willing to acknowledge their ignorance and sin, and are glad that the Lord knoweth their foolishness, that their sins are not hid from him, and that he is able to save to the uttermost all that come unto God by him. The gathered wisdom of ten thousand worlds like this we know must be foolishness to him; but he will not turn empty away the poor, nor despise the contrite and humble spirit. For the Lord heareth the poor, and despiseth not his prisoners. And none can bring the accusation, that because the saints believe that the promises are sure, and all who were given of the Father shall surely come to Jesus, they feel to live carelessly and unconcernedly. No; they must pass the time of their sojourning here in fear, ever mindful of the preciousness of that blood that cleanseth from all sin. The believer knows that every day there is a cross to be borne, a denial of self, a dying to the world; and he sorely grieves that he cannot live more closely to "the law of the spirit of life" always. There is a spirit that sometimes suggests another and more profitable course than the one he is now pursuing, a change that shall be remunerative. There is some one who is succeeding in life, has prosperous employment, has all that heart can wish, while mine is a life of privation and hardship. Go and do likewise, a voice says, and all these things shall be yours. Poor, ministering brethren, have not these words been especially applied to you? Your brethren often, perhaps, seem negligent, unappreciative, forgetful of your needs, and sometimes you almost resolve that your labors shall turn in a different direction. Possibly there is some wealthy brother or sister, who has thousands of acres of land, or investments large enough to command all luxurious surroundings, while you

have no home that you can call your own, and are almost like your Savior, in not having where to lay your head. But there are those who think on these things, and are alive with sympathy for you, though few of them are able to aid you substantially; and happy the served who can say, According as the bountiful Giver hath blessed me in worldly goods, so have I contributed to these faithful watchmen, who have ministered unto me in spiritual things. And we know that there is an eye that never slumbers nor sleeps, that sees all your troubles. The earth and all things therein are his; and though you suffer the loss of everything here, nothing can separate you from the love of Christ, or the boundlessness of the heavenly inheritance. All, poor or rich in worldly things, must feel the complete nothingness of whatever they possess as compared with heaven and God, or their feet cannot stand peacefully within the sacred walls of Jerusalem; for its gates are pearly gates, admitting of no stain; its ground is holy ground, and the saint prefers its sanctity and serenity above his chief joy. But O the wanderings of these erring, roving feet! how far they stray from this quiet habitation! how swiftly they run to do evil! how slow to walk in wisdom's way, the way of pleasantness and peace! True, the blessed word is a lamp unto the feet and a light along the path; but the weary feet often stumble, the light grows dim, we lose the way, and cry, "Lord, save, I perish!" or, "Master, carest thou not that we perish?" O yes, carest thou not, Master? My feet sink in deep mire where there is no standing, but I know that thou canst save; and if thou carest, I shall be satisfied. "The waters are come in unto my soul;" "all thy waves and thy billows are gone over me." My treasures are fading, fleeting; fix my all on thee. The moth and rust I see more plainly as the years roll on; grant me treasures that are imperishable.

Dear, faithful friends in Christ, does the way often seem thus thorny and difficult to you, the present sad and dark, the future of your pilgrimage uninviting and discouraging? Now and then some cherished one passes on to the fairer land, and with lonely, aching heart we wander about, longing for faith and patience and love to help us say, "Thy will be done," and to cheerfully wait the summons that shall call us home. Home! how sweet the word to the mourning soul that merits nothing, and so often fails to find within its bosom any evidence of grace. Yes, home, to feast on the bounties of eternal love; home, to find all the things prepared by this love, which eye hath not seen nor ear heard. How can this atom of earth, with all its unworthiness, calmly survey the prospect of such an exchange, from vanity and corruption to supreme delight. The sweet psalmist of Israel says, "I poured out my complaint before him; I shewed before him my trouble. When my spirit

was overwhelmed within me, thou knewest my path." How dear the thought, though we cannot tell to nearest earthly friend all our deep trouble of soul, nor portray the bright and dark places over which we have passed, that the darkness and the light are both alike to him, and that he understandeth our thoughts afar off. "Truly God is good to Israel," and "will command his loving-kindness in the daytime, and in the night his song shall be with me."

"Here would I rest and build my hopes,
Nor murmur at his rod;
He's more than all the world to me,
My health, my life, my God."

L.

XENIA, Ohio, June 29, 1880.

ELDER BEEBE AND SON—DEAR BRETHREN IN CHRIST:—It is with a deep feeling of love to God's dear children that I attempt to write for the SIGNS OF THE TIMES, and feeling my own weakness, I fear I shall not be able to write anything that will be of any comfort to the poor; but if the Spirit will direct me, I will try and tell the dear brethren and sisters some of God's dealings with me since I have had a hope in his name, if God will open the doors of his treasure-house, that I may be made to see the King in his beauty, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Within the last two years my pathway has seemed to lie through flames and floods of sorrow and trial. My doubts and fears have been many, but through all my ups and downs the Lord has been very precious to me, and a present help in time of need. When brought down low in the valley of humiliation, and just ready to despair, the dear Lord has raised me up and established my goings by some portion of his precious word of promise. Sometimes I am permitted to feast on that hidden manna, and also to drink deep of the waters of life freely, triumphing in God's great love and redeeming grace. O what precious seasons are these to me, (who am the least of the flock, if one at all,) seasons when I can look away from sin and self and the vain things of this earth, to Christ the Redeemer and Justifier of his people. Only such poor, weak, sinful rebels as I can realize the goodness and great love and mercy of God in snatching them as brands from the burning. But often I fear that I do not know anything as I should, and that I have only caught a shadow, and missed the substance of a true, heartfelt experience of grace. But here we only know and see in part; yet the time will come when we shall know as we are known, and see for ourselves, and our eyes shall behold. I sometimes think that I do not know anything about these things, and feel that they are too blessed and holy for such a sinful being to even think about; but the apostle tells us that we know we have passed from death unto life because we love the brethren. And when I bring to bear the light of these words, I can say that I have been born again, and made a partak-

er of that circumcision which is not of man, but of God, for I know I love the people of God. They appear to me as the excellent of the earth; and the more they speak forth the praises of God and bear his image, the better I love them, and the nearer and dearer they are to me. It is only a year this month since I was baptized; and though my way seems to have been hedged with thorns, still I would not exchange my place with the people of God for all this vain world could give in return, though sinful and unworthy of their love and fellowship. I can truly say that I would rather be a door-keeper in the house of my God, than dwell in the tents of the wicked. I have always found a home with them, and may I never bring disgrace on the cause I love so well.

Brother Beebe, when I wrote out my experience and sent it to you, I had not been baptized, and did not say anything about my many exercises on this subject; and as some outside of the church said that I believed that if I was dipped in the water I would be all right, and would be saved, if I had no other change, I write this so that the dear brethren and sisters with whom I have a name and place may know and judge for themselves. I do not expect to convince others, but to those who have ears to hear and eyes to see I write this.

Dear brethren and sisters, perhaps none of you have ever went so far astray in by and forbidden paths as I have, or been so rebellious and disobedient. We are told that he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes, and I believe I have found it true. After all I had already experienced, I still wanted my own way. After I had tasted that the Lord is gracious, and had felt his power and pardoning love and grace, there was a sweet calm filled my soul, such as I had never felt before, nor do I believe I have ever experienced just the same since; but it was not long before doubts and fears began to fill my mind that all was but the work of Satan, and only those who have experienced the same can know what darkness and horror filled my soul for a time. In May, 1878, I went to church meeting, but with my mind so dark and cold that I did not enjoy it. I felt so drawn to this people that I longed for a home with them, but went away determined not to go again. When the next meeting was held I felt that I wanted to go, which I did, and enjoyed it very much. My husband belonged to the Methodist Episcopal church, and my name was there, and I wanted to go with him, but felt no love for them. The day on which the members were received into full fellowship with the church I was there, but did not go forward; and when asked why, I could not tell any other reason than that I did not want to. I did not see any beauty in the church, nor did I feel at home, but longed for something that I could not find there. In July I attended the meetings at Mercer Run, and

again a sense of my duty came to me with great force; but I was stubborn, and preferred to stay away, through fear of being reproached, and thereby deprive myself of the answer of a good conscience before God. I was afraid that my husband would not like it, and the many sleepless nights and days of distress that I endured no one can tell. My mind was a perfect Babel, and there was trouble in my family, but most of all in my own wicked and stubborn heart. I took my little child and went away, hoping to get rid of my trouble, but I found I could not run away from the presence of God. I could tell a great deal about narrow escapes from dangers, but space forbids. The sense of condemnation that followed me wherever I went seemed at times more than I could bear; but God has promised never to leave nor forsake his people, and while he chastens us, he holds us up with his almighty arm, and a feeling of his love sweetens every cup of bitterness which he gives us to drink. And though we cannot always see why our lot in life is so different from that of others, yet it is all for the best; for he who worketh all things after the counsel of his own will is too wise to err, and too good to be unkind. The first of September I came home, after being absent five weeks, no better than when I went, but with the feeling that I was willing to do anything that the Lord required. I did not think that baptism was essential to my salvation, but it surely was to my peace of mind.

I will pass over the next ten months, to the June meeting at the Old Baptist meeting-house near here. I went to church meeting, and received much comfort, and when the door for the reception of members was opened I felt how much I would love to have a place with that dear people; but fear and a sense of my own unworthiness kept me back. I went home, feeling so troubled that I could not rest. I went away, and tried to pray that if it was God's will, to make me see it more plainly. I felt so calm afterwards that I have been made to believe my prayer was answered. But on rising the next morning all was darkness again; I seemed to have no life, and was so cold and indifferent. I went to meeting, and Elder Pence preached from the words, "As an eagle fluttereth over her young." He made it so plain, and it all seemed to suit my case so well, that the darkness disappeared, and I felt light and happy. I was willing to go anywhere, the fear of reproach was taken away, and I did not care what any thought or said. After the meeting two other sisters and myself were baptized by our dear pastor, Elder Levi Bavis, and I can say that a more willing subject than I never entered the water. I was glad, yea, thankful, for the sweet privilege of being buried with Christ in baptism. We are told that God makes his people willing in the day of his power, and each and every one of his children are made willing and glad to take his yoke, and learn of him who is meek and lowly.

Brother Beebe, I leave this to you, to do with as you see fit, and with love to all I will close.

From one of the weakest and most sinful of the children, if one at all,
MAGGIE SMEDLEY.

JONESBORO, Grant Co., Ind.

ELDER G. BEEBE & Son—DEAR BRETHREN:—Forasmuch as many have taken in hand to set forth in order those glorious things which the God of heaven and earth has done for them, it may not be amiss for me, though poor and unworthy, to bear some little testimony also, the God of Israel being my helper. I am not unaware that I was, like all the rest of Adam's posterity, conceived in sin and shapen in iniquity, and was nothing but sin, under the condemnation of the law, dead in trespasses and in sins, with no claim upon God. Like all the rest, I had gone astray, wandering in a course diametrically opposite to my best friend, though I knew it not. I remained in this condition until the appointed time, when it pleased him who rules in heaven and on earth to take me up out of the horrible pit of sin. Then it was that God, who commanded the light to shine out of darkness, shined in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. He placed my feet upon a rock, and established my goings, and put a new song in my mouth, even praise to my God. He led me in a way I had not known. I prayed, or tried to pray, but what could I say but, "God, be merciful to me, a sinner?" "Lord, save, or I perish." I had been "enmity against God" all my life. I had traveled with the burden of sin upon me all my days, but at the appointed time Jesus set me free. And if it be so that Jesus has set me free, then am I free indeed.

When the poor sinner is brought to a knowledge of his condition, and his burden of sin rolls off, at the command of God, and he is brought into the light, it is such a light as he never saw before. When God implants his spirit in the heart, and says, "Peace be unto thee," no words can fully describe the feelings of the soul. Inwardly he rejoices and praises the Lord. The birds seem to sing sweeter and more melodious, and all nature seems to be rejoicing. O what a change is wrought of God, which is fully comprehended by God alone. Happy days! Those golden, glorious days! O that I could live them over. I soon realized that I still possessed the old Adamic nature. I saw that I was in possession of two natures, and each were striving for the mastery. One was from above, the other was of this world. When I would do good, I could not, for evil was present. The things I desired to do, I did not; and the things I desired not to do, them I did. I had received of the Spirit of God, and was led by the Spirit; not in consequence of anything I had done, or was able to do; no, by no means. It was not by works of righteousness that I had done, but according to his mercy he

saved me, by the washing of regeneration and renewing of the Holy Ghost. "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." Again, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins." When life is given, repentance follows, and not until then. The popular preaching of the day is broadcast to all, calling on unregenerate sinners to repent. How can a man exercise faith when he has none? How can a man repent when repentance is not given him? Jesus Christ is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins. Then all Israel shall be saved; for this is the will of God. In his own appointed time the Lord gives to each of his children an understanding heart, eyes to see and ears to hear. Then they understand their lost and ruined state. Then repentance begins, and they need not that any should tell them to repent or pray; for they would pray the prayer of the publican, even if they were deprived of their tongues. Then they will act. Here I will say that an unregenerate sinner can no more perform a solitary spiritual act, than a corpse can rise up and exercise the functions of the living. The commands are given to those who have life. When we see our condition, and consider that the Lord God is a holy God, we must say that if he had banished us from his peaceful presence, there would have been no justice in him for so doing. Our God bare us and carried us all the days of old, and in his love and in his pity he redeemed us. If God has given us a right to call upon him, then we have that right. If he has made us worthy, then we are worthy, notwithstanding our feelings of unworthiness. We have our doubts, our fears and anxieties. Let us examine ourselves and see if we be in the faith; the faith of God's elect; the faith once delivered to the saints. Satisfy ourselves as we will, we shall still have our anxieties, and feel our unworthiness to be among God's people. We are, however, as worthy as others who have the same feelings. I could not recognize him as a brother who says that he always sees his way clear and bright, and has no doubts nor fears nor anxieties. Being all taught in the same school, and by the same teacher, and using the same school-book, there will be harmony among God's people. When the door of the church is thrown too widely open, or when the members feel too great an anxiety for an ingathering, and the uncircumcised in heart gain admission to our ranks, and have their names enrolled on our church books, then we may expect trouble, confusion, and finally division. If we admit those who cannot frame to pronounce "Shibboleth," they will soon manifest themselves.

The unrenewed cannot discriminate between the law and the gospel, nor can they discern that which is spiritual from that which is natural. They prefer the law, and that which is natural. The gospel is foolishness to them. They are not willing to admit that salvation is altogether of the Lord, but they must bring in their self-righteousness. Therefore none should be admitted but those who are able to bring forth fruits meet for repentance. Salvation is of the Lord, and not of man. Blessed be the name of the Lord, he has promised that he will never leave nor forsake his people, whom he purchased with his own blood. "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." In all our trials, (and they are many, and sometimes severe, for there is a continual warfare) let us bear in mind that all things work together for good to them that love God, to them who are the called according to his purpose. Jesus tells us that "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." This, and many other declarations of scripture, assure us that it is a certainty that all the chosen of God will ultimately be saved in heaven. Often, in looking around and over creation, and contemplating the sublime beauties of nature, do I almost weary of the glorious beauties of this terrestrial globe. But may the will of him who keeps me as the apple of his eye be done. I will patiently bide my time. The good Lord will do all things right. Often when ruminating concerning the plan of salvation, I am led to inquire, Why is it so? Why is it that "narrow is the way that leadeth unto life, and few there be that find it; but broad is the way that leadeth to destruction, and many there be that go in thereat?" But I invariably come to the conclusion that it is not the province of the christian to be disturbed about the arrangements of Jehovah. We may rest assured that God is able and will do all things right. The living coal of fire, the spirit of regeneration, teaches that all God's people will be happy around his throne; that they will there be with Jesus; that they are as sure of a habitation around God's throne as if they were already there. All the powers of sin and darkness combined can no more cause the destruction of one of God's children, than they can overthrow Omnipotence from the throne of heaven. Desponding saints, take courage, lift up your heads; for the storms ye so much dread will soon be over, and all the redeemed will be congregated in heaven, to part no more, but there bask forever in the ocean of redeeming love. Perhaps we shall there meet some with whom it was our misfortune to be at variance in this world; not in their pres-

ent imperfect state, but in a state of exaltation, clad in robes brighter than the stars, and their faces outshining the sun in its noonday splendor. The holy city, New Jerusalem, which John saw coming down from heaven, adorned as a bride prepared for her husband, shall be our possession. There with the angels and Jesus our Redeemer we shall sing the song of Moses and the Lamb forever. O glorious anticipation! If it were as the Arminian, will-worshipping, free-agency advocates declare unto us, that in order to be saved we must live up to all the requirements of the law, then surely the regenerate man would be of all men the most miserable. To be shown the utter helplessness of our condition, and then to be thrown upon our own resources, to do all the requirements of the law, which the regenerate man sees, feels and knows he cannot do, would surely cause great anguish of spirit. The christian is happy to know that the bible teaches that at the introduction of the new covenant, or covenant of grace, the Levitical priesthood waxed old and vanished away. So now, if we are saved, it is by grace, and grace alone. With the mind we serve the law of God, but with the flesh the law of sin. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So then it is not of works, but of grace. Salvation is of God alone. "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." Yet the christian may at times be enveloped in deep gloom and darkness, and be much discouraged, and be left to doubt the reality of his regeneration; and sometimes when we look around us and see the wicked prosper, far beyond the chosen of the Lord, we ask ourselves, Why is it thus? But these things should not move us, for we know that we have no abiding city here. We are pilgrims and strangers here in this world. We seek a better country, a heavenly land. "We know that we have passed from death unto life, because we love the brethren." We are led by the Spirit of God, therefore we must be his. We can see that we are not as we once were, and can also see how and wherein we differ from the world. Although we may reasonably expect seasons of depression, gloom and darkness, let us yet take courage, and ever be mindful that the watchful eye of our God is ever upon us. In order that the holy city, New Jerusalem, shall be full, perfect and complete, it will require all for whom the Savior suffered and died to be there. They shall all be there. And just so soon as the last saint shall be gathered in, and not until then, will be the final consummation. Then we shall understand how it was that the morning stars sang together. That which was true thousands of years ago, is true to-day. God is truth and changes not, therefore the sons of Jacob are not consumed. What he once loved,

he always loved; and what he once hated, he always hated. With him there is nothing new or old. He is omniscient, omnipresent and omnipotent. He has all power in heaven and on earth. He governs the universe, and none can hinder. He works all things after the counsel of his own will. He is a Sovereign and an independent God, while man is dependent.

The whole human family were created in Adam, who was made a living soul, and were blessed of God with all natural blessings in natural places. The whole spiritual family were created in Christ Jesus, and blessed of God with all spiritual blessings in heavenly places in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God is the Creator, and man the created. God governs the affairs of men, and none can prevent him doing so. God was able, and did look through the vista of time, and beheld all things just as though they were already in existence. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." He declared from ancient days things that should transpire in time to come. Man's goings are of the Lord; how then can man understand his own way. "We love him because he first loved us." "The Spirit itself beareth witness with our spirit that we are the children of God." "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. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his spirit that dwelleth in you." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Now this is a

plain statement, a positive declaration, that there is no more condemnation to those who have been translated from the power of darkness into the light and liberty of the gospel. There is not the shadow of a doubt but that the Lord has a people, a chosen people. The question with me is, (and I reckon it is so with them all) Am I one of them? This hope of mine is apparently so small, sometimes; but it never entirely forsakes me. Sometimes I am on the mountain top, and sometimes in the valley; but it is all right. The Lord is with us, and will not leave us; for where he has begun a good work, he will perform it until the day of Jesus Christ. To be carnally minded is death; but to be spiritually minded is life and peace. We must be born again; not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. "That which is born of the flesh is flesh." And the fleshly birth develops the natural man. Now the chosen ones "were by nature children of wrath, even as others." They were disobedient, walking according to the course of this world, according to the prince of the power of the air. "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." "That which is born of the Spirit is spirit." And the spiritual birth develops the spiritual man. God knew his people, and loved them even when they were dead in sins. And it seems to require the two births to manifest us as the children of God. So, if we are the children of God, then we are heirs of immortal glory. And being members of the New Jerusalem, we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit. We shall all be there, each one in the very place designed for us. All the materials will be brought in. The wise Master-builder has been to the forest and has made his selection. The forest is as broad as this world, from which to make the selection. He has chosen some from every nation, kindred, tongue and people under the sun. It is all his own workmanship. He will score, hew and polish every piece of timber himself. He is able, and needeth not that any should help him. The chosen material is scattered throughout the forest, from the north to the south, and from the east even unto the west. "As the apple-tree among the trees of the wood, so is my Beloved among the sons." The chosen timbers are almost covered up by the surrounding forest; no eye but that of the Builder is able to distinguish them from the trees of the forest. He knows the locality of each one, and in his own appointed time he will prepare and bring them, one by one. He will bring them to the banqueting-house, and spread his

banner of love over them. The forest must remain extant until all the timbers for the building are prepared and brought in; each piece wrought to perfection, so that the building will go together without the sound of a hammer. There the body shall be with the Head. There the bride shall forever be with her Husband, her Maker and Redeemer, in that glory-land, where all is peace, joy, happiness and immortality. There we shall see Jesus, and be fashioned like unto his glorious body, and therewith shall we be content. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

T. A. LUCAS.

JUNE 16, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I wish to say to you that I am well pleased with the SIGNS OF THE TIMES, and have been much edified in reading the communications of dear brethren and sisters. They express my mind better than I can myself. I cannot see how any who have been born of the Spirit can find fault with the doctrine that they teach, for it is the same that Christ and his apostles taught.

I have just returned from the Sandusky Association, and I felt to rejoice and thank God at seeing so many dear brethren and sisters whom I never before saw in the flesh. All seem to see eye to eye in the things of the kingdom of our God. The theme of the preaching was salvation by grace, to the chief of sinners.

I send you a letter written by our dear brother Cole, on the twentieth chapter of Revelation. I have read it with a good deal of interest, and thinking it would interest the readers of the SIGNS OF THE TIMES, I send it to you for publication, if you see fit to do so. Also, I send the letters of the Harmony and Rocky Fork Churches to the Association, for publication, if in your judgment they will not injure the cause of truth.

Yours to serve in the gospel,
THOMAS SWARTOUT.

ROYALTON, Fairfield Co., Ohio, April 3, 1880.

ELD. THOMAS SWARTOUT—DEAR BROTHER:—While at Kelley's Corners, I was requested by old sister Carey, through her son, to write my views on Revelation xx., and publish them in the SIGNS OF THE TIMES; but I prefer to send them to you, to read to sister Carey, as I do not have sufficient light on the chapter to warrant their insertion in the SIGNS. There are but few things that present themselves to my view in that chapter, on which I will try to give some thoughts, in the order of the verses.

Verse 1. The angel, the Lord Jesus Christ, "came down from heaven," his dwelling-place above, where he rules all things, in heaven, earth

and hell; that is, his throne is in heaven. Queen Victoria's throne is in England, but her dominions are in many places, and she has a right to visit any part of her dominions at her pleasure, and wherever she goes in her dominions she is clothed with the same authority that she possesses at home.

This angel had a "key," and "a great chain in his hand." To have a key, denotes ownership; not only of the key, but of that which it unlocks. He is "Head over all things to the church," and by his unalterable decrees he binds all things as with "a great chain." He worketh "all things after the counsel of his own will."

"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."

The bottomless pit then is subject to his control, and now what is it? Anything is "bottomless" that has no bottom or foundation to it. In spiritual matters, Christ is the only foundation. All the church rests upon him, and this foundation is found nowhere but in Zion; so that all outside of this foundation is bottomless, so far as truth is concerned. Therefore all systems of religion of man's origin, whether Pagan or Papal, Mohammedan or Arminian, are bottomless.

Verses 2 and 3. The devil was cast into the bottomless pit; a thousand years afterwards "he must be loosed a little season." The world was formerly under the control, through the law powers of the earth, of the Pagan, the Papal and the Mohammedan religions. The saints were formerly persecuted by these religions, through the law power of those religions; in other words, church and state partnership did it. The church could not persecute without the state or law power; nor could the state persecute without the church; for the Christians were law-abiding and gave no cause of action; so that the law or state power was the only means by which the saints could be reached by the hand of persecution. This law or state power then seemed to afford a foothold for the devil to stand upon during the bloody persecutions of past ages. Whatever has a color of law in it, has a good deal of weight. Wicked men know this, and in carrying out their wicked devices they labor hard to work under color of law and right. They do not wish to be regarded as highway robbers, although their object is all the same. Christ himself was tried under color of law and executed by an edict of law. But how is the world governed now? I believe there is not a persecuting law religion at this time in the world. The Arminian religion is as great a pit as ever was seen, and as persecuting in spirit, no doubt, as ever was known; but it has not any law foundation to stand upon, by which it can persecute the saints; or in other words, it is "bottomless." Now the devil was not only "cast into the bottomless pit," but he was shut up in it; so that there is now the

field of his operations; that is, the Arminian world. And is he not busy there? The stupendous schemes of religious fraud and corruption now in operation, both at home and abroad, were never excelled in ancient times. "The course of nature" seems to be set on fire, the world over, wherever the modern Arminian system can reach. One hundred and forty millions of dollars are yearly raised for missionary purposes alone, of which seven-tenths, or about ninety-eight millions, is absorbed as pay by those who carry on the work. But we will not particularize further. The saints do not now feel the lash of persecution. No one dares molest them or make them afraid to meet for worship as they incline. Religiously speaking, there is a reign of peace on earth. Is not this the millennium so much talked of, but which the world cannot see?

Verse 4 seems to bring to view the family of the faithful, both in heaven and earth. "And they lived and reigned with Christ a thousand years." Christ and those gone before are in heaven on their throne above; those on earth are of the same species, but are not yet transplanted to "fairer worlds on high." Though wickedness abounds, God is a wall of fire about his people, and they cannot be hurt, and they can live and reign with Christ, even as the three Hebrew children lived and reigned with Christ in the fiery furnace.

Verse 5. "But the rest of the dead lived not again until the thousand years were finished." That is, they did not live as persecutors. They, with the devil, were bound, and had their bounds set that they could not pass.

Verses 7 and 8. Satan is loosed; he has power to "gather together to battle." He is now proselyting and converting to his views the nations; but until state is united to church, he cannot gather them together to battle. To call out an army requires a law power. Can we not see in the signs of the times all around us a desire to be yoked with the law power? What means this aspiring on the part of the clergy to seats of worldly honor and national power? But they will have to gnaw at the bars of their iron cage till the thousand years are ended; then they will be allowed to try their hand again, and good prospects await them; (see verses 8 and 9) but just as they think victory is theirs, fire devours them, and the devil is taken again and cast into the lake of fire and brimstone; not for a thousand years, but forever and ever, no more to trouble the saints as heretofore. After which a great white throne appears, a new heaven and a new earth, the tabernacle of God is with men, the bride the Lamb's wife can now be seen in her beauty indeed, having the glory of God, (xxi. 11) God himself being the temple of the New Jerusalem, (verse 22) nothing shall any more defile it, and "there shall be no night there." Here is, I think, the seventh day referred to in Genesis ii., having no evening, as had the other six days.

The above is an outline of some of my thoughts on the subject. The views presented are quite recent with me, as my mind was never directed to the subject until sister Carey made the request. I submit them first to you, and through you to all the household of faith, should you think they embody anything worthy of being read.

This leaves us as well as usual in body, but much afflicted in mind, which seems like the troubled sea, casting up mire and filth.

Yours in gospel bonds,

T. COLE.

Harmony Church, to her sisters of the Sandusky Association, sendeth christian salutation.

DEAR BRETHREN:—Since your last meeting, one year ago, nothing has occurred to mar or disturb the peace and harmony of our little band. We have met regularly on the third Sunday of each month and on Saturday preceding, and have had the preaching and pastoral care of one of the faithful witnesses of Christ and him crucified, Elder J. J. Van Horn. There have been received, by baptism one, by letter of sister church one, excluded none, died two. Our church was organized October 15th, 1831, and named Thorn Creek. Subsequently, March 21st, 1857, its name was changed to Sycamore. And at a later day, July 21st, 1878, to Harmony. At its organization six names were enrolled as members. There have since been added sixty-nine. Our present number is twenty-four. For further information relative to our condition we refer you to our messengers.

Our prayer to God is that this, your forty-fifth session in general council, may be characterized by a determination to keep the unity of the Spirit in the bond of peace, to keep yourselves from idols and unspotted from the world, which neither knows nor loves the way of life and salvation. Contend earnestly for the faith once delivered to the saints, and as earnestly for the good works which God has ordained for the observance and practice of his children. May the peace and welfare of Zion and the honor and glory of God be the aim and the end of all your deliberations and proceedings; and may your intercourse be tempered and sweetened by that charity that suffereth long and is kind, that envieth not, is not puffed up, seeketh not her own, but beareth all things, hopeth all things, and endureth forever. Brethren, we beseech you to watch with jealous care the good name of the church, the ground and pillar of the truth. Among all the tongues and nations she alone bears the name of her glorious Husband and Redeemer, "The Lord our righteousness." "Blessed is the people whose God is the Lord," and thrice blessed when your names are cast out as evil and trodden under foot of men for his name's sake. God forbid that we should envy the popularity or present success of the world's religion, or be discouraged because error and wrong

seem to triumph over truth and righteousness. In all ages of the world God's people have been contemned and despised by the great and proud of earth, and misunderstood and scorned by the multitude. While in our own eyes, enlightened by divine truth, our righteousness is as filthy rags, yet purged in the crucible of God, and clad in the spotless robe of the Lamb that was slain, these weak and foolish things do often confound the "wise and mighty." Let popular sects boast of their numbers, the value of their church property, of the learning and achievements of their ministry, or their contributions and improved machinery for "saving souls." Remembering that "it is not by might nor by power, but by my spirit, saith the Lord," still let ours be the trust that on the border of the Red Sea stands still to see the salvation of the Savior of Israel. Our God delighteth not in such poor offerings for sacrifice as we have to bring, but in the humble spirit and contrite heart. Earthly power or favor can neither make nor break the faith of God's people. Chosen in the furnace of affliction, they are watched over by his love, led by his wisdom, kept by his power; and passing unharmed through all the trials of this pilgrim life, purged and purified, they shall all be presented faultless before the Father's throne. Lift up your heads and rejoice, ye little ones whose trust and strength is in the Lord alone. Though now beset with many a conflict, many a doubt, and often made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" rejoice, for the day of your redemption draweth nigh. The Savior has promised to come again. Not as once he came, bearing our sins, feeling all our infirmities, tempted in all things like unto his brethren; not poorer than the foxes or fowls of the air, with no where to lay his head; not with the persecution of enemies, the desertion of friends, and the death struggle with hell and the grave bearing upon his soul; not to suffer the death of the cross, that his loved ones might live; but from his Mediatorial throne in glory, clothed with all power both in heaven and earth, he will come a conquering King and a righteous Judge, "without sin unto salvation." Then from the sleeping dust shall spring the saints of all ages to meet the Lord in the air, and in the presence of the heavenly host the joyful news will come, "Child, your Father calls, come home." The King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then this mortal shall put on immortality, and this corruptible shall put on incorruption, and this natural be made spiritual; and O, most happy thought! the foes that vex and distress us here we shall see no more forever. With loving hand the Savior will wipe all tears away, nor sin nor pain nor sorrow ever enter there. Death, our last enemy, shall be swallowed up in victory. No natural body or veil of sin to hide from us

the beauties and glories of that land. The natural man could not see God and live; but then we shall see him as he is, and be ourselves "fashioned like unto his glorious body." No wonder the great apostle to the Gentiles, who had a vision of the third heaven, and saw and heard things not lawful for man to utter, should exclaim, "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." What are all our trials and sufferings here compared with this "eternal weight of glory?" Brethren, let us not forget the pit from whence we were dug, nor the blessed Savior, whose love and mercy are our only hope and refuge. Speak often one to another of Jesus and his love. May God enable us to walk worthy of this high calling. May our conduct and conversation prove that we have indeed been with Jesus and learned of him; and others, seeing our good works, shall be constrained to glorify God, the source of all good.

Pray for us, brethren, to him who is able to keep us all to the coming of our Lord and Savior Jesus Christ, to whom be honor and glory and majesty and dominion forever and ever. Amen. "Finally, brethren, farewell."

Approved by the church in regular meeting, May 15th, 1880.

JOHN SEITZ, Clerk.

The Old School Baptist Church called Rocky Fork, to the Elders and messengers composing the Sandusky Old School Baptist Association, convened with her to-day, unto thee be peaceful greeting.

As particular members of the body of Christ, and the children of one Father, we welcome thee to our heart at this time, hoping to enjoy the fellowship of God with thee, and communion of the spirit of his dear Son while we remain together, that the babes, if there shall be any among us, shall receive some dainties from the King's table, that shall so nourish and strengthen them that they will never forget where the hungry are fed. That the children who are older shall be confirmed again in the faith of our Father's elect. That we all shall receive of the fullness of the perfection of Christ in listening to the preaching of the word, hearing that certain sound only which is dear to the new man, to the spiritual man, to the soul to whom sin has become exceeding sinful, not hearing that which pleaseth men; for Paul declares, "If I yet please men, I should not be the servant of Christ."

We are at peace; and if we enjoy the peace which the world giveth not, happy are we, for our Master says, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." We desire to possess the mind and spirit of Christ, that we may adorn the doctrine of God our Savior in all things, living in patience toward all, and as children of the light and of the day be sober, putting on the breast-plate of

faith and love, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, that at the last time, when our last step shall have been taken, our last sigh breathed, our last tribulation met, our last foe conquered, our last bitter tear shed, we shall be brought off more than conquerors through him that loved us, being received to the embrace of the everlasting arms of love, to praise and love the Author of so great salvation in the eternity of glory. Dear brethren, what a grand, what a glorious inheritance is secured to the heirs of promise in their Father's will, an incorruptible inheritance that fadeth not away. All the things we inherit in this life, let them be of whatsoever nature they may, we can see, and they are temporal and perishable, passing as a vapor, and give us at best but transient pleasure; but one of old said, "In thy presence is fullness of joy; at thy right hand are pleasures forevermore;" and "the things which are not seen are eternal." O may the God of all grace be pleased that we should faint not; that though our outward man perish, yet the inward man shall be renewed day by day; that we should always glory in the Lord, in all humility and lowliness of mind, in meekness trusting him for his grace, feeling that behind every frowning providence he hides a smiling face, and will make good all his promises, fulfilling them according to his eternal purpose, which he purposed in Christ Jesus our Lord to his chosen.

Dear brethren in the Lord, our desire is that ye be received with a heart enlarged and full of love to God and all his saints, that we shall hear good news from thee as sister churches, that Zion prospereth in our part of the land; for we believe that the church of the living God, the little flock that shall inherit the kingdom prepared for them from the foundation of the world, the remnant that shall be saved according to the election of grace, the innumerable company that John saw, the train that filled the temple which Isaiah saw, is scattered throughout the kingdoms of the earth, walking where the Lord directs, for "it is not in man that walketh to direct his steps." Some of them are walking in obscure paths, where the eyes of the world do not see them; but they have a light to guide them, and meat that the world knows not of, of whom the world is not worthy. O children of grace, how rich ye are, for ye are clothed with the unspeakable riches of the King of kings and Lord of lords, the imputed righteousness of Christ; for,

"Lest the shadow of a spot should on our souls be found,
He took the robe the Savior wrought and cast it all around."

Finally, brethren, farewell in the love of Christ. Be strong in the Lord, and in the power of his might, and unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus through

all ages, world without end. Amen.

Done by order of the church at their meeting of business, May 22d, 1880.

LEWIS SEITZ, Mod.
A. D. BRETZ, Clerk.

OCCOQUAN, Va., June 24, 1880.

DEAR BRETHREN BEEBE:—I returned to my home the 18th instant, from a pleasant and interesting visit to the west. I received several requests from brethren among whom I traveled to write something of the visit, and I have felt impressed to make some brief reference to it through the columns of the SIGNS, especially of the yearly meeting at Crawfordsville, Ind. I left my home the 29th of April, and the first meeting that I attended was held the first Sunday in May and preceding Saturday, with the Hepzibah Church, of the Tygart's Valley River Association. Their place of meeting is not far from Grafton, West Va., and this was the opening meeting in a new and comfortable meeting house that the church and congregation have recently built. The meeting was pleasant, and attended by a large congregation on Sunday. Eld. J. S. Corder, the pastor of the church, met me at Grafton, Friday evening, and I was favored with the pleasure of his company during my visit in that neighborhood. Elder Corder's labors have been greatly blessed in maintaining the doctrine and order of the gospel.

From West Virginia I passed through Ohio, visiting the churches under the pastoral care of Eld. John H. Biggs, who kindly accompanied me to all my appointments in the state. I was favored with several pleasant meetings with the brethren in these churches.

From Ohio I proceeded to Indiana, where I was favored with interesting meetings with Salem, Lebanon and Bethel Churches, and the church at Knightstown, in Henry County. I met with Elders J. Martindale, J. A. Johnson, D. Bartley, H. Wright, P. K. Parr, Isaac and Peter Sawin, and brethren M. M. Jackson and W. N. Tharp, licentiates.

From Indiana I went to Kentucky, arriving in Lexington on Monday after the fourth Sunday in May, and spent the night with Eld. Thomas P. Dudley. I found Elder Dudley in good health for one of his age, with the exception of the loss of his eyesight. He was, however, under medical treatment, with considerable prospect of an improvement in his eyesight. Tuesday and Wednesday after the fourth Sunday in May I spent pleasantly with the brethren at Mt. Carmel, Ky., and the fifth Sunday in May and two preceding days I attended the yearly meeting at Little Flock. This was an interesting and comforting meeting. Elders J. F. and J. A. Johnson and J. M. Theobald were present, also Elders Newkirk and Hawkins. After visiting Goshen and Salt River Churches, under the pastoral care of Eld. J. F. Johnson, I left Kentucky for Crawfordsville, Ind., arriving there Thurs-

day before the first Sunday in June. The church at Crawfordsville has recently passed through a fiery ordeal, but the Lord has sustained them and led them out from among those who have departed from the faith of the gospel. The yearly meeting here was a season of much comfort and joy. Elders George Y. Stipp, J. G. Jackson, I. N. Vanmeter, Wm. A. Thompson, P. McCay, J. H. Myers, and brother M. M. Jackson, a licentiate, were the visiting preachers present; Elders M. M. Vancleave and Lott Southard were also present and are members of the church in Crawfordsville. This meeting was one of the most pleasant of my trip. A number of our brethren from different parts of the country attended the meeting, many of whom met for the first time. The meeting seemed to be of much encouragement to the little flock in Crawfordsville, surrounded as they are by so many trials and dangers. It seems especially necessary that our brethren should, as much as possible, visit and encourage this little band of faithful brethren. May the Lord keep them steadfast in the apostles' doctrine and fellowship.

Leaving Crawfordsville on Monday after the first Sunday in June, I visited a church under the care of Eld. G. Y. Stipp, and from there I went to Little Bethel, Ill., a church under the pastoral care of Elder J. G. Sawin. My visit here was quite pleasant. The kind hospitality of the dear brethren in this congregation I hope never to forget. Elder Sawin was with me the most of the time while I was in this neighborhood, and I enjoyed a very pleasant visit with him. I spent a day with the brethren of the Mill Creek Church, near Kearneysville, W. Va., on my return home, and learned upon my arrival there with deep sorrow of the sudden death of Mr. David Thompson, a few days previous. Mr. Thompson was a dear friend and lover of the truth, and his death will cause a feeling of sorrow among many brethren, and sincere sympathy for the bereaved family. Leaving Kearneysville the morning of the 17th inst., I returned to my home the following morning. Thus, after traveling about twenty-five hundred miles in five different states, meeting with a number of dear brethren, some of whom I had never enjoyed the pleasure of meeting with before, attending about fifty meetings, where I frequently had the pleasure of listening to able preaching, I was favored with the precious privilege of returning to my home again in usual health. It would extend this communication to an improper length to make but a brief reference to the many acts of kindness received from dear brethren and friends upon this trip. I hope never to forget the spiritual seasons enjoyed, and the kind hospitality and courtesy extended to me. These things are deeply engraven upon my heart, written in lines of joy in my memory, and are as bright spots that shine out in the darkness of my earthly journey. Many of the dear

MIDDLETOWN, N. Y., AUGUST 1, 1880.

brethren with whom I met I will probably meet no more in the pathway of time. But with joy we look forward to the glorious consummation of the christian's hope in the resurrection from the dead, where the saints of all ages are gathered in the peaceful and glorious presence of their God. How many are the blessings received from his gracious and liberal hand.

With a deep sense of my unworthiness of his great mercy, and a desire to be led of him in the narrow way of life, I remain, as ever, yours in gospel bonds,

WM. M. SMOOT.

CLAY VILLAGE, Ky., July 1, 1880.

DEAR BRETHREN BEEBE:—In looking over No. 12, present volume of the SIGNS, I see a request from brother T. D. Clarkson, of California, which reads as follows:

"Will Elder J. F. Johnson please give his views through the SIGNS OF THE TIMES on Titus iii. 5, especially what was saved by the washing of regeneration, and what was renewed by the renewing of the Holy Ghost? Please bring this matter within a strong and clear light."

I cannot assure my brother that I will bring the matter within "a strong and clear light," for that depends altogether whether the Lord will afford me such a light; but I will do the best I can in compliance with his request.

The text reads, "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." "Not by works of righteousness." This short sentence settles at once a damper and a deadly veto on the whole theory of the worldly or work-mongrel religion of our day. Not a society in the country, outside of the Old School Baptists, but must have salvation by works, or by endeavoring to mix works and grace together to accomplish that salvation. But it is "not by works," "not of works," "not according to our works" "of righteousness which we have done," and surely none will contend that it is by works of unrighteousness which we have done; therefore it is not by works of any kind that we have done or can do.

Let us next consider the significance of this word *mercy*. I think the word has not precisely a synonym in our language. Grace, perhaps, comes nearest to it. Mercy signifies, first, relief to sufferers, pity, compassion, pardon, &c., but to objects entirely unworthy of these blessings. It is peculiarly adapted to the condition of the Lord's people when suffering under a sense of their sinfulness and deserved punishment for their sins; and the relief appears truly great when Christ makes known to them the riches of his mercy in their salvation; and though they feel very unworthy, the joy is unspeakable and full of glory. It is according to such mercy he *saved* us. Mark you, it is in the past tense that the apostle speaks of this wonderful and all-glorious work having been done; not what is doing now, nor will be done

hereafter. Isaiah said (xlv. 17), "Israel shall be saved in the Lord;" and the angel said (Matthew i. 21), "He shall save his people from their sins." But when the immaculate Lamb of God "was delivered for our offenses, and raised again for our justification," the momentous work was finished; hence Paul says, "*saved* us by the washing of regeneration," "who hath *saved* us, and called us," &c.

"By the washing of regeneration." To wash is to cleanse by ablution from stain, pollution, filth, &c.; to remove putrescence or corruption of all kinds. Salvation from all this was fully consummated when "Christ died for our sins, according to the scriptures, was buried, and rose again the third day, according to the scriptures." That great and marvelous work constituted "the regeneration" of all that ever were or ever will be regenerated. This idea may be scoffed, ridiculed and contradicted, but it is irrefutable. The Lord's people have been receiving manifestations of this regeneration all along since it was completed, but the manifestation of a thing is not the thing itself. It is incontrovertible, therefore, that it was the polluted sinner that was saved by the washing of regeneration. Brother C. wants this matter put in a "strong and clear light." Well, "He [Christ] died for our sins." "His blood cleanseth us from all sin." "Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests to God and his Father; unto him be glory and dominion forever and ever. Amen." I know not how to put the matter in a stronger or clearer light than these holy men of God have done. It was the defiled sinner that was saved by the washing of regeneration, for none other needed ablution.

Brother C. desires me to say also what was renewed by the renewing of the Holy Ghost. To renew is not to give life, but to sustain, perpetuate and uphold life where that life exists. That life ever existed in the new man; but as he is constantly exposed to a cruel warfare, he as constantly needs this renewal. The outward man decayeth, but the inward man is renewed day by day. The scriptures do not tell me anything about the renewing of the outward man. The din of war is continually raging between the flesh and the spirit, or between the old and new man, and while the battle is raging so vehemently, it is a consoling reflection that the victory of the new man is inevitable; for while one is daily decaying, the other is daily renewed, and there is no doubt as to which will triumph.

Let us heed the admonition of the apostle (Eph. iv. 22), and put off 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." When that signal and glorious victory which was won on Calvary shall have been consummated in all the saints, and

realized by all, with what emotions of joy will we hail the happy event, with what ecstatic joy, what songs of deliverance, what heart-thrilling melody will we chant the high praises of the great Deliverer, "and crown him Lord of all."

I will close this brief and incoherent communication, submit it to the will of the editors of the SIGNS OF THE TIMES, and if published, to the scriptural scrutiny of brother Clarkson and others, and remain, as ever, J. F. JOHNSON.

WAYNE, Steuben Co., N. Y., June 23, 1880.

DEAR ELDER G. BEEBE:—I have it in my mind to write a few lines, in which I would refer to the Chemung Old School Baptist Association, which convened with the church at Cherry Flats, Tioga Co., Pa., on the 16th, 17th and 18th days of June, 1880, where God was pleased to send his ministering servants, Elders G. Beebe, Wm. L. Beebe, S. H. Durand, J. L. Staton and Marvin Vail, who preached Jesus to us, the way, the truth and the life, in whose name only there is salvation. Many of our dear people were made to say, as did Peter, James and John, when Jesus was transfigured before them on the mount, "Lord, it is good for us to be here." So it was with the dear people of the association when they saw Jesus set forth in the gospel by the ministers of God. Truly it is blessed for brethren to dwell together in unity, having one Lord, one faith and one baptism, being baptized by the Holy Ghost into one body, and bound together with the love of God in a bundle of life with their Lord. And whosoever loveth God, loveth his brother also; for they are born of one Spirit. This was plainly manifested in our meeting, where the gospel was preached, and the people of God sat as little children, drinking the sincere milk of the word. They seemed to be raised above the things of this world, and were made to sing the song of Moses and the Lamb, every stanza of which was, "Salvation is of the Lord." This people were gathered from the ends of the earth, where they had been in their experience, even to the bottom of the mountains, with the weeds of mourning wrapped about their head. But in Christ they are raised above the top of the mountains, and made to sit with Jesus in heavenly places in Christ, whose soul was made an offering for sin, who was put to death in the flesh, but was quickened by the Spirit, and arose from the dead for our justification; the first born from the dead, in whom we have eternal redemption. And well may his people say, with Paul, "Who shall lay anything to the charge of God's elect?" "It is Christ that died; yea, rather, that is risen again." And now do we not see his life manifested in the saints? It seemed to me while attending the meeting that the fruit of the tree of life was manifested in the saints, which is love, joy, peace, and faith in the ever blessed Son of God, the only begotten of the Father, full of grace and truth.

The above is submitted to you, to publish or not, as the Lord may direct.

Your brother in tribulation,

WALTER REED.

DEATH IN ADAM; LIFE IN CHRIST.

BROTHER BEEBE:—I would like to have your views on 1 Corinthians xv. 22: "For as in Adam all die, even so in Christ shall all be made alive." I am greatly comforted in reading the SIGNS OF THE TIMES, and hope the dear brethren will continue to write and publish through its columns their experiences. Yours in hope,

J. H. WEEKS.

DRESDEN, Texas, June 7, 1880.

REPLY.

Although we have twice during the last forty-eight years of our editorial connection with this publication given such views as we have on this text, and frequently referred to it incidentally, we cheerfully comply with the request of our brother Weeks, in the hope that the Lord may enable us to not only gratify, but also edify our brother, and such others as may feel interested in the contemplation of the subject.

In this most important and extraordinary chapter the Holy Ghost, by the pen of the inspired apostle Paul, has given special emphasis to what it contains in the expressive words in which the chapter begins: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Following this remarkably impressive introduction, the vitally important doctrine of the resurrection of Christ and all his members is most emphatically declared and demonstrated by the most powerful and irrefragable arguments that can possibly be uttered. If there be no resurrection of the dead, then Christ is not risen, the preaching of the gospel is a total failure, our hope of immortality a delusion, we are yet in our sins, the holy apostles false witnesses of God unto us, and we who have hoped in Christ are of all men the most miserable, and all who have fallen asleep in Christ are perished. But, thanks be unto God, the cheerless doctrine of non-resurrection is untrue; for "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

This same apostle, in Romans v. 14, informs us that Adam is the figure of him that was to come, and in this chapter clearly presents Christ as the glorious antitype or substance of which Adam was the figure or shadow. When Adam was formed of the dust of the ground, and animated with vitality, and became a living soul, the Lord God said, "Let

us make man in our image, after our likeness," &c.—Gen. i. 26. "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. To be the figure of him that was to come, was to resemble typically him who is the brightness of the Father's glory, and the express image of his person (Heb. i. 3), "the image of the invisible God, the first-born of every creature."—Col. i. 15. Notwithstanding the infinite disparity between Adam, even in his best estate, and our Lord Jesus Christ, he could be and is the figure of the great and glorious anti-type of all types, and substance of all the shadows which pointed to him in the Old Testament.

In presenting the earthy Adam as the figure of him that was to come, our apostle has told us that the first man (first in the order of the time of manifestation, but not first in existence, for Christ is in this respect before all things, and by him all things consist,—Col. i. 17) was not spiritual, but natural; therefore, as a natural head or progenitor, he represented all his descendants in that nature or natural life which was given them in him at his creation as their natural father, but he could impart to them no spiritual life. And as by union and identity of natural life and nature with him, his one offense involved all his undeveloped posterity in sin and death, "even so," or precisely so, by the righteousness of the second Adam, who is the Lord from heaven, all his chosen generation, including all the children whom the Father gave him, are made the righteousness of God in him. "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 17-19.

Our text testifies of those who are in Adam, that in him they all die, and of those who are in Christ, that in him they shall all be made alive. To understand this testimony we must understand what is and who are in Adam, and what is and who are in Christ. What have we, as the children of God, in the earthy Adam? Negatively, no righteousness, no immortality, no justification, nor any spirituality; for in him, as we have demonstrated, we have all sinned, and death has passed on all, for that all have sinned in him, before any of us were born. We could not have sinned in Adam if we had not been in him when he sinned. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. In

Adam, then, all that were created in him, and have been or shall be developed from him as his offspring, have his depraved nature, his sin, his offense, his mortality, his condemnation, and nothing more nor less than Adam had as a fallen, guilty, condemned sinner; therefore in him we all die. And who ever have been or shall be born of the Adamic race were in him, when we in him as our seminal or progenitive head transgressed the law of our Creator, before any of all the race of mankind were born. All the elect vessels of God's mercy which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles, with all the vessels of wrath fitted to destruction, were alike in him, sinned in him, fell in him, and die in him; and in this state of interminable death (not annihilation, but of alienation from the life of God in Christ, and estrangement from that immortality which the blessed and only Potentate hath) we all must have suffered the interminable wrath of God in the perdition of the ungodly, were it not for the provisions of grace which God had securely treasured up for and given to his chosen people in his dear Son before the foundation of the world. All that is Adamic must die; the relation of the children of God to the earthy Adam cannot survive the mortality which sin has indelibly written upon us in him. Even the resurrection of the saints shall not reproduce their relation to the earthy Adam; for they who shall be counted worthy of that world, and of the resurrection of the dead, are the children of God, being the children of the resurrection.—Luke xx. 36. God will change our vile body, and fashion it like the glorious body of our risen Lord, whom we have known in the flesh, but shall henceforth know him no more in the flesh.

All that we have in the earthy Adam is developed by our fleshly birth, a natural, earthly body, soul and spirit. These we will not now attempt to define, but they all belong to our earthly nature, which is born of corruptible seed, and on which death has passed; a carnal mind, and all the depraved passions, lusts and elements which we possessed in him, when by his offense we all sinned and death passed upon us. Adam possessed all these elements, and all his race possess them in him. We are a part of what constituted him an earthly man; the name Adam as well as his nature continues with us, and in him we all die. Our earthly life has not sprang into existence since his death, for we, as Adam multiplied, are still in him included in his name, nature and mortality; if this were not so, it could not be said that in him we die. To die in him implies our existence in him; and as this death passed on us all before any of us were born, it follows of course that we really existed in him from the day of his creation.

In the more elaborate elucidation of the subject, the apostle in this chapter proceeds to show wherein

the first Adam is the figure of the second or last Adam. The first, he says, was natural, the last spiritual; the first was of the earth, earthly, the last is the Lord from heaven; the first the parent and progenitive head of all his natural or earthly progeny, the last the Head of his spiritual body, the church. The first is a living soul, the last or second Adam is a quickening Spirit. The first is the parent of our flesh or earthly nature, the last is the parent or Father of our spirits. The first embodies all that in us is vile, sinful, corrupt, mortal and depraved; the second is the embodiment of all that is begotten of God in us, pure, spiritual, holy, incorruptible, heavenly and immortal. The first is death: "The body is dead because of sin;" the second is life and immortality: "The spirit is life because of righteousness."—Rom. viii. 9. To be in the first Adam is to be in the flesh, and to be in the flesh is to be in death. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."—1 Cor. xv. 50. If our flesh should be born over a thousand times it would not change our relation to the flesh, or qualify us to inherit the kingdom of God. Only they who are born of the Spirit, born of God, can see the kingdom of God, or know the things of the Spirit. "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." "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."

If we admit the force of the declaration that Adam is the figure of Christ, and that none have or can die in Adam that were not in him before they died, it must inevitably follow that none ever were or can be made alive in Christ who were not in him before they were made alive. We understand the apostle in this chapter to be speaking of the resurrection of the saints from the dead, when he who is their life shall appear, and they shall appear with him in glory; when that in them which dies in Adam shall be made alive in Christ. But that which is born of God never died nor can die in Adam, for it was not born of the flesh of Adam, nor of the will of the flesh, nor of the will of man, but of God, and of an incorruptible and immortal seed, that liveth and abideth forever. It cannot die, for it is immortal. As the life of the flesh, which is born of the flesh, and is flesh, is Adam, so that life which is given us in Christ, and is manifested in us when we are born of the Spirit, is eternal life, and is Christ in us the hope of glory. It never required to be made alive, for it was never dead;

it was from everlasting hid with Christ in his eternal Deity. The flesh of the saints, or their Adamic nature, which is born of the flesh, and must die in Adam, is only the receptacle of that eternal life, which is born of God: "But we have this treasure in earthen vessels."—2 Cor. iv. 7. What treasure? Read the connection: "The light [or life] of the knowledge of the glory of God shining in the face of Jesus Christ," is the sacred treasure which God has committed to his people who are here in the flesh, as unto earthen vessels, that the excellency of the power may be of God, and not of us. Is there not a great difference between the vessel and the treasure, the casket and the precious jewel? In Christ is life, and the life is the light of men; but in Adam is darkness and death, and the darkness comprehendeth not the light of immortality which shines in the hearts of those whom he has redeemed from the earth, and afore prepared unto glory. But this light of the knowledge of the glory of God shall still continue to shine in the earthen vessels until the obscurity of corruption and mortality shall be removed, and the vessel which now contains the treasure shall be raised from the dead a spiritual body, to shine in resplendent glory when fashioned like Christ's glorious body. It is that which has borne the image of the earthy, and that dies in the earthy Adam, that shall be changed. These bodies which are redeemed from the earth shall be changed from earthy to heavenly. As the varied glory of the sun, moon and stars, so also shall be the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

In this transcendently glorious resurrection from the dead there is an irrevocable order. The head and body and all the members of the church of God participate in it, but the order secures to Christ the pre-eminence. "For whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—Rom. viii. 29. He who is the brightness of his Father's glory, and the express image of his person, is the first begotten from the dead, and the first-born of every creature. He was made flesh, and dwelt among us; he was put to death in the flesh, but quickened by the Spirit. He is risen indeed, and become the first fruits of them that slept. Hence the order of the resurrection is established: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." His resurrection is a certain assurance that all his members shall in their order also arise from the dead in the same manner that he arose; for because he lives, all his members shall most assuredly arise and live and reign with him in glory. Therefore, "Blessed

be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 3-5.

In conclusion, while we have not the least doubt in regard to the truth of this subject, we ask brother Weeks, and all who read this expression of our views, to compare what we have written, first with the unerring standard of truth, the holy scriptures, and then also with their own experience, and carefully examine, and candidly report if they can find anything but death in Adam, in their fleshly nature, or anything short of life and immortality in Christ, if indeed he dwells in them by his most sacred spirit. If we have not altogether mistaken our subject, "He which testifieth these things saith, Surely I come quickly." Let the spirit in our hearts and the bride respond, "Even so, come, Lord Jesus."—Rev. xxii. 20.

INFORMATION WANTED.

Any one knowing the present post-office address of the following named persons, will oblige us by sending the same to this office:

D. D. Rhodes, formerly of Bloton's Depot, Mississippi.

J. C. Austin, formerly of Emory, Texas.

D. A. Monk, formerly of Emory, Texas.

APPOINTMENTS.

ELDER Silas H. Durand will be with the church at Utica, N. Y., on the fourth Sunday in July, and Eld. B. Bundy on the second Sunday in August.

Also, Elder Durand will preach at the house of brother H. Wolf, No. 49 Plain Street, Albany, N. Y., on Monday evening after the fourth Sunday in July.

I WILL mention, for the benefit of any brethren or friends who may visit New York, that the church meetings of the Ebenezer Old School Baptist Church, No. 154 West 36th St., are held at 2 o'clock on Saturday before the first Sunday in each month. I am present with the church at that time, unless providentially hindered, and on the first Sunday. There is also preaching expected every Sunday. The appointments are at 10½ a. m. and 3. p. m.

SILAS H. DURAND.

CHANGE OF RESIDENCE.

ELDER Adah Winnett, having moved from Upper Middletown, Fayette Co., Pa., to Bellsville, Washington Co., Pa., desires his correspondents to address him at the latter place.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I send you, by request, the obituary notice of our friend, **Mr. Theodore Parsons**, of Salisbury, Md. He died on the 17th of May, aged 67 years and 10 months, after an illness of two months and ten days. Those who have visited the Salisbury Association and have stopped in Salisbury will remember him, for his house was, and is yet, a home for the brethren, large numbers of whom were often entertained there. Though not a member, he was in full accord with the doctrine and order of the Old School Baptist Church, of which his wife has been a member for many years, was regular in attendance at preaching, was a good listener, and cordially bore a share of the temporal burdens. I have been acquainted with him and often at his house for the past fifteen years. He never professed to have a hope, but manifested at times great anxiety. For years he had been in terrible bondage through fear of death. He told me fourteen years ago that the thought of death was never out of his mind; it was the terror of his life. When taken sick he was at once impressed that he would not get well again, and was distressed greatly because he was so great a sinner. He said to his wife, "O how beautiful it is for one to live a consistent christian life. I would have loved to live right, but this proud, rebellious heart of mine has hindered me." He often wept bitterly while speaking of himself as having no hope, and said to our dear sister, "I do not doubt for you, not in the least. But how can such a miserable sinner as I ever hope for mercy?" I had many very interesting particulars of his conversation during his last days from our bereaved sister and from sister Fanny Brittingham, a member of the family, but can record but a small portion. Kind and anxious friends greatly desired that he should see a preacher, of whom there are a number in town, and some kindly called; but he did not wish to see them. He said his trust was not in preachers. They could not help him. There was none of our ministering brethren there, and he had no confidence in those who preached a conditional system.

On the 8th of May they saw that he was rapidly failing. He could talk but little. He was perfectly rational when spoken to, yet his mind seemed to be far away from earthly things. At one time he looked up so earnestly and reached up as though trying to grasp something, that he was asked what he saw. He said there was a paper with some writing on that appeared to come down almost within his reach, so that he could nearly read the writing. He longed to read it. On the 9th, I think, he appeared suddenly to fail, and when laid down he sank into a deep and heavy sleep, which appeared as though it was the last. His wife, exhausted, left the room and threw herself on a couch. In a few moments he sent for her. When she entered the room he was sitting on the side of the bed, his face all aglow. "Come here," he whispered to her, "I have a secret to tell you. I have a presentment that the Lord has forgiven my sins. O, I hope I am not mistaken in this." He talked some time, but with considerable difficulty, and all could not be understood. "I see now," he said, "why I have lingered here so long. I have been spared for this hour, to feel my sins forgiven and to hope in God's mercy. It more than repays for all my suffering." He seemed perfectly composed afterwards, talked when he could of his hope, and asked for hymns to be sung. He said to sister Parsons, "You can tell your friends I am better satisfied than I ever expected to be. Christ is my only hope." She asked him if he would like to get well. He said, "I would rather be at rest." He fell asleep very softly, and there is good reason to believe that he is forever at rest in heaven.

"O deep repose! O slumber blest!
O night of peace! No storm, no sorrow;
No heavy stirring of the heart,
To meet another weary morrow."

At his funeral, May 20th, I spoke to the people of that wonderful grace by which poor sinners are saved, and of that precious hope through grace which our dear Lord gives to brighten their pathway through the valley and the shadow of death, and at the close re-

peated to them the 1293d hymn, which our bereaved sister told us had been passing and repassing through her mind during all the wakeful hours of the night before,

"Far from these narrow scenes of night
Unbounded glories rise,
And realms of joy and pure delight
Unknown to mortal eyes."

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., June 23, 1880.

DEAR BROTHER BEEBE:—By request of sister Smith, I send you for publication in the SIGNS a notice of the death of her husband, **Elder Milton B. Smith**, who died Feb. 19, 1880.

Brother Smith had been complaining for two or three weeks before his death, but was able to be about. The forenoon of the day of his death he was rather more jovial than common, and partook of rather a heartier dinner than usual. After dinner he said he would go to town and get some more medicine for the pain in his breast. The day being cold, and the roads very rough, and the distance being only about one and three-fourth miles, he said he would walk, as he could keep warmer. He had got about forty rods from the house, when he was taken worse and started back. He got about one-half or two-thirds of the way back, when he fell, and was not able to get up. His farm hand who was working near by heard him call and ran to him. Sister Smith was also called, and was soon by the side of her dear husband, to render assistance. They carried him into the house, and a physician was immediately sent for, but all medical aid failed. The time of his departure had come. He has finished his course and kept the faith; therefore there is a crown of righteousness laid up for him.

Although brother Smith's sufferings were intense, he was in his right mind to the last. From the time he left the house until he died was between one and two hours. The last words he spoke were, "I am dying." His disease was supposed to be paralysis, or something similar.

Elder Smith had the pastoral care of the Salem Church, of which he was a member. He preached the last time for the church on the second Sunday of the same month he died. Little did we think that was to be the last time we should ever hear him proclaim the gospel of our Lord and Savior Jesus Christ. He has went in and out before us, knowing nothing among us save Jesus Christ and him crucified, the way, the truth and the life. O how we miss him as a brother in the church, and more particularly as a pastor. Our desire is that the good Lord will send us an under-shepherd to go in and out before us in his place.

Brother Smith had many hard trials and troubles to pass through during his stay on earth. He had the care of an only son who was deranged about seventeen years. On the 19th of January, 1878, he buried a companion. In the following fall he followed an only daughter to her grave. A little over a year before his death he married a wife, of the same faith and order, with whom he lived very joyful and happy. Sister Smith has the heartfelt sympathy of the church and of the entire community.

D. BUCKINGHAM.

SHAUCKS, Morrow Co., Ohio.

"HELP, Lord, for the godly man ceaseth;
for the faithful fall from among the children of men."

Another of our Father's children has been called from his trials, sufferings and warfare here below, to his heavenly home, where death cannot come nor sorrow enter.

Our dear brother, **William O. Smith**, departed this life at his residence in Saline Co., Mo., April 21, 1880, after a period of protracted suffering and affliction, which he bore with fortitude and resignation most remarkable; being hopeful of recovery almost to the very last, yet submissive to the will of the Lord. His disease was said to be catarrh of the stomach, and at the last was accompanied by profuse hemorrhage. He almost starved to death, his disease almost precluding the taking of any nourishment, and frequently going two days or over without being able to take anything. I visited him several times

during his sickness, and generally found him cheerful and reconciled. His conversation gave ample and satisfactory evidence of a "good hope through grace," and of the sustaining presence of his heavenly Father.

Brother Smith was born in Clarke County, Va., April 17, 1817. He married Mariam S. Adams, April 8, 1841, moved to Howard Co., Mo., in 1846, and after remaining there one year settled permanently in Saline County, where he lost his wife, Dec. 15, 1851. He married Mary A. Smith July 8, 1852, and after her death married Martha B. Winston, Sept. 11, 1860.

When he had obtained a hope in Christ he joined the Bethel Church of Missionary Baptists, in Saline County, Mo., in July, 1858, and after remaining a while with them became dissatisfied, and finally united with the Hope Primitive Baptist Church, and was baptized in October, 1876, where he remained a firm, consistent and worthy member until his death. He was a man of sterling character, and is sadly missed by his family, and by our little church, and by his neighbors. He leaves his dear companion, a most estimable woman, and her aged mother, whose home has been with him for a long time; also four sons and three daughters, all excellent and estimable citizens of Saline County, to mourn the loss of a beloved husband and father and faithful friend. May the Lord comfort them in their deep trouble, and gently soothe their sorrows, and lead them to the fountain of life and peace in the blessed Jesus, who was the hope of the dear departed one.

At the request of the bereaved family, I tried to preach a discourse for their comfort, using for a subject Rev. xx. 6, at the Bethel meeting house, to a large and attentive congregation.

"Jesus, thou Prince of life,
Thy chosen cannot die;
Like thee, they conquer in the strife,
To reign with thee on high."

R. M. THOMAS.

WAKENDA, Carroll Co., Mo.

DEPARTED this life June 8, 1880, in the city of Virginia, Cass Co., Ill., in the 74th year of her age, **Mrs. Taey Stout**, consort of Deacon Philemon Stout. Sister Stout was a daughter of Titus and Sarah Phillips, and was born near Trenton, N. J., on the 13th of May, 1807, but was raised principally in Hamilton Co., Ohio. In said county, on Dec. 10, 1826, she was united in marriage with brother Stout, and on the 25th of May, 1828, they were both baptized by Elder Lyon and united with the Indian Creek Church of Regular Baptists, in the same county. They came to Illinois in 1832, joined the Union Church, in Morgan County, and afterward, for a time, were members of a church in Macoupin County, but returned to the Union Church again, in their removal, where she continued in full fellowship until her death.

Sister Stout was truly an amiable and worthy woman in all the relations she sustained, as wife, mother, friend, neighbor and christian, and her price was above that of rubies. For more than two years she was partially paralyzed, and for nearly two years was subject to epileptic spasms, often falling, and once breaking an arm. During the last month of her life she lost her reason, and had to be constantly watched, while awake, by her faithful and affectionate husband and friends; and the last day and night of her life she became paralyzed and unconscious. We feel confident, from her pious life for more than half a century, that her departed spirit is with her Redeemer, and that her body awaits a glorious rising. Her remains were interred in the Walnut Grove Cemetery at Virginia. At the regular meeting of her church, at Yatesville, on the first Sunday in July, a large audience were gathered, and the writer addressed a solemn and attentive people from 1 Samuel xx. 18. "Thou shalt be missed, because thy seat will be empty." She has left a devoted and faithful husband, two sons and four daughters, the church and numerous friends to treasure up her virtues in memory's shrine.

Your brother in Christ,

I. N. VANMETER.

MACOMB, Ill., July 6, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the death of **W. H. Langford**, and also his wife, **Elizabeth Langford**. She was the daughter of Alex. Fitchpatrick. They were both born and raised in Morgan County, Georgia. Brother Langford was born April 14, 1808, and departed this life Jan. 8, 1866. His dear wife was born January 23, 1814, and departed this life Aug. 11, 1878. They were married Sept. 16, 1829, and joined the Baptist Church of Christ at Buckhead in 1830. They were soldiers when that heartrending division took place with the Baptists, for the sake of the truth, and stood the storm of persecution, the good Lord not suffering them to be led off by those who made a fair show in the flesh. They remained with that afflicted and poor people who excluded boasting, giving God all the glory. Brother Langford moved with his family from Morgan County in 1832, to Crawford and Marion Counties. At the County Line Church, Marion, he was set apart to the office of deacon, in 1865, and filled the office to the satisfaction of the church and to the glory of God, we hope. He left Georgia for the state of Louisiana on the 8th of January, 1866. He was a faithful soldier of Christ, and laid his armor by, aged 57 years, 3 months and 11 days. Notwithstanding brother Langford was taken from his family in a strange land, his faithful companion was not forgetful of the obligations resting on her. The Lord blessed her and her little children with a good living. It can truly be said that she fought a good fight, and has finished her course.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever."—Psalm cxxv. 1, 2.

ELIJAH DEAN.

RICHLAND, Columbia Co., Ark.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish in the SIGNS OF THE TIMES the death of our highly esteemed brother, **John L. Welch**, who departed this life March 15, 1880, of paralysis, at the age of 63 years and 5 months. He was born in Franklin County, Pa., and removed to Sangamon County, Illinois, in 1855, with his family, consisting of his wife and seven children. He was much esteemed in his neighborhood as an upright and good man, as shown by his kindness to the needy in every circumstance. He was for a long time an earnest advocate of the doctrine of the bible, and on the 9th of October, 1870, he followed his dear Redeemer in the ordinance of his house. He was a well beloved member of the Lake Fork Church of Regular Predestinarian Baptists, and died in the triumphs of living faith in Jesus, who had been his theme from the time he made a public profession of his faith. He endured his last sickness with patience, and while he expressed a desire for the welfare of his family, he felt to resign them to the hands of the great Shepherd, who careth for his sheep. We feel that he is gone to rest with Jesus at home in heaven, and therefore we murmur not, nor sorrow as those who have no hope. He leaves a widow, sister Mary A. Welch, and seven children, to mourn their loss, together with the church and many warm friends. May the Lord resign us all to his will, and prepare us for the hour of death.

The writer addressed a large assemblage of friends and relatives at the funeral, for our consolation and hope in Jesus. His last hymn was No. 494, Beebe's Collection.

JAMES H. RING.

MT. PULASKI, Ill.

ON the evening of May 15th, at their home in Yarmouth, near St. Thomas, Ontario, **Mrs. Kate Ross Black**, beloved wife of brother Archie J. Black, calmly fell asleep in the sweet assurance of hope in the salvation of God through the blood of Jesus Christ, after a brief but severe illness, leaving our beloved brother with an infant daughter and three sons, to mourn their irreparable loss. She had never made a public profession of faith in Christ, being fearful lest she might be deceived; but by her kindness to those whom she regarded as the saints, and the deep in-

terest she felt in hearing the truth proclaimed, she gave evidence of that love which marks the children of God. That little hope on which she so tremblingly trusted in life, proved a sure reliance in the last trying hour, when she spoke words of comfort to her sorrowing husband, and expressed her great love and confidence in her gracious Redeemer. So that while nature must feel the depth of sorrow in their great loss, the surviving parents, brothers and sisters, and her loving husband and family, have reason to feel that their loss is her eternal gain.

Called from earth in the prime of life, at the age of 35 years, her children and husband can never express the depth of their affliction, and none but the God who has smitten their hearts can heal the wound. May his infinite grace support our brother, shield and guide the dear children, and comfort all who mourn under this affliction, for Jesus' sake. Amen.

WM. L. BEEBE.

LONGWOOD, Ontario, July 7, 1880.

DEPARTED this life June 23, 1880, **Flora Gates**, in the 78th year of her age. Sister Gates' maiden name was McCormick, and she was born in Lexington, Ky., April 17, 1803. At about thirteen years of age she professed a hope in Christ and joined the Old or Primitive Baptist Church, and lived in the full fellowship of that people till her decease. She was united in marriage with Benjamin Wilcox, July 4, 1820, by whom she had seven children, six of whom survive her. Mr. Wilcox died Feb. 24, 1836, and on Dec. 26, 1844, (she being then a resident of Illinois) she was married to Nathan Gates, by whom she had one daughter, who survives her, and at whose house she died. Mr. Gates died Oct. 9, 1846, since which she has spent much of her time amongst her children, and of late has been staying with her youngest daughter, Mrs. Robert Pointer, in Bardolph, McDonough Co., Ill. A few weeks ago she stumbled over a small lap dog in the house and fell and broke her thigh near her body, from which she died, after suffering much excruciating pain. She was tenderly and faithfully waited on by the family and friends, and met death calmly and triumphantly, desiring to depart and be with Christ, which is far better.

I spoke on the occasion to-day at one of the churches in the village, from Phil. i. 23. May the Lord bless the bereaved.

I. N. VANMETER.

MACOMB, Ill., June 24, 1880.

Mrs. Fanny Benedict died at her residence near Warwick village, July 3d, at the ripe age of 89 years and 22 days. She was the youngest daughter of Mr. James Benedict, a well known and substantial citizen of that town, who died in 1822, and the granddaughter of Elder James Benedict, who moved to this place from Stratfield, Conn., in 1765, and who was ordained to the gospel ministry and became the first pastor of the Old School Baptist Church in Warwick.

In 1820 she was united in marriage with Jonathan Bell Benedict, of New Canaan, Conn., and resided with him at his home for a few years, when they removed to her ancestral home in Warwick, where her husband died in the year 1841. In 1844 she made a public profession of religion and united with the Old School Baptist Church, of which she continued an esteemed and respected member until her death. She was the mother of two sons, one only, Capt. James W. Benedict, surviving her.

Her funeral was attended at the Old School Baptist Church, Warwick, on Tuesday, 6th, and an appropriate discourse was preached by Elder Wm. Pollard, after which her remains were laid by the side of her kindred in the burial ground belonging to the church. During her last illness, which was brief, all that the hand of affection and friendship could do was done to minister to her comfort and alleviate her sufferings.

DIED—In College Corner, Ohio, of lung fever, **Maggie Gard**, daughter of John W. and Elizabeth Morton. Maggie was born in Butler County, Ohio, July 5, 1862, and died April 16, 1880. Thus has the silver cord been broken, and our darling Maggie been wafted

across the golden strand to the bright realm of heaven. She was young and beautiful, a bright and shining mark in society, and the jewel and pride of all her friends and associates. She was kind, amiable and loving.

None knew her but to love her,
None spoke but for to praise.

Through all her sufferings she was calm, patient and resigned, as though unconscious of the agony of pain. She quietly awaited her Master's call to that blessed home on high. All that kind friends and willing hands could do availed not. The great giver of all good has called her to dwell in his home, the paradise of love.

We know that thou art gone, Maggie, and a bright and shining jewel is removed from our sight; but, we trust, not forever. Thy many virtues will be remembered, and thy memory be cherished in many hearts.

With patient effort and will resigned,
She took up the burden that heaven assign'd;
Now free, and afar in the heavenly land,
She has found a home not made with hands.

J. W. M.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please publish the death of our dear old sister, **Isabel Farmer**. She was born Aug. 11, 1808, and died April 7, 1879. She joined the Old School Baptist Church in 1862, and was baptized by Eld. Wm. Hogan, in Brown County, Ill. She was a good and faithful member of the church, and was much esteemed by all the members. She was truly a mother in Israel, and her house was always a home for the brethren, and she was a friend to the poor in time of need. She was strong in the faith once delivered to the saints until her last breath. She always loved to talk of heavenly things, and of the hope of eternal life through Jesus Christ, her only hope. She leaves a husband, one son, two daughters, and many other friends and relatives to mourn. May the Lord enable them to bear their loss of the dear old sister with christian fortitude.

Though hard to see our sister die,
And watch her fleeting breath,
To fold her arms and close her eyes,
And know that this is death.

NANCY C. WHITELEY.

AVILLA, Jasper Co., Mo.

BROTHER Samuel Smith was born on the 9th day of January, 1797, in Lawrence Township, Hunterdon Co., N. J., and died at one o'clock a. m., [the day or month not given] 1880, being 83 years old the 9th of last January. He came to Ohio in 1818, and settled in this township, and has resided here ever since. He joined the Baptist Church on the second Sunday in May, 1827, and was baptized by Eld. Wilson Thompson, and lived a worthy and exemplary member of the Lebanon Baptist Church until his Master called him hence to his eternal habitation. His christian profession was characterized by a long life of industry and a holy walk, maintaining a good report of all as to honesty and fidelity. In his last days he was unconscious, being afflicted with paralysis of the brain; but in moments of consciousness he would say, "I have a home in heaven, and I am going home." He was interred in the Lebanon Cemetery, on the 23d, in hope of the resurrection of the just.

D. HESS.

LEBANON, Warren Co., Ohio.

DIED—At the residence of her son, Wm. H. Battershall, in West Davenport, Delaware Co., N. Y., July 27, 1879, **Mrs. Jemima Battershall**, aged 81 years. She had never made a public profession of religion, but was a firm believer in the doctrine preached by the Old School Baptists. Those who should know, believed her to be experimentally acquainted with the truth. She was fond of reading the SIGNS OF THE TIMES, and would sit up for hours after the family had retired, to peruse its precious pages. She suffered severely during her last sickness, but told her brother it was all right, and that it was her desire to be reconciled to the will of the Lord. She left two sons, but they mourn not as those without hope, for they believe she has exchanged a world of trouble and sorrow for one of holiness and peace.

JENNIE HALLENBECK.

ASSOCIATIONAL.

The Licking Association of Particular Baptists will be held with the church at Bald Eagle, Bath Co., Ky, commencing on Friday before the second Saturday in September, 1880, and continue three days.

Those coming from the north, east or west will come to Cincinnati, and can either take a boat for Maysville and then take the Lexington & Maysville Rail Road and stop at Carlisle, or take the Cincinnati Southern R. R. from Cincinnati, via Lexington to Mt. Sterling. They will be met at either place on the evening before the meeting and conveyed to places of entertainment. Brethren and sisters are cordially invited to attend, and especially brethren in the ministry.

By order of the church,
SPENCER F. JONES, Pastor.

The Redstone Association, by divine permission, will meet with the Maple Creek Church on Friday before the first Sunday in September, and we extend a cordial invitation to all lovers of the truth to meet with us, especially our ministering brethren. We are weak; forsake us not. We claim a promise from brethren Corder and Smoot, and we pray the Lord will open the door for you to come, brother Beebe. Come to Pittsburg, then to Monongahela City, where you will be met on Wednesday. Brethren, do not disappoint us.

ADAH WINNETT.

The Spoon River Association will meet, if the Lord will, on Friday before the first Sunday in September, at Greenbush, Warren Co., Ill., with New Hope Church.

Persons coming to see us should come on Thursday; if from the north, stop at St. Augustine; from the south, at Avon; both on the C. B. & Q. R. R.; or if on their St. L. & Rockford Division, stop at Roseville. Teams will be at these stations with conveyances.

I. N. VANMETER, Mod.

The Tygarts Valley River Association will be held with the Ammon Church, Taylor Co., W. Va., if the Lord will, to begin on Friday before the fifth Sunday in August, 1880, at 11 o'clock a. m., about six miles from Grafton, which is on the Baltimore & Ohio R. R., and continue three days.

Brethren who desire to be with us at this meeting will write to brother James Poe or brother Thomas Rogers, who will meet them at the depot and convey them to the meeting. Their post-office is Grafton, Taylor Co., W. Va.

J. S. CORDER.

The Indian Creek Regular Old School Baptist Association will be held this year with the brethren of Mercer's Run Church, Lumberton, Clinton Co., Ohio, some seven miles south-east of the meeting house, commencing on Friday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is given to brethren and sisters of our faith and order, especially brethren in the ministry, to visit us at that time.

Those coming by railway will come on Thursday, via Xenia or Washington C. H., on the Dayton & Southwestern Narrow Gauge, leaving those places at 4 p. m. for Allentown Junction, and there take the C. W. & C. Road to Mt. Pleasant station, arriving at 6 p. m. where they will be met and cared for by the brethren.

ALLEN HAINES, Clerk.

The forty-sixth annual meeting of the Salem Association of Regular Baptists will convene with the Bethel Church, 3 miles west of Denver, Hancock Co., Ill., on the Wabash R. R., and 4 1/2 miles south-west of Bently, on the same road, and 4 miles south-east of Basco, on the B. & Q. R. R., at which points conveyances will be on Friday morning. The meeting to commence on Saturday morning, 10 o'clock, before the third Sunday in September, 1880. Brethren and sisters, and especially our ministering brethren, are cordially invited to attend.

C. G. SAMUEL.

The Old School Baptist Conference of Maine will be held this year with the church at North Berwick, York Co., Maine, to com-

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. 48.

MIDDLETOWN, N. Y., AUGUST 15, 1880.

NO. 16.

POETRY.

EXPERIENCE.

In eighteen hundred and sixty-one
My pilgrimage on earth begun;
My earliest thoughts to sin inclined,
And naught but evil filled my mind.
I took delight in doing wrong,
And drank of sin both deep and long.
While thus the downward path I trod,
My heart knew not the fear of God.

But ere I reached my fourteenth year
The Lord arrested my career;
My sins like mountains did appear,
And filled my soul with guilty fear.
Myself an outcast then I saw,
Justly condemned before the law;
Then I did view, with terror great,
Eternal torment as my fate.

Then for relief I sought in vain;
My struggles only caused me pain.
In my distress I sought the law,
But could no comfort from it draw.
I viewed it as an endless chain;
One link, if broken, spoiled its train.
To keep it whole I tried in vain;
My thoughts and tongue ignored the rein.

As often as I tried to pray,
My evil thoughts came in my way;
I was so base I did not dare
With my vile lips to offer prayer.
(This often gives me inward pain,
And makes me fear my faith is vain.)
Yet 'twas my most sincere desire
That God would lift me from the mire.

So when my own means were all spent,
I to my richer neighbors went;
They told me that I must relent,
And of my wicked deeds repent.
To work I went with earnest zeal,
A godly sorrow tried to feel;
But found that such a heart as mine
Must first be changed by grace divine.

This truth to me seemed very plain,
"The sinner must be born again;"
Nor did I marvel then indeed,
That of such change I stood in need,
For by experience I had learned
That grace by works can ne'er be earned.
Thus of all self-reliance weaned,
I fain on Jesus would have leaned.

Then, when three years of toil had passed,
My weary soul found rest at last;
And I was filled with quiet joy,
Such as the world can ne'er destroy.
'Twas in an unexpected way
My guilty fears were swept away;
My burden went I know full well,
But how or where I scarce can tell.

Then, much to my surprise, I found
Some who had traversed this same ground;
To them my duty bade me go,
But my unworthiness said no.
Yet, by the pow'r of love led on,
I felt myself toward them drawn.
At last, with many fears, I went,
And did my doubtful case present.

To my surprise I was received,
And for a while I felt relieved;
I thought my troubles at an end,
And all my time in praise did spend.
But still I'm often filled with doubt,
Often I'm troubled by the thought:
Suppose, that after all I done,
My hope should prove a transient one!

Yet in the Lord I can but trust,
Though I am humbled to the dust;
And if I'm saved, I have to own,
It must be by free grace alone.
Or, if I am condemned, I must
Pronounce my condemnation just;
And, like the dying thief, proclaim
The righteousness of Jesus' name.

JOHN W. HAYNES.

DAWSON'S MILLS, Neb., July 7, 1880.

CORRESPONDENCE.

OFFENSES.

The following thoughts are submitted in compliance with the request of a dear sister in Pennsylvania, with whom I met at the Chemung Association, who desired me to write through the SIGNS OF THE TIMES, particularly on the caution from our Lord recorded in Matthew xviii. 6, 10: "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

In the ordering of his kingdom, which is not of this world, and which shall never be destroyed, it was needful that the law of the Lord should be given to his subjects, without their depending on the laws of earthly authorities for guidance. This new kingdom of Jesus is perfect and complete in itself, in laws, in ordinances, in resources, in defense, and in every particular; and in nothing is it dependent upon earthly powers, whether political, social or moral. In the inspired law, the man of God is "perfect, thoroughly furnished unto all good works." There is no need of humanly-devised additions or improvements upon this perfect law, nor are the subjects of this King at liberty to go even to Moses for the rule of their deportment. The law of sin and death is fulfilled and blotted out by the perfect work of our great Redeemer, before this new kingdom can be revealed. This is experienced personally by each one in whom the perfect law of liberty in Christ Jesus is revealed. Now all things are new to the subject of this wondrous grace. In this new kingdom, instead of that rigorous precept which requires "life for life, eye for eye, tooth for tooth," the new law enjoins "that ye resist not evil." "Love your enemies," &c., as in Matthew v. 38-48. As it is evident that the law of this kingdom is adapted to no natural people, so also no law of a carnal commandment is adapted to this kingdom which is not of this world, and the attempt to introduce any other law except the law of Christ always brings confusion, called by our Lord, "hell-fire."—Matt. v. 22. Now it must be remembered that in this new dispensation "Love is the fulfilling of the law."—Rom. xiii. 10. This is the key to the true under-

standing of every precept of our King. In this wonderful kingdom every subject is so perfectly one with the King that each of them is a member of his body; not merely in a figurative or metaphorical sense, but really and vitally ONE WITH HIM, so that whoso receiveth one of them, receiveth him. "In all their afflictions he was afflicted."—Isa. lxiii. 9. Then it becomes a very important inquiry to every lover of the Lord Jesus, how are we to know these "little ones?" Their peculiar characteristic mark is given in this immediate connection. They believe in Jesus, and are thereby manifested as little ones. No hypocrite or deceived one can imitate this peculiar mark of the child of God. Whoever sees the Lord is at once a helpless little one, and feels himself, with Isaiah, undone; and confesses himself, with Job, vile; asks, with the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" and when he hears the life-giving word of Jesus, confesses himself, with Paul, "less than the least of all saints." The hypocrite may pretend to humility, but cannot feel himself unworthy. All others, except these little ones, in some sense believe in themselves, either trusting in Moses, or in some other fancied strength of their own; but they who have been cut off from all self-dependence are so little and utterly without strength that they are constrained to rest alone on the abounding grace of our Lord Jesus as their only hope for salvation, saying, "Whom have I in heaven [and none upon earth I desire] beside thee? My flesh and my heart faileth; God, the strength of my heart and my portion forever." Such a helpless one can truly say, "I have put my trust in the Lord God, that I may declare all thy works."—Psalm lxxiii. 25, 26, 28. This is the little one who is referred to in the admonition under consideration. And it is important to consider seriously the solemn warning from the lips of the great Judge of quick and dead. It is a fearful thing to disregard that word which speaks from heaven, and to defy him whose awful voice shakes the very heaven.

But to whom was this serious caution addressed? Primarily, we are told in the first verse of this chapter, it was in reply to the aspiring inquiry of his disciples, not to the unbelieving world of his enemies. The just retribution of the wrath of God, when their cup of iniquity is filled in the persecution of his saints, will be poured out in everlasting hopeless

ruin upon the nations of them that know not God, and revel in the blood of his saints. But this warning was not spoken to them. It was to his disciples then, and by the apostle Matthew it is recorded for the learning of all in every age and place who have obtained like precious faith; as the Lord enjoined, "Teaching them to observe all things whatsoever I have commanded you."

In regard to offending these little ones, our natural reason may mislead us into mistaking the arousing of the carnal resentment of a christian for the offending referred to in the text. A little care will show the fallacy of this error. It is said of them that "in heaven their angels do always behold the face of my Father which is in heaven." By this expression I understand that the offense is against that spirit of Christ which dwells in every one that is born of God. To excite the resentment of the old nature of a christian, is a very different thing from offending or grieving the spirit of Christ, which in heaven always stands approved before God. As in his presence is fullness of joy, so in the hiding of his face by our transgressions we experience bitterness of grief, in comparison with which all mere physical suffering is light. So Peter, when the Lord looked on him, went out and wept bitterly; and David, when he had been delivered from his transgression, praising God with his whole heart, confesses that his soul was delivered from the lowest hell. Those who have seen affliction by the rod of his wrath, can fully attest the declaration in Hebrews x. 31: "It is a fearful thing to fall into the hands of the living God."

As intimated above, the distinction must be observed between the natural and the spiritual mind in the christian, in taking heed that ye despise not one of these little ones that believe in Jesus. The spirit of Christ never prompts those who are led by it to despise any, much less any little ones which believe in Jesus. Rather, by that meek spirit we feel to pity even those whose blindness is manifest in opposing the truth. But, on the other hand, it is presumptuous sin for any to claim immunity from reproof in error willfully persisted in, and seek shelter from the two-edged sword of inspired truth under an assumed humility, which they do not feel, and appeal to this scripture to cover their willful hypocrisy. The law of our King is too sacred to be trifled with, as a lawyer might distort human law to deceive mortals, whose breath is in their nostrils. If

any child of God is ever so far misled by the carnal mind as to attempt such a course, he will certainly suffer the chastening rod, and in bitterness of soul have to cry for the forgiveness of his sin. And terrible as is this fearful experience, it is far preferable to that of escape from chastisement, which by the inspired testimony proves that he who so escapes the rod is a bastard, and not a son.

On one occasion a wonderful vision saved Peter from despising one of these little ones, and he learned that, contrary to the idea which had prevailed among the Jews for thousands of years, God had a people among the Gentiles. And so strong was the hold which this accepted notion had upon the minds of Jewish believers, that it was needful that Peter should rehearse the whole matter unto them, when they glorified God for the very fact on which they had just before arraigned Peter. It is important to our own peace that we be guarded against this as well as every error. If we hold any error, it is just as false after it has been accepted a thousand years as when it was first introduced as an innovation upon the simplicity of the gospel of Christ. May the power of divine grace keep all his saints from error and delusion of every form, whether new or old, and forbid that we should ever be deceived by the deceitfulness of sin so as to despise one of these little ones, whose angels in heaven always behold the face of the Father which is in heaven.

It may be asked, How shall we know these little ones whom we are warned not to despise? They are all marked with the peculiar seal of the workmanship of our God, and they bear the fruit which is found nowhere else. The spirit of Christ in them produces love to the truth as it is in Jesus, and all the gracious fruit mentioned in Galatians v. 22, 23. But also they experience a distressing conflict with another indwelling principle, which is of the flesh; and the warfare is so severe that they have to cry for deliverance, which comes only through our Lord Jesus Christ. In the ceaseless struggle in which these opposing elements are engaged, it is not strange that the little one often finds that the good he would do is left undone, while the evil which he would not, that he does. Distressed with the unending struggle, and discouraged with fruitless efforts to work righteousness, he has to mourn the bondage of corruption which oppresses him, and often is ready to despair, and record the verdict of condemnation against himself. But the inspired test is presented, "Love is of God; and every one that loveth is born of God, and knoweth God." Surely, he feels, I cannot be mistaken in that unspeakable emotion of love which burns in my heart at the thought of the dear name of Jesus, on which my trembling hope relies. Hope springs afresh, yet tremblingly, and he cries, "Lord, I believe! help thou mine unbelief!" Then the apostolic direction applies to the case,

"Him that is weak in the faith receive ye."—Romans xiv. 1. "What God hath cleansed, call not thou common." The church should ever be ready gladly to receive such a weak one into her fellowship, and to support and strengthen him with her protection and comfort, as a tender nurse cares for a helpless babe. In the kingdom of Jesus weakness is not a crime, nor is conscious unworthiness a barrier to admission into the shelter of his fold. Let the church take heed that they despise not one of these little ones.

Sometimes our natural reason may present a very plausible argument in favor of denying the fellowship of the church to one of these little ones, who may have been particularly injurious to us in the past, as was the case with Ananias and Saul; but the evidence that God hath cleansed such an individual should be sufficient for us, and we have no right to go back of that work to ask whether the little one has been in former time a bloody Manasseh, a persecuting Saul, a guilty Mary, or an Israelite indeed, in whom there is no guile, like Nathaniel. Indeed, the power of the grace of God is more clearly manifest before men in calling a raging maniac to sit at the feet of Jesus, clothed and in his right mind, than in the case of one who by the restraining mercy of God has been kept within the bounds of morality. "Take heed that ye despise not one of these little ones."

Then, when we have publicly confessed our faith in Christ Jesus by following him in baptism, the admonition still applies to all our relations with them. If we remember that what is done to the least one of these, is done to our Lord, how tender and careful we should be lest we offend against the generation of the children of God! Let us therefore endeavor to keep the unity of the Spirit in the bond of peace, walk in the Spirit, and let our love one to another be fervent and without dissimulation.

With sincere christian fellowship and love to sister Mary A. Watkins, (at whose request this is written,) and to all the dear "little ones" who love the truth as it is in Jesus, I am, as ever, unworthily, in the faith that is in Christ Jesus, less than the least of all,

WILLIAM L. BEEBE.

LONGWOOD, Ontario, Canada, July 22, 1880.

COLUMBUS JUNCTION, Iowa, July 7, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As I was urged by several of the brethren and sisters, while in attendance at the Turkey River Association in the early part of last month, and at some of the churches we visited soon after in the northern part of this state, to write and give some account of what we saw and heard during our trip, and send to you for publication in the SIGNS, I will now try to comply.

We left home on the evening of the third of June, taking the Burlington, Cedar Rapids & Northern Railroad to West Union, in Fayette County, in this state, and were met at the

depot there by Elder John Butler and brother Gist, who both live in the town. We were joined on the way by sister Phebe A. Gott and her brother Willis Gott, and when we reached Independence, Elder Joseph Richardson and several other friends came on board. On Saturday morning we were conveyed by friends to the place of meeting of the Turkey River Association, four miles from West Union. At the association we met for the first time most of the Elders and brethren and sisters of that association. We also met Elder Benjamin Sallee, of the First Northwestern Association of Wisconsin, and also, as before remarked, Elder Joseph Richardson, of the Sandy Creek Association, of Illinois, and Elder John Buckles, of Dunkirk, Indiana, whose membership, I believe, is in the Missinawa Association, of eastern Indiana. There was one dear old brother and sister there from Minnesota, by the name of Patterson, who had traveled by private conveyance about three hundred miles to meet with the people of God. This old brother and sister, I learned, were formerly of south-western New York, in the bounds of the Western Conference. They are readers of the SIGNS OF THE TIMES. I cannot call to mind all the names of those that I had the pleasure of seeing at this meeting; besides, space will not permit the mention of all. Suffice it to say, it was a season of refreshing among the saints. It was my good privilege to be cared for one night by Elder John Butler and his estimable lady, sister Butler, but she was not well, and could not attend the association on Saturday. Saturday night I stayed with Elder Harrison Butler, whose heart is in the cause, and whose good companion, sister Amanda Butler, is a helpmeet indeed. Sunday night I was cared for by brother and sister Thomas Gill, and was here made to feel at home. Brother Gill, as I learned, has been licensed to preach, but I had not the privilege of hearing him. On Monday, after the close of the association, brother Gill conveyed about ten of us to the depot, where we took the train for Oelwine, where we remained that night. Tuesday morning we were conveyed by brethren Thomas Blake and his two sons, William and George, to their places of residence, about twenty miles, being now in Black Hawk County. Here we remained, in company with Elder Buckles, until after meeting on Sunday p. m. There was preaching every night, except Tuesday, until Saturday, when the church meeting of the Otter Creek Church began. Here we were again joined by Elders Harrison Butler and Joseph Richardson. On Saturday there were three willing subjects came forward and related what the Lord had done for them, and were received for baptism on the following day. Each of these had been led into Babylon, and remained for several years, one of them, sister Jane Solmer, having been baptized in England by the Missionary Baptists. Her husband, brother Paul Solmer, was also baptized several

years ago in Waterloo by the Missionary Baptists. We found them both not only willing, but glad to come out from among them. The other one that was received was sister Ema. L. Blake, daughter of deacon Thomas Blake, who the church that day set apart to the office of deacon, having previously chosen him to that position, and called for helps to ordain him. I was there on special invitation previously extended by the church to assist in his ordination. It was attended to after meeting by Elders H. Butler, Joseph Richardson and myself, Elder Butler giving the charge, and I offering up prayer.

On Sunday morning, at half-past nine o'clock, the church met at the water's edge, the candidates being present, and after prayer and exhortation by Elder Buckles, I had the privilege of leading the three into the water, and baptizing them in the fellowship of the church, Elder Butler giving the hand of fellowship in behalf of the church, after which the congregation proceeded to the place of meeting, where Elder Buckles preached an able discourse. Sunday evening there was a general separation for home, and a more feeling and affectionate parting has seldom been witnessed, the brethren, sisters and friends singing hymn No. 823, Beebe's Collection, while giving the parting hand. We arrived safely at home on Monday evening, and found our friends in usual health.

As I have been delayed some in writing this, I will give an account of the last church meeting of the Des Moines Church, which was last Saturday and Sunday. We had the pleasure of having Elders E. Ping and R. Spear with us at this meeting, besides quite a number of brethren and sisters from the neighboring churches. It was a season of refreshing from the Lord long to be remembered by the brethren and friends present. It was my privilege to lead four of God's dear children, that had at the last meeting been received for baptism, into the baptismal waters on Sunday, making six at this church in the last three months, and thirteen in all in the different churches that I serve since the fifteenth of November last. It is pleasant and encouraging to see the dear lambs of God coming into the fold, and some dating the work of grace in their heart of very recent date. O may it be the pleasure of the Lord to carry on this good work. May Zion travail, and may Israel be made to rejoice.

In conclusion, I desire to say to the friends that have shown so much anxiety for my wife's health, that she is no better, and that her condition is such that I shall be compelled to draw in some of my appointments, unless it please the Lord to build her up again. She is a constant sufferer, and much of the time confined to her room.

May the Lord remember Zion, and build up her waste places; may God's dear people see eye to eye, and love flow from breast to breast, is the prayer of one of the least of all.

JAMES M. TRUE.

STATE ROAD, Del., July 1, 1880.

DEAR BROTHER BEEBE:—I have been requested several times, by an esteemed brother in one of the churches that I serve, to write for publication some account of my exercises in regard to the public ministry of the word. It comes up rather as a task than a pleasure, but the pleasure, I suppose, rightfully belongs to others, and not to myself. Unless it could be some one to write who was more skillful in the word, the personal pronoun comes in with an unpleasant frequency when attempting to deal with these personal subjects. Waiving all objections, such requests, made in good faith and sincerity, are entitled to a candid and respectful attention. I have nothing to present that I shall either expect or desire to be regarded as a test or standard for others, or as even a guide. Still, some general observations upon the subject in hand will be indulged in for the consideration of the brethren, and to be received for just what they are worth. It was said to Israel that "they had not gone that way heretofore;" and it may be added that nobody else had gone that way either. It is undoubtedly true in regard to the calling to the exercise of gifts in the church, as it is in the first call to be saints, that they are led in a way that they knew not, a way that they would not have chosen, and which seems all dark and wrong to them.

Among the first serious thoughts that I can trace as having a bearing at all upon this subject, was an aversion amounting almost to a detestation of ignorant young men, who had need themselves to be taught, showing an anxiety to preach. The sacredness of that calling, and the vast responsibility resting upon it, not only made me shrink from it, but led me frequently to wonder at others, that it did not so affect them. It now seems to me that it was first in my own heart, and possibly resulting from the travel of my own mind, that I conceived the gospel and the preaching of it to be a provision for the saints. Neither the word nor the preaching of it, nor yet the preachers, were ever sent to convert sinners. Preaching the word did not present itself to me as designed to effect either the conversion or condemnation of the ungodly. There could of course, with such convictions, be no place for ambition or vanity with regard to saving those who would otherwise be lost. It would hardly be in place here to tell, even if it could be distinctly told, the various interesting and important reflections that presented themselves upon the calling and experience of the saints. If it has ever been my lot to know anything of the blessed gospel, what it is, and what constitutes its excellency, I learned it in the experience of the Lord's people. There I saw it all fulfilled. This gospel must be preached for a witness. It will be little worth to those or to any to whom it does not bear witness. It seems to me now that I have but little knowledge of the saints with-

out loving them, and sympathizing deeply with them. Some of the first lessons in regard to their travel and exercises suggested the needs be for such a provision for them as that made in the gospel of the grace of God. If I saw enough of their experience, and knew enough of their life, to comprehend their hungerings and thirstings, their hopes and fears, their sorrows and their joys, I could hardly fail to trace out something of the riches of God's grace in his word, as thus developed in the wants of his people. If the word is ever sweet to anybody, sweeter than honey and the honey-comb, it is to some one who is famishing for want of the comfort and nourishment it contains. Such a view of the Lord's people, as a poor and afflicted people, was a view entirely new to me. That they stood in need of good, comforting and encouraging preaching, that which contained food, that abounded with milk and honey, and was full with the blessing of the Lord, was an impression that rested upon my heart. The incidents of thirty years have not in the least dimmed the recollection of anxious interest, of pity and solicitude felt in those times for the scattered of the flock. You know, brother Beebe, as many of your readers do not, the distressed condition of many of the churches about that time. The church organizations in many instances had been broken up, and their church property and church privileges taken from them. They wandered where they might, subjected to taunts and reproaches more stinging and cruel than anything encountered of later years. Of them it may well be said that the world was not worthy. But it was an occasion for all who loved Jerusalem to mourn for her. Zion as a body seemed to be brought to a low estate. Lover and friend appeared to be far from her. There was certainly great need for some to speak comfortably to Jerusalem, and cry unto her that her warfare was accomplished. There was in mine ears the voice of numbers crying in the wilderness, hungry and thirsty, their soul fainting in them, and finding no city to dwell in. It may have been a somewhat new view of the word, that it contained everything needful to feed, to comfort, and to meet the varied wants of these sorrowing and afflicted people. "We wept when we remembered Zion." The lost sheep of the house of Israel, the Redeemer's little ones, the poor of the flock, Zion's children, who were going and weeping, inquiring the way, &c., these, all these awakened a deep and abiding anxiety that the Lord would send by whom he would his word unto them. For me to have met with any of these people entirely destitute of the preached word, and to have been capable of talking comforting words to them, join them in singing experimental songs, and mingling supplications, would have been pleasant. To preach was not in my thoughts. That was something far beyond any of my aspirations. When the subject was thrust upon me, as it sometimes was, I failed

and have continued to fail to find about me the necessary qualifications. A man of unclean lips, slow of speech, and forever insufficient for these things, is and has been the honest and sober judgment to which I have found myself subjected. Some may inquire how and why, then, have I gone on. My only answer is, a necessity is laid upon me to serve the brethren and do their bidding. My only idea, of which I am conscious, is to serve them, and honor and glorify their Redeemer. At no time have I felt at liberty to say no to their demands upon me. Whether my services are worth anything or not, I have all along confided to their judgment. I have not had any conceptions of preaching in any other light than serving the churches, and this certainly implies being serviceable to them. Of the service and profit to them, they are themselves competent and the proper judges. My travel, whether under the lead of the Spirit or not, has led me to some clear and strong convictions with regard to the order of the church. I have not heard the sound of axes or hammers in its building. Those who have a right to enter in, find the gates open to them. It is a bad mark to see any one anxious to get into the church that the church is unwilling to receive. Any irregular steps or maneuvering to get in, tends to destroy confidence and to close the doors. So of the ministry; the churches have quite naturally been anxious, too anxious, to have preachers. They have sometimes encouraged incautiously some whose zeal ran in this way. If there is a preaching gift, and the brethren find it edifying and profitable, they will certainly call for its exercise, and I have long regarded the fruits as a safe criterion by which to judge the gift. As a man cannot procure the gifts of God of himself, so neither can he push himself upon the brethren without them; and all attempts to do so on the part of an aspiring member, or on the part of his friends, will only injure him in his standing and usefulness, and theirs also. It is a feeling or state of mind that I have been utterly unable to comprehend, to be ambitious to speak where there is no show of a corresponding wish to hear.

Again. All ideas that I have ever had of the work of God's spirit are humbling and prostrating upon the minds impressed with them. While a man's whole soul is absorbed and occupied with this work of God's grace, the spirit of the Lord God will show upon him. He cannot be light and trifling with these things, nor indeed with anything else. If indeed our eyes have seen Jerusalem, we have felt to pray for her peace. The result, I think, of severe exercises in regard to the order and discipline of the church, is to prepare and qualify to minister that order and discipline in a proper spirit, and to salutary effect.

My sympathies, which were first awakened in behalf of what might be called a supposed case, of a feeble

band of brethren, destitute of regular preaching, and almost forsaken and forgotten, soon found opportunity for exercise in a place and with a people exactly corresponding to what I saw in my dream, if it was a dream. It was at Tuscarora, Juniata County, Pennsylvania, where I was first called to administer the ordinance of baptism. I am conscious of promptings of that same kind yet in behalf of those whose only food is the hidden manna, and whose thirst nothing but living water will satisfy, who are scattered away from each other, destitute of regular preaching, and as sheep having no shepherd. There is something about a sight and sense of the labor needed in the garden, and among the plants that the Lord has planted, that of itself says, "Go work to-day in my vineyard," and also qualifies for the work. It also furnishes an incentive to it, as well as an enjoyment in it.

In this sketch I have had in view and endeavored to trace such, and only such, exercises as evidently tended to fit and prepare for the work. An impression upon the mind that it is my duty to preach, or that I ought to preach and must preach, &c., I have purposely discarded as of little account. I do not question but some have been so impressed who have been called and have become approved preachers; but these impressions alone do not qualify nor show the gift, and many have professed to be so impressed who never gave any other proof of their calling. Preaching merely for the sake of preaching is something that I am not attempting to comprehend. The great thing is to have a message, one that there is reason to believe that God himself has given. The delivering of it will come in course. Not only the original exercises and opening of the understanding to understand the scriptures, but a daily acquaintance with the travel and trials of the people of God, seems to me to be requisite, so that a man's heart may be in the work; and a further and continual opening of the word with its treasures, to perfect and thoroughly furnish him to its fulfillment. The first text ever presented to my own mind in that way was Deuteronomy xxxii. 9, 10: "The Lord's portion is his people," &c. The second was Psalm lxxix. 6: "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel." If I have not entirely mistaken the travel of my own mind, this deep and abiding interest in Zion, this desire that peace may be within her walls, and prosperity within her palaces, has lived and grown with me, and I have lived in it; but I never have been allowed any stock on hand. At the best, I have only lived from day to day, and no manna that I could obtain would keep. Whenever I cease to be furnished with a message that shall be somewhat new as well as old, that shall seem to promise a word in season to a waiting people, I think I

shall have to stop. For myself, I ask and expect the forbearance of my brethren; but for what I write, I expect it to be subjected to the test of criticism, and for it to stand (if it stand at all) upon its own merits.

The above is submitted, brother Beebe, to your judgment. In the fellowship of the word,

E. RITTENHOUSE.

MOKESVILLE, Va., July 4, 1880.

DEAR BROTHER BEEBE:—I send two letters from a beloved sister in Christ, Mrs. Sallie Fenwick, for publication, if you think proper. I feel that they are too good for me to enjoy alone.

From the least of all saints, if one at all,

SARAH C. CHICHESTER.

MARCH 1, 1880.

BELOVED SISTER:—I did not think I would answer your truly precious letter before we moved, as my postal will show; but in my present frame of mind I feel that I must unburden my aching heart to some one, and I feel it must be to you. I was in a little company of brethren Saturday night, and yesterday I went to Fairfax Court House to hear brother Smoot preach, and I enjoyed it all very much; but last night after I got home there was such a weary, lonely, desolate feeling came over me, that I could but weep. When I was not looking for it, trouble came, and to-day I feel no better. I have had company all day, and they have just left. O what a relief I feel, for I want to be alone. The prattling tongues of my two little children are a burden, and I do not want any one to speak a word to me, for it seems to fret me. I cannot express the utter, wretched helplessness I feel. All the joy and sweet peace which I enjoyed so recently have fled. The waters have come into my soul; I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me; and I can but cry, "Save me, O God." O the doubts and fears that beset me! I feel that I would not live always thus fettered by sin and temptation without and corruption within; yet I fear to die. I fear that at last I may be a castaway, and O what a piercing thought! to be banished from the peaceful presence of him whom my soul loveth, and from all the dear little ones whom I love so dearly here. Well might the apostle say, "If in this life only we have hope in Christ, we are of all men most miserable." What would our hope be here, if it was not for the hope of a blessed resurrection from the dead, when these vile bodies shall be changed, and made like unto the glorious body of our blessed Redeemer? But alas for poor, sinful, wretched me! Can I dare hope that I am one of that favored number? Some of the dear brethren seem to have a very exalted opinion of my experience, and think it very clear that I have been led and taught by the spirit of God; but they do not know me, and I cannot tell them

what I am. If I undertake to tell them, they do not see it as I do. I think of all people that have ever professed religion I am the very poorest and the most ignorant, and at this time I seem to be in total darkness. If I have any light at all, it is hid from me, and I feel a longing for something to cheer and guide me along the way, for I know not where I am. O that I knew where I might find him! I would go even to his mercy-seat, and order my cause before him. But I seem chained down, utterly shut up, cast off and forsaken. Yet the thought of a final separation from God gives me pain; thank God for that. I love him, and desire to serve him faithfully, and to live in such a way that those around me may know that there is a reality in the religion of Jesus. But it seems to me that my daily walk and conversation are so far short of what I desire and strive so hard to be, and what I think it should be, that were it not for the language of Paul I should be in despair; and if he should cry out, "O wretched man that I am," because he could not do the good that he would, how can I hope to do otherwise? I thank God that my soul's salvation does not rest on my good deeds, for if it did, I should long since have been cast off, and indeed justly. If I had to stand before God and plead my cause, depending on the merits of my own good works, I could not offer one thought, for my thoughts are evil, and that continually; and if I am saved at all, it is alone by the sovereign, free and unmerited mercy of the Lord, and only as the blessed God was pleased to set his love upon me, and according as he has chosen me with all his redeemed children in Christ before the foundation of the world. I do most confidently believe that he did predestinate a certain portion of the human family to be his bride (the church), and will surely bring every one of them to glory; and I humbly hope and trust that I too may be there to join with that innumerable host in ascribing all praise and honor and power and dominion to God and the Lamb forever.

Dear sister, we may have our trials and conflicts here, our gloomy doubts and fears, and we may be beset on every hand by persecutions and fiery darts from our enemies; but can we not sometimes at least lose sight of all, and feel to thank the Lord for all things, when we can by faith almost reach out and touch the hem of his garment? Sometimes my heart is so melted, and I feel so lifted up above all the folly and vanity of this world, and feel such a burning love for God and his dear people, that I fain would be where I never could be separated from them any more, for what has earth to bind us here? Naught but grief and pain and sorrow, naught but death and fears, and I often feel that I am dead to all spiritual things. When I commenced this letter I felt so utterly cast down and forsaken that I was ready to say, "I know not the man;" but there has sprang up a glimmer of light, I cannot tell how,

and the words of the psalmist flow through my soul with joy and sweetness, "Weeping may endure for a night, but joy cometh in the morning;" and I can say, Bless the Lord for all his mercies to me, for they are more than I can number. I am a living monument of God's great and amazing mercy, still I feel sad; but it may be a natural cause. We have sold off nearly everything, and are going to start for our new home in the city to-morrow. We have rented out our little farm, thinking we might make a living a little easier than by farming, as neither of us have very good health. Whether it will be best or not, I cannot tell; but this I do know, that God in his infinite wisdom directs and controls all things. Our destiny is in his hand, and he will do as seemeth him good, and I feel that I can trust him in all things. He has a purpose in all that he doeth, and what he pleases he bestows, and none can stay his hand; and if I know my own heart, I have no desire to have it otherwise than he has decreed it. I feel to rest fully in him, knowing that "he doeth all things well."

Dear sister, I enjoyed your letter very much. I have read, re-read, and read it again. O how I do love to receive a good long christian letter, and hope you may soon write me another. It is very encouraging to me to get such good letters, and to know that I am remembered by those whom I love so dearly for the truth's sake. I received another the same day from brother H. J. Redd, of Alabama. He writes good letters, and I am so thankful that the Old Baptists do write to one another, for I have been so often comforted by reading private letters, as well as those in the SIGNS. If I were as competent as I am willing, I would spend a good part of my time in writing; but I am so poor and ignorant, and at such a loss for words to express my feelings, that I have not written one letter to any Old Baptist but what I felt ashamed of it. Still it is a great relief to me sometimes to try; and I hope if my letters do no good, they may do no harm. If you only knew me, you would know my letters were like myself, full of imperfections.

Now, dear sister, I will prepare to close my scribble. I asked on my postal if I could send your letter to Elder Beebe for publication; you will please answer as soon as you can conveniently, and direct your letter to 1,507 11th Street, N. W. Washington, D. C. Brother Smoot had told me a good deal about you before I received your letter, and always spoke of you in the highest terms, as being such a good, genuine Old Baptist, and I feel a great desire to meet you face to face. Whether I will ever be permitted to do so, I know not, but perhaps we may meet some time when we least expect to. I have met and become acquainted with quite a number of Old Baptists since I have been among them. They all sing the same old song, "Salvation is of the Lord;" and thank God, I hope I can join in the blessed strain.

"Salvation! O the joyful sound!
'Tis pleasing to our ears.
It soothes our sorrows, heals our wounds,
And drives away our fears."

I will now bid you farewell. May the Lord ever guide and direct us by his unerring spirit in paths of righteousness and peace for his own name's sake, is the prayer of the least of all saints, if one at all,

SALLIE FENWICK.

1,507 11TH ST., N. W. WASHINGTON, D. C.,
June 24, 1880.

DEAR SISTER CHICHESTER:—Your comforting letter has just been received, read and re-read with thankfulness, I trust, to God for directing your mind to write just when you did. I returned last night from Occoquan, after a delightful season of about five days and nights among the dear ones at home; and this morning, while feeling sad and lonely, your precious letter came as a sweet-winged messenger, bringing me comfort unexpected. O I do feel (or I hope I do) that the eye of my kind heavenly Father watches over me, that he has ever been mindful of me, and I feel strengthened to hope that he will never leave me nor forsake me. Blessed be his name, he knows just what we need, and in his own appointment gives us what is best for us. We cannot always see the good at the time, but what we know not now, we will know hereafter. I do not believe he gives us anything but what is for our good and his own glory. It may be trials, troubles and persecutions, but amidst them all he gives that peace and comfort that none can take from us. When he withdraws his presence from us we feel lonely, cast down and forsaken; but to what can we turn in all this wide world for comfort? It can give us heavenly peace just as easy as it can take it from us. The Lord alone has the power to make us rejoice in tribulation.

You spoke in your letter of severe trials and troubles. Dear sister, I would love to be able to speak some word of comfort to you; but I feel that of all who have ever professed to love the Lord and his dear people, I am the poorest in that respect. I can weep with them that weep, and do sympathize deeply with you, but I feel I can say nothing to do any good; but I do say and feel that the more we are troubled and tried here, the more we bear the image of Jesus. Who of us can view his life of sorrow and death, and wish to be exempt? "Did Christ my Lord suffer, and shall I repine?" Our troubles seem to sink into nothing when compared with what he has borne for us. Then let us take courage, knowing that this life is short; and he has promised to be with his people in six troubles, and in the seventh he will not forsake them. That will be the last one we will be called upon to pass through, and if he is with us, we shall come off more than conquerors. I do not know what is more than conqueror; but I feel it will be such a grand triumphant victory that it will indeed be more than conqueror. I went down to Occoquan last Fri-

day. We had a social meeting at night at brother Smoot's home, and Saturday we had preaching at Bacon Race, and another precious season at night at the house of a Miss Reads. Sunday we had preaching again, and at night another little social gathering at brother Deacon Grimes'. On Monday night we had preaching again at brother Grimes', and Tuesday I spent at dear old sister Smoot's. Brother Smoot being at home, you may imagine how richly I was fed of the good things of the kingdom. Wednesday morning I went to sister Lynn's, and spent a very pleasant day until nearly four o'clock, when I bid them all good-bye and started for home. I came up on the steamer "Mary Washington," with about five hundred people on board. They had music and dancing all the way; but I thought while riding along that I would not give the few days I had spent with the dear saints for all the pleasures of the whole world. Brother Enock Grimes, of Alexandria, was on board, but I could not talk, and could but weep when I remembered those whom I had left behind, for they did indeed "draw like cords around my heart." Now you must know that I can but feel sad and lonely here, with no one to talk to; that is, no one that can understand me. Your letter came just when most needed, and it has cheered and comforted me so much that I can but believe the Lord directs all these little things, as well as all the great things. But I feel so poor and ignorant, so weak and sinful, and so undeserving of all his kindness and tender mercy, which he is ever bestowing abundantly upon me. You ask if you can send my letter to brother Beebe for publication, and I will say as you did; if you or Elder Beebe think there is one word in it that will be of any cheer or comfort to any one, I have no desire to withhold it. But I do certainly think that my weakness and ignorance have been displayed to the public quite enough, for if they knew me as I know myself, they would rather hide me somewhere; and when some have expressed themselves so warmly in words of comfort and encouragement, I have felt so humbled that I think I will drop all my correspondents, and never try to write another letter. But here I am trying to do just what I did not intend to; and indeed I feel so much enjoyment in conversing with the saints, that I do not believe I can give it up. May the Lord ever direct my mind and pen in the right way, that what I am led to say may be to his glory and the good of the blessed cause of Jesus, and may my walk and conversation be such as is becoming one professing godliness. If my letters are at all interesting to any, I care not who reads them; for I would like all the writers for the SIGNS to know that the reading of their communications when I was away down in Babylon was about the first thing that began to draw me to the Old Baptists. I could see my own experience traced so plainly in that of others that I often felt, Sure-

ly their God is my God too, and my heart would be drawn away from all others to them. So if you see fit, and Elder Beebe thinks it worthy the space it will occupy, you can do as you like with that or this, or any other you may receive from me. I am perfectly willing to abide by Elder Beebe's judgment, and no matter what he does with them, it will be all right. Some say that the Old Baptists will receive any one into their church, and are glad when they can get one to come to them; but I think if they will read that plain, firm and uncompromising answer to Mr. Cook in the last number of the SIGNS, they will see that the Old Baptists are just the opposite to that. I often wonder what they received me for.

But I must close. Please write whenever you can; I shall be glad to hear from you at any time.

Your unworthy sister in hope,
SALLIE FENWICK.

LOCKTOWN, N. J., July 19, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD—If one so unworthy may thus address you:—I feel constrained to write to you, and on experience. It is so seldom that one writes of their travels after baptism, that I have often wondered if it would be right to do so; but I feel a compelling power, for I very much doubt if any one else is led as I am, that is, I doubt if any one is quite so vile. So if this is out of order, please burn it, and all will be well.

For a while after I was baptized my heart was filled with rejoicing and my tongue with praise, but in less than twelve months my mind became darkened. I could not enjoy preaching; try as I would, my mind would wander from the subject. But the greatest trouble I had was in regard to the Lord's Supper. When communion season came around I would long for it to rain, or something else to prevent me from getting to meeting, for if there was nothing to prevent but my own disinclination, I felt as if I would not dare to stay away. But when I went I was like a condemned wretch all the while. The words, "He that eateth and drinketh unworthily," &c., were continually running through my mind; and O, my brethren, (if indeed I am a sister,) I would tremble with fear that I would be consigned to everlasting punishment for partaking of the broken bread and wine, emblems of his bruised body and redeeming blood. Yet I dared not stay away; and often I have gone to meeting with the intention of asking for my name to be erased from the church-book, and have been kept back by what I would afterwards feel was a worldly interest. My constant fear was that I would bring reproach on the cause. I have remained in this state of darkness more or less for seven years. Once, while listening to preaching (for at times I did seem to hear), a vision was presented to my view, and I saw, as plainly as though with my natural eyes, my Savior nailed to the cross. I saw the blood streaming from his hands, torn

by the cruel nails, and from his pierced side, and I was made to cry out, For me! for me! I felt that I had brought him there. This was last winter. I had attended a party with some other young people, and was feeling very much condemned for my folly, and so I laid this simply to my own condemning conscience, and that the vision was only called up by my mind having dwelt on the wrong I had done. Once I made up my mind to write to the church where my membership is, Broad Run, Virginia, and give an account of my actions, and request them to dismiss me from their number, for I felt that I would always be a reproach to them. But again I was restrained by a fleshly feeling, for I hated to so grieve my poor mother, who is also a member there. A vision came to me of her sitting in the congregation listening to the reading of my letter, and then of her lying awake nights, as I have often known her to do, grieving for her child. How could I bear to so distress her? Yet I felt that I was deceiving the church, and that I never had passed from death unto life. Last spring Elder Chick preached at Locktown, and my mind seemed clearer. I enjoyed the sermon very much. He spoke of our doubts and fears, and told my own feelings so well that I was constrained to go to him and tell him how much good his sermon did me. I told him of my littleness, and he consoled me by saying that it was the little ones who always received the most care from the natural parent, and that it was the same way with our heavenly Father. On my way home I felt that I had again deceived one of the Lord's children, that I did not really feel my weakness, and that I was only imitating others. I was again permitted to hear a sermon. My brother preached, and although I had sat under his preaching several times during the fall and winter, yet I did not hear. I knew it was good, but none was for me. Then brother Smoot preached at Locktown on the first of April, and my heart responded to every word. I had not really enjoyed preaching so well for years. Then I attended the Delaware River Association, and that was a feast of fat things, and wine on the lees. I enjoyed the meeting all through until Sunday. We had two sermons on that day, but, although I attended, I cannot say that I heard the preaching. One dear brother in his sermon spoke of the desire to be good, and to be as christians are, being an evidence of a change. This raised my hopes, for indeed I have a great desire to be Christ-like. I see some whom I regard as consistent christians, and think I would give up every earthly pleasure to be like them. There are some young sisters near my own age in our church in Virginia, that I have always thought I would give anything to be just like they seem.

Now, dear brethren, if this is anything like the experience of one who has passed from death unto life, please let me know it; if it is only the

working of a carnal mind, consign it to the waste-basket, and all will be well. But such indeed have been my feelings, and I often wonder if there is any one like me, for I seem to be like one alone. May the Lord bless you, is the prayer of

SUSIE E. FRANCIS.

P. S.—I would say that my first experience (first love) has come back to me this summer. I can look back and see the way I was led, and feel consoled. It seems that the years between then and now have been a dreary desert, with now and then an oasis. I felt it such a privilege, dear father Beebe, to be permitted to meet you at the association, to be in your company, and to hear your dear voice again. May you be spared to us yet many years. Unworthily,

S. E. F.

MILTON CENTER, Ohio, June 9, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—Having a few spare moments, and also a desire to write, I will undertake to pen my feelings just as they are. I often think it is not my place to write for a religious paper. Whatever is written for such a paper should contain something for the edification of the children of God. But you will be better able to judge as to whether this should be published or not than I am.

Before the Lord opened my eyes (as I believe), I used to think it very strange that the children of God only felt like talking or writing at times. I thought that after they had been taught of the Lord they could tell it at one time as well as another; but I have found by experience that we must have God to help us tell it, as well as to reveal it unto us in the first place. Indeed, we can do nothing without our blessed Jesus; but when he commences a work, it will be finished. He that beginneth a good work in us, will complete it unto the day of Jesus Christ. The popular religionists of the present day tell us that after we have once been enlightened, it is possible for us to fall back into the world; that we may become his children at our own will, or that we may become the children of Satan after we have become the sons of God. Bad indeed would it be for some, who have traveled along for years in this sin-cursed world, to lose the joy that is laid up for the children of God by some misstepping on their part. We, however, do not propose to accept any such dogma as this. It is not taught in the scriptures, neither is it in accordance with christian experience. The Savior has emphatically declared, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." He also declares in connection with this that his sheep were given him by God, and none is able to pluck them out of his Father's hand. Let us see what the will of God is concerning this: "And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." What

were the sufferings of the dear Savior for? Were they to make the way possible, or to put man in a condition to be saved? This is what we hear proclaimed from nearly every pulpit in the land; but that does not make it so, by any means. The Savior, after having suffered the reproaches of men, after being sneered at by the children of darkness, after being condemned to death by a mock trial, after having suffered in the garden of Gethsemane, where he sweat as it were great drops of blood, and after enduring all the torments and sufferings that it was possible for vile men to cause him to endure, said, "It is finished." And what was it that was finished? The salvation of Zion. It is a complete salvation, too. The vail of the temple is now rent in twain.

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Savior died
For all his people's sin."

This, my dear brethren and sisters, is one of the reasons why the children of God are so persecuted. The world says we do not give them a chance to be saved. We cannot do what God has not done. He has saved (not given them a chance) his people from their sins. Who are his people? Those whom God gave to his Son before the foundation of the world; those who are the children of God, and are in the covenant that was then made between God and his dear Son. Some people say we ought not to preach the doctrine of election. We cannot help it; we are bound to preach what is truth.

"In covenant from of old
The saints of God they were;
The feeblest lamb in Jesus' fold
Was blest in Jesus there."

Yes, we are blessed with all spiritual blessings in Christ Jesus. Does not all this show great love? Wonderful condescension! Jesus has saved us by his own blood. But he sees fit to leave us here for a season, and it sometimes seems to be a long time; yet how short! Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down. "Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The greatest thing for us to learn is that of ourselves we are nothing. It is only through the unmerited kindness that God has bestowed upon us that we are what we are. The safest place for us is humbly at the feet of Jesus; there we are safe from the scornful looks of the people of the world, and there Satan cannot touch us. But do we always feel humble? I am afraid not. We are sometimes filled with worldly pride; but if a man think he is something, when he is nothing, he deceiveth himself. How often do we find ourselves grasping after things which are perishable, forever going into forbidden paths, laying up treasures on earth instead of in heaven, fearing man instead of God. How long will it be before the saints can live a life of spotless purity? To the time when God in his infinite wisdom sees fit to take us from this low

ground of sorrow. Often, while contemplating the things of God, I wonder why I was ever made to hear his voice. It certainly must be because it is his will, for he worketh all things after the counsel of his own will. This is a life of darkness and gloom, and it is through much tribulation that we enter the kingdom. Is it all darkness? O no; Jesus reveals himself unto us at times, and then we are made to praise his great and holy name. While attending meeting, and seeing the happiness that exists in the saints, we are made to think that this is to us sitting together in heavenly places in Christ Jesus. We daily pass through mixtures of joy and sorrow, and often we are made to weep and lament over our condition. It will be but a short time, however, until God shall wipe away all tears from our eyes. "Blessed are they that mourn, for they shall be comforted." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

But I have written much more than I intended to. May the God of all grace comfort his dear children everywhere, is my prayer.

Your brother in hope of future happiness,

GEORGE BRETZ.

EAST COBLESKILL, N. Y., June 21, 1880.

DEAR ELDER BEEBE & SON:—I feel like writing my experience, and if you see fit to publish it, you may do so; but if not, all will be well.

My parents are Arminians, and I am the only one of a family of eleven children that believes in the Old School Baptist doctrine. I married into an Old School Baptist family, and was very much opposed to the doctrine, my husband being a believer. I told him if I believed as he did I would not take a minute's comfort in this world. I mourned over it a long time, but did not know which denomination was right, but I was made willing to leave it with God to show me the right way. One day I was meditating on my sad condition, and thought I should be forever cast into torment. I had tried to get religion by my good works, but it was all in vain; I could get no relief. We lived in part of my father-in-law's house, and my mother-in-law coming into my room one afternoon, I began to inquire about the Old School Baptists. She had been to a two days meeting, and spoke many encouraging words to me. I shed many tears, and felt that I wanted to be a Christian. She said our Savior was a man of sorrow and acquainted with grief. I was surprised at her words, if her doctrine was true, to save part, and the rest be lost. But before night there was a calm, and the Savior looked upon me with pity. My little girl, five years old, said, "Mother, what makes you laugh?" I was so happy that I did not know I smiled. I felt too unworthy to receive it, and thought it was going to be given to some one else. After supper I took my spinning wheel to spin flax as usual, but I could not spin. I set it aside, and started to go out to try to

pray, and as I looked out of the window the Savior appeared to me the second time. I went out and tried to pray, but could not. I folded my arms, and felt assured that salvation was a free gift, without works. I went into the house and sat down, and my sister-in-law asked me what was the matter. I told her to let me alone, and then I cried aloud, and these words came to me very forcibly, Except ye become as a little child, ye can in no wise enter the kingdom of heaven. Then I was satisfied that I was born again. This was on the 16th of March, 1841, and I regard it more than my natural birthday. Shortly after these words came to me, God has an appointed time; followed by these, What a great thing it is to be a Christian. I kept all this concealed until the next night, when my husband asked me what was the matter. I told him to get the bible and I would tell him. He then asked me if I had experienced religion, and I replied that I had. The first opportunity after this I attended Old School Baptist meeting, and I thought their faces were changed; they looked as bright as the noonday sun, and the singing was new. After this I had three sick children, which I thought was just. I sat up with them one night and read the bible, and it seemed like a new book to me; the hours sped like moments. It was more than a year before I united with the church, and I thought I had been so bitter against the doctrine that they would not receive me. My mother-in-law brought me a copy of the SIGNS to read. I read about an Old School Baptist minister, who had been so opposed to the doctrine that he wondered why the Lord let such people live. I thought if a minister had been so against them, that I could go. I went at the next opportunity, but did not expect to be received. I related my experience, and to my surprise I was received. I then felt that my burden was gone, and went on my way rejoicing. Since then I have been a member. My trials have been greater than tongue can express, but my joys at times have been unspeakable and full of glory. At present, after a long and tedious night, I am on the mountain-top, and will remain there until the Lord sees fit to bring me down.

We feel to praise the Lord for sending Elder Bundy to preach the gospel to us in its purity, and Elder Durand comes this way sometimes. Three years ago last March he preached here, and it was the most precious preaching I ever heard; there was a beauty in every word. It was after a long, dark winter, and when spring appeared all nature smiled. I have seen many such springs, but will only mention this one. Nothing can separate us from the love of God.

I have related my experience as well as I can, but in a poor, blundering way. These words have been on my mind a great deal:

"Arise and shine, O Zion fair!
Behold, thy light has come!
The glorious conquering King is near,
To take his loved ones home."

MARGARET S. LIVINGSTON.

FALMOUTH, Ill., July 19, 1880.

ELDER G. BEEBE—DEAR BROTHER:—We have just received the SIGNS OF THE TIMES for July 15th, and have read with deep and abiding interest the many precious communications therein contained, together with your able editorial, which is always very comforting to me. I do not know how any one that loves the truth as it is in Jesus can do without the SIGNS. Through its columns we hear of the welfare of Zion, in answer to the desire of every heaven-born, heaven-taught child of God who longs for the peace and welfare of the Zion of our God.

Brother Beebe, this morning, while pondering over the past, I was led back in my mind to the first sweet morning of deliverance, when the Lord spoke peace to my troubled soul. Then it was that I was enabled to rejoice with that joy which is unspeakable and full of glory. I then realized something of the sweetness of that portion of scripture which says that weeping may endure for a night, but joy cometh in the morning. I then thought that I would go on my way rejoicing, that I should never have any more temptations or trials to endure, fully believing that the Christian's path was very smooth, even strewn with roses. Like Job of old, the candle of the Lord shone about me, and I was continually rejoicing in the new-found truths which were being unfolded to me, such as the predestination of all things, the foreknowledge of God, and salvation by grace. Indeed, it seemed to me that I was in a new world. Old things had passed away, and all things had become new, and all nature seemed to be praising the great God of the whole earth, who had given them their being. Then it was that the glorious Lord became unto me a place of broad rivers and streams. I then received him as the end of the law for righteousness to every one that believeth. But alas! since that sweet morning of deliverance how often, like the beloved apostle Peter, have I been left to almost deny that dear, loving, sin-forgiving Son of God, who loved me and gave himself for me; and at other times sinking in despair, and forced to cry out, Lord, save, I perish. For a long time my mind was troubled upon the subject of baptism, and I longed to follow my Savior in that blessed ordinance. This longing desire continued with me until I went to the church of Christ and told my little experience. I was received, and baptized by one of God's dear servants, and became openly identified with the visible church. Since then I have enjoyed sweet satisfaction in trying to obey the Lord my Savior, who has said, "If ye love me, keep my commandments." Although I feel unworthy, yet I must confess that I find a pleasant home with the Baptists.

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

Since that time we have enjoyed many pleasant meetings. We have the glorious gospel of the Son of God preached unto us in all its purity by

our beloved brother and faithful minister, Elder D. Bartley, who comes to us in all the fullness of the blessings of the gospel of Christ, greatly to the comfort of all the lovers of the truth as it is in Jesus. Our beloved brother Ashbrook was also with us at our last meeting, and preached a very comforting sermon. I hope he will remember our little church, and visit us again, and preach to us the unsearchable riches of Christ. His theme was salvation by grace, through the meritorious works of our dear Redeemer. Jesus is the sum and substance of all gospel preaching, which alone can comfort the poor, weary, sin-burdened child of God, which alone can cause the aged servants of our God to rejoice. The Spirit often testified to the prophets of old of the coming of Christ, and of the glory that should follow, and they rejoiced in hope. Abraham saw his day, and was glad. When a minister preaches the gospel, like Philip, he must preach Jesus in all his glorious attributes, as the Savior and Redeemer of his people. We want them to tell us what Jesus has done, and want to hear his name exalted above every name that is named. Surely he is the chiefest among ten thousand, and the one altogether lovely. Take Jesus away, if it were possible, and the christian's hope is forever gone. Without him we can do nothing. He is the first and the last. The only hope I have of perfect happiness beyond the river is that I shall be satisfied when I awake in the likeness of my glorified Redeemer and Savior. Then I hope to be forever freed from all the perplexing scenes of this sorrowful life, for mine has indeed been a life of disappointment and sorrow. I have been deprived of all that on earth was dear to me, and am left to live the life of a lonely sojourner, trusting only in God, believing that he is too good to be unkind, and too wise to err. And though his providential dealings may seem very dark to me now, he will one day make it all plain that so it seemed good in his sight, and that in love and in mercy he afflicts his children, and causes them to mourn. I feel assured that I shall not have one trial more than will be for my good, and I shall one day be made to fully understand God's will concerning me. The great question will then be answered, Am I his, or am I not? Faith answers, Yes, I shall one day behold his face in righteousness, and be satisfied with his likeness.

Yours in hope,

M. J. P.

DRESDEN, Texas, March 15, 1880.

ELDER BEEBE & SON—BELOVED BRETHREN IN THE LORD:—This is about the third letter that I have written to you, but after looking over them I thought that if they were allowed to go to the press they would only darken counsel, and so I cast them aside; but still I feel a desire at times to drop a few lines for publication. I have neglected sending my own and brother D. Weaver's re-

mittance for the SIGNS, for which I hope you and he will forgive me. I find myself always out of the way, not only in natural things, but also in spiritual things. I feel that I can witness with Paul, "When I would do good, evil is present with me." When I examine myself and my way by the standard of truth, I find that I am lost, for there is nothing good that I can do. I have many doubts and fears when thinking of myself, but not one while contemplating the surety and reality of the covenant that is ordered in all things and sure to all the seed. Not to seeds, as of many; but to one, which is Jesus and his bride. What a soul-cheering thought! He well deserves all the praise of every heir of glory. My brethren, when these things are forced upon me, my mind goes back more than eighteen hundred years to that Jesus who suffered, the just for the unjust; and if there was nothing done for me, and my sins were not laid on him, then I am lost, world without end. I cannot agree with the religious world in this section, for they all hinge the plan of salvation on the preacher, the will of man, and the power of money; and if either of these is taken away, especially the money, the whole plan is destroyed. I heard one say not long since that it was "a progressive science." The doctrine of election and grace cannot be understood by the natural mind. All the science of the greatest minds can never fathom its depths, for the word declares that man by searching cannot find out God. Only those who are born of the spirit of God can know anything about the way and plan of salvation by rich, free and sovereign grace, and then it is made known only by divine revelation. Paul says, "For the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." And Jesus has informed us that it is as impossible for man in his unregenerate state to perform that which is acceptable to God, as it is for a corrupt fountain to send forth pure water. Paul says further that it is "Neither by the blood of goats and calves, but by his own blood he [Jesus] entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 12.

My only hope is that Jesus was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." There the glorious Sun will shine with brilliancy, where with immortal vision we can look upon and see him as he is, and be like him.

I visited two associations this summer, and saw and heard many brethren

preach. They were from different parts of the globe, and many of them never saw each other before. The preaching all corresponded, which proves to my mind that the Primitive Baptists are all taught by the same Teacher. There was a feeling of love that shone on the faces of the dear children of God who were there assembled. As I looked on those faithful brethren who stood up in the name of the Lord, declaring boldly the way and plan of salvation, my heart was melted. O the love and fellowship that were expressed at those meetings. Such a feast I never had before. To see brethren come to the house of God with such a feeling of love one for another. I write this, for it comes so fresh into my mind that I cannot well pass over it. How sweet to recall it, and the precious truths that were spoken by the able defenders of the gospel. How harmonious all the communications were. May our God who rules on high be pleased to so direct our steps that we may as churches dwell in peace, so that we may never bring a reproach upon the cause which we have professed before many witnesses to love. This meeting was the sixth annual session of the Pilgrims' Rest Association, and the seventh session will be held with Zion's Hill Church, one mile north of Dresden, Navarro County, Texas, commencing on Saturday before the fourth Sunday in August, 1880. We would be glad to have as many as can remember the time. Whenever it is our high privilege to assemble together, we desire that they should be with us.

Brethren, this is at your disposal. If anything has been said that does not correspond with the record that is given us, please forgive me; for when I think over these things I find my light so dim that I am soon lost, and this makes me fear that my interest with the dear children of God is not so clear as it should be. May God bless you and all his children, is the prayer of your unworthy brother, as I hope,

JOHN C. KING.

CAIRO, Texas, April 3, 1880.

ELDER G. BEEBE:—I this morning undertake to write you a few lines. I do not take the SIGNS myself, but my mother does, and I read it with great pleasure, especially the editorials. As far as I can see into the mystery of the new birth, I agree with you; but I saw an article that you wrote on Matthew xxiii. 33, in reply to brother John Barger, in the SIGNS of March 15th, 1879, that I do not understand. You say in that editorial, That which is born of the Spirit, whether of the spirit of God or of Satan, is spirit. Now from the above it seems that you think that the children of Satan are born again as well as the children of God. If so, you will do me a favor by telling me where to find it. The words in 1 Peter i. 23 seem to teach me that those brethren were born of a corruptible seed before they were born of the incorruptible seed; and if the first birth does not fully develop the

spirit of iniquity, without a second birth, then I am badly in the dark, and earnestly desire to have more information on the subject. Whenever I read of any one being born again, I always took it for granted that they were the children of God. David says he was conceived in sin, and brought forth in iniquity. And again he says that he went forth from his mother's womb speaking lies. The devil is the father of lies; and so, if he had to be born of Satan before he possessed the evil spirit, it took place pretty quick. Furthermore, if he was born of the spirit of God afterwards, he was born three times.

Now, my old brother, these things bother me. I have been of the impression that the human family all possessed the spirit of iniquity, without a second birth. Do you believe that the children of Satan possess a principle that the children of God do not possess? I believe in the two-seed doctrine, under the two distinct heads, to wit, the two Adams. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit;" each one bearing after his kind. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." So we that are born of God, or the second Adam, (being already partakers of the first,) are a compound of two natures, thus accounting for the warfare of every one that is in possession of the two.

Now, my brother, (if worthy to call you so,) if I know myself, I am an inquirer after truth, although I have to acknowledge that I am a mystery to myself. I have written more than I expected to when I began, so I will close by asking you to give your views more fully on the subject. I may have misunderstood your meaning.

I remain your unworthy brother in the bonds of the gospel, if not deceived,

D. RICHARDSON.

REPLY.—What we mean in saying, "That which is born of the Spirit is spirit," is that it is not flesh and blood. If we are born of the spirit of God, his spirit, as the production of the new birth, dwells in us; and when our Savior said to the carnal Jews, "Ye are of your father the devil," he gave them to understand that he was not speaking of their natural descent from Abraham, for he knew they were Abraham's children by natural generation. But they were manifesting a spirit of which Satan was the parent; for he was a murderer, and a liar, and the father of lies. Satan had no part in giving us our fleshly existence in Adam; but the spirit of murder and falsehood, by which our Adamic nature was corrupted and depraved, is from him as the father (not of flesh and blood, but) of the spirit of all wickedness, by which our earthly nature is corrupted. This seed of iniquity, of which Satan is the parent, was sown in our nature before any of us were born of the flesh, and hence we

do not need to be born again of it after our fleshly birth; for we were conceived in it, and therefore go astray from the womb, speaking lies, in the spirit of lies and murder, of which Satan is the parent. After being born of the flesh, we need not to be born again to develop this wicked spirit which was sown in our race before any of us were born of the flesh. But to be in possession of and led by the spirit of holiness, of which God is the Father, we must be born again, because we do not possess that spirit which is of God until we are born of it. We mean that all mankind, elect and non-elect, are alike children of Adam in our birth of the flesh; and as many as are born of and led by the spirit of God are the sons of God, and the spirit of evil is of the devil; and by the indwelling of one or the other of these spirits, the children of God and the children of the devil are made manifest.—ED.

SHONGELO, Miss., July 11, 1880.

ELDER BEEBE—BELOVED BROTHER IN CHRIST:—It has been my desire for some time to write to you and the readers of the SIGNS OF THE TIMES. Not that I feel worthy of speaking to them in regard to spiritual matters, neither do I feel competent or qualified for the task; but when we are made to see the goodness and mercy of the all-wise God in the eternal plan of salvation, given to the heirs of promise according to the election of grace, and made known to them by the quickening Spirit, which is life, and unmerited, too, on our part, we are bound by the teachings of the Spirit to give all the praise, honor and glory to God. When I look back and examine myself, I see, as it seemed to me then, that I was the most miserable creature on earth. I was without hope of eternal life, and thus in sin and darkness I groped about for six months, trying to work myself into the favor of God. But the more I consulted my own worthiness, the darker my future seemed to be, and it appeared to me that the burthen of sin and guilt was raging so within that I would be lost forever. But there did come a time in the mercy of God, while I was weighted down with trouble and sorrow, that the load of sin and guilt was removed from me, and everything around me seemed new, and there was something within so glorious, that I thought I never would see any more trouble in this world; but alas! how sadly mistaken I was. The moment the change did come, I felt as though a heavy burden had left me, and O what inward rejoicing. There is a something right here that I never could express, for it appears to me to be beyond the limits of human language. When we think of the "few" that are to be saved, compared with the "many" that must travel the broad and crooked road, we are made to think seriously, and to exclaim, Am I one of the few? Is it possible that God can save so vile a wretch as I have been, and be

just? But, brethren and sisters, our spiritual life is by election, for the church was chosen in Christ before the foundation of the world, and was redeemed by his precious blood on the cross. Then blessed is the man to whom God will not impute sin, for Jesus Christ hath paid the debt for him, and the Father is satisfied with the sacrifice. The church, according to election and by redemption, stands justified before God, and they are free in the eye of the Almighty, their pardon being secured, and in God's own time they will be brought to the knowledge of their inheritance by and through the merits of the Savior. Now, my brethren and sisters, I am glad that man had nothing to do in the arrangement of these things, for if he had, it would have been like all other human plans, and would fall as trash to the ground. But the God of spiritual Israel is the author of this great plan of salvation. Then let us be glad and rejoice in the Lord; for outside of the presence of the spirit of God we can find no real joy. Dear brethren and sisters in Christ, though we are thousands of miles apart on this earth, and have never seen each other face to face, it often makes my soul rejoice to read your comments on doctrine, and especially your true and faith-like experiences, as you publish them in the SIGNS OF THE TIMES; for of a truth, the children of God must see eye to eye, and speak the same things.

May the Lord be with you all, and bless you with all spiritual blessings, is my prayer for Christ's sake.

A. B. AMASOM.

COVE, Oregon, June 9, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have been desired to write, for the information of our Father's family, that here in eastern Oregon, between the Blue Mountains and the eastern boundary in Union County, Grand Ronde valley, he who setteth the solitary in families hath (we trust) gathered a few together who are known by the name of Big Spring Church, whose desire is to worship God in the spirit, and whose daily experience teaches them to have no confidence in the flesh. Most of the constituent members emigrated from Missouri at the close of the war, living without church privileges for a number of years; but they have been kept by the Master, although surrounded by Arminianism and open infidelity, and have continued in the doctrine. We have for our pastor Elder G. E. Mayfield, a good minister of Jesus Christ, (who preaches naught but Jesus Christ and him crucified,) whom we highly esteem in love for the truth's sake; but he lives on the west side of the Blue Mountains, which are impassable in the winter, and we can have no preaching sometimes from November till June. The Grand Ronde valley is surrounded by mountains, with canons for ingress and egress. Its diameter is about twenty-five miles, circular in formation, fertile and well watered, and a railroad is expected to be built in a short time.

If there are any scattered ones in Union or Baker Counties who have not heard of the above named church, this may meet their eye through the SIGNS; and if any of the ministering brethren strictly of our faith and order are inclined to visit this part of the Lord's footstool, they will find here a few whose God is the Lord. One of my old eastern friends, who has visited me semi-monthly for nearly twenty-eight years, crosses the Rockies and comes to me regularly in my far away Oregon home; and the dear familiar face is doubly welcome here, where owing to distance we cannot meet together on the first day of every week, as we were wont to at Rock Springs.

Dear father in Israel, whose loved face I shall see no more in the flesh, the Lord has greatly verified his promise to you, "Lo, I am with you always," &c., in enabling you to write more clearly and forcibly with the ability he giveth for the defense of the gospel, and for the instruction and comfort of the little ones; and when it is his will that you shall be ever with him, may he out of his abundant fullness supply your place according to the good pleasure of his will, and enable us all to show forth his praise by a well ordered walk and conversation, is my desire for Christ's sake.

M. E. CARTER.

BURTON'S CREEK, Va., July 20, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As the time has passed when my remittance should have been sent, I will venture to drop you a few lines to let you know that I highly appreciate our family paper, and do not want to be without it while I have eyesight to read and a mind to retain. My experience and the sentiments of my mind are so much better expressed in the SIGNS by abler writers than I am, that it seems like paper wasted and time spent in vain for poor, unworthy me to make the attempt to express my feelings. I will, however, relate one circumstance, which was not made plain to my understanding until very lately, which strengthens my faith, and encourages me to still hope in his mercy, though he suffers me to grope my way in the dark most of my time.

About six years ago the Lord saw fit in his all-wise and unerring providence to send that relentless tyrant, Death, and snatch suddenly from me my husband, my earthly protector and support. I did not know till then that my affections were so glued to the things of this world. I thought I was willing to meet death whenever he made his approach, and even then I grieved because I was not taken instead of him. Poor, short-sighted and rebellious mortal, to presume to dictate to the mighty God! I felt then that the Lord had entirely forsaken me, and left me friendless. I could see nothing in the world worth living for. I could not see then that the Lord in his wisdom and kindness had been preparing me to meet that dreadful shock by impressing forcibly

on my mind several weeks before the words of the prophet, "The eternal God is thy refuge, and underneath are the everlasting arms." He has convinced me that I must look away from the things of this world for protection and support. If we can have faith to believe that the everlasting arms are round about and underneath us, it is better for us than all earthly props and protectors besides. The Lord has been good to me, better by far than I deserve. Sometimes the tempter will come across my path, and try to persuade me that I am deceived, that I have caught the shadow and missed the substance. When such darkness overshadows my mind, I have to fall back on the words of Job, and say, "Though he slay me, yet will I trust in him." The words of the prophet Nahum have also afforded me comfort at such times, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

Brethren, pray for a poor, unworthy old sister, if one at all.

MARGARET HORTON.

ORDINATIONS.

THE presbytery called by Salem Church, of Virginia, met on the first Saturday in April, 1880, to examine brother EZRA LINKOUS in regard to his qualifications, with a view of setting him apart to the full work of the gospel ministry.

Organized by appointing Elder T. Grimsley Moderator, and brother J. J. Spark Clerk.

Appointed J. N. Harman foreman to lead in the examination, who first asked him to give a relation of his call to the work. Brother Linkous did so in a very satisfactory manner. He was next examined in the doctrine. His answers to the usual questions were sound, and very freely and forcibly uttered.

Prayer by T. Grimsley.

Laying on of hands by the presbytery.

Charge by Elder William P. Linkous.

Signed by order of the presbytery. T. GRIMSLEY, Mod.

J. J. SPARK, Clerk.

THE presbytery called for by the Baptist Valley Church, of Virginia, met on the second Saturday in July, 1880, to examine into the qualifications of brother JONAS R. SPARKS, and if found qualified, to ordain him to the full functions of the gospel ministry.

Organized the council by choosing Elder A. A. Ashnorth Moderator, and J. N. Harman Clerk.

On motion and second, William P. Linkous was appointed foreman to lead in the examination, who called on brother Sparks to give a relation of his call to the work, the evidence of which was given in a satisfactory manner. He was next examined in the doctrine, and gave entire satisfaction as to being sound in the faith.

Prayer by T. Grimsley.

Laying on of hands by the presbytery.

Charge by A. A. Ashnorth.

A. A. ASHNORTH, Mod.

J. N. HARMAN, Clerk.

[Primitive Pathway please copy.]

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1880.

MALACHI III. 10; MATTHEW VI. 33.

DEAR AGED FATHER IN ISRAEL:—Please give your views on Malachi iii. 10; also on Matthew vi. 33. By complying with this request you will oblige one who desires to know only the truth.

H. E. M.

MILAM, Texas, Nov. 2, 1879.

REPLY.

On the first text named above we published such views as we have in volume xxi., No. 15, for August 1st, 1853; but as our inquirer after truth may not be able to obtain a copy of that issue of the SIGNS, we will briefly say that the tithes which the carnal Israelites were required to bring were for support of the Levitical priesthood, and consisted of the one-tenth part of all the increase of their lands, flocks and herds, according as they were prospered of the Lord. These tithes were required to be brought annually, in obedience to the covenant which they were under, and for their obedience they were to be blessed with temporal blessings, and for their disobedience they were to be punished with temporal judgments. The tribe of Levi was not to have any inheritance of real estate, like the other tribes; but as priests and Levites they were to serve in the priesthood and live of the altar, on the tithes and offerings thus provided for their support.

Israel under that covenant was a type of the spiritual Israel under the new covenant; and the sons of Levi were especially figurative of the chosen generation and royal priesthood of Christ, which is not after the order of Aaron, but after the order of Melchisedec—not after the law of a carnal (fleshly) commandment, but by the power of an endless life. The tithes which Israel were required to bring were of what God himself had supplied them with, for they had nothing that had not been given them of him, and their faithful obedience to that law was not to impoverish, but to enrich them; and so in the antitypical application of the subject, the things which are required of the saints for supplying the house of God with meat include and call for nothing that God has not first bestowed on them. An apostle inquires, "What have we that we have not received?" Of all that we have received of God as saints, whether in providence or in grace, of things temporal or spiritual, all is committed to us as unto stewards, who are required to be faithful in our stewardship; and a portion of it, according as the Lord has prospered us, is to be applied to the benefit of the house of God. The primitive saints did not call aught of what they possessed their own. All their possessions, both of carnal and spiritual things, were laid at the apostles' feet, to be disposed of as they directed; for whatever served to enrich the body, enriched all the members of the body, and to withhold more than is meet, tends to poverty. The liberal deviseth liberal things, and by liberal things shall he

stand; while the vile person will practice hypocrisy, and utter error against the Lord, to make empty the soul of the hungry, and cause the drink of the thirsty to fail.—Isaiah xxxii. 5-8. Nor can the faithful obedience of the saints impoverish them; for in doing what Christ has commanded there is great reward, and the willing and obedient shall eat the good of the land.

From the day when Abel took a lamb from the flock to offer in sacrifice to the Lord, the service of God has been attended with more or less expense; and the willing sacrifice of a portion of the temporal things which God has entrusted to the stewardship of his people, is still the reasonable service of all who love the Lord.

The tithes which were required of the carnal Israelites also point to the spiritual gifts which God has graciously bestowed upon his people under the gospel dispensation. God has supplied an ample sufficiency of temporal things to his people to meet every legitimate want of the church, to sustain those who, like the Levites, are required to give attendance at the altar, or to give themselves wholly to the work of the ministry, and to forego the privilege of equal inheritance with the other tribes, as also to meet all the necessities of the church, supply her poor, and provide all that is required to meet the expense of a place to meet for social and public devotion; he has also supplied such gifts as are required for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. In his glorious triumph over our captivity he ascended up on high and received gifts for men, and in the distribution of them "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."—Eph. iv. 8-12. "Now there are diversities of gifts, but the same Spirit." "But the manifestation of the Spirit is given to every man to profit withal." That is, for the mutual benefit of all the members of the same body. "To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit," &c.—Read 1 Cor. xii. All these gifts by the Spirit were prefigured by the tithes which were enjoined by the ceremonial law, and all designed for feeding the flock of God, and when all are in active exercise in the church, there can be no lack of meat in the house or church of God.

But as the whole nation of Israel in the type are charged with the sacrilegious crime of robbing God in tithes and in offerings, have not we, who claim to be the spiritual Israel of God, reason to fear that in tithes and offerings we are keeping back from the storehouse of our God those temporal things or spiritual gifts which he has entrusted to us as stewards, and which, although now for a little season are in our possession, still belong to God?

Do we not see how the meat in the church of God is affected by the bringing in or withholding of the

tithes and offerings committed to us? If by withholding of our carnal things the ministers of the word are driven by necessity to their fishing nets or tent making, and the poor are neglected in the daily ministrations, or if the gifts which God has given for the edifying of the body of Christ, or if all or any of the diversified gifts bestowed on every member is kept back, will not the storehouse be impoverished, and what is still more dreadful, will not God be robbed?

The other text on which we are requested to write is a command of our Lord Jesus Christ to his disciples to seek first the kingdom of God and his righteousness, and an assurance that all things else shall be added to those who obey this command. Only those who are born again can see the kingdom of God, consequently they cannot seek it successfully; but all who are born of the Spirit are commanded not only to seek it, but to seek it first, to let this be their first work as soon as they are born of God. It is not to be deferred, or second to any other work or employment. Not even our necessary food or clothing; however destitute we may be of food or raiment, God knoweth that we have need of these things, and he has them in store for us, and has promised to supply them. He clothes the grass of the field, and feeds the ravens, and careth for the sparrows, and has numbered the hairs of our head, and will not neglect to provide for his willing and obedient children, who need his care and providence. O ye of little faith! Some who have manifested cheering evidences of a new birth have lingered from a sense of their own personal unworthiness, as though they had understood the blessed Savior to say, Seek first the kingdom of God and your own righteousness, and don't be in a hurry, for you may not be fit to fill a place in that kingdom; but if ever you find yourself worthy, and feel sure that you will hold out faithful to the end, then will be a good time to take the yoke of Jesus upon you. Wait, says one, for the Lord's time; how very prudent and careful Satan himself can seem to be, when he would mislead the timid, trembling children of God into disobedience. What are we to know of the Lord's time, beyond what he has informed us in his word? Has he not already commanded you to make it your first work to follow him? Has he not already given you the example? Has he not commanded all who love him to keep his commandments? Is he your King and Law-giver? Does not the command of a king require immediate and implicit obedience? Who is he that dares to tell the waiting child of God, Wait until you are compelled to obey? wait until you see the chastising rod coming? Where is there example or precept for waiting one hour from the time that the love of God is shed abroad in our heart, and an opportunity presented? The pattern in the New Testament is, "See, here is water; what doth hinder me to be

baptized? The jailer and his house were baptized the same hour of the night in which they were converted to God. And now why tarriest thou? Arise, and be baptized," &c. "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." But not only when we have sought and found the kingdom of God and his righteousness are we to take his yoke, but in all our subsequent experience are we to make our allegiance to Jesus, and our hope in God's righteousness the primary business of our life, forsaking all to follow Jesus through evil as well as through good report. No worldly prospects of gain, no alluring vanities of the world, should be allowed to keep us from the assemblies of the saints and from the house of prayer. Seek first the kingdom of God; be not deceived by any of the provinces of Babylon, or by any of the worldly tents of wickedness. The kingdom of God is that kingdom which God himself, not man, has set up, and over which Christ our Lord presides upon the throne of power and grace, and where his princes rule in judgment. It is the habitation and city of the great King. The kingdom of God is not of this world: it is a spiritual kingdom; flesh and blood cannot inherit it. The King, the laws, ordinances and privileges are all spiritual, and none but they who are born of the Spirit can see or enter into it. May all who have passed from death unto life seek not only the kingdom, but also the righteousness of God our Savior, and in his righteousness confide for justification before the throne, and trust in God to supply all that we need from his abundant fullness for time and for eternity.

REPLY TO BROTHER RICHARDSON.

GILBERT BEEBE.—DEAR BROTHER IN THE LORD:—As my mind has been running of late mostly in a certain channel, and as I often fear it will carry me into strange doctrine, I have concluded to ask your views of the scriptural meaning of the words "asleep," "sleep in Jesus," "dead in Christ," "therefore let us not sleep," as is seen from 1 Thess. iv. 13 to v. 6. Also, do these terms have the same signification as the term "slept," as seen in Matthew xiii. 25?

D. F. RICHARDSON.

PENNINGTON, Texas, July, 1880.

REPLY.

All intelligent members of the human family know by experience what it is to sleep literally, when the voluntary actions of our reasoning powers are lulled into a temporary suspension, and the natural mind wanders through regions of imagination unguided by reason. Our natural mind grows weary from the cares of life, and like our physical powers, requires that rest and repose which our beneficent Creator has wisely and graciously provided.

Sleeping is mentioned in the scriptures in a figurative sense, to illustrate various states and conditions incidental to us. Sometimes to represent a state of inertness, like that of the sluggard mentioned in Proverbs, whose garden is neglected and overgrown with weeds. It is some-

times used to represent the sweet and refreshing repose which the precious Redeemer gives to his beloved bride, as expressed in Psalm cxxvii. 2. In the passage mentioned by brother Richardson, Matthew xiii. 25, the word sleep is evidently used to signify the unconsciousness of men, when they like men asleep were not watching the movements of the enemy. But in those passages referred to in first Thessalonians, we understand the apostle to apply the figure of sleep to that repose which the children of God enjoy when released from the cares, turmoil and perplexities of this world. Those of whom the apostle speaks as being asleep in Jesus, we have understood to be those who have finished their course on earth, and have fallen asleep in Jesus, who are securely preserved in him, notwithstanding the mortality and death of the body, and who, when he shall appear, shall appear with him in glory.

Jesus has given the consoling assurance that he will raise up all his people at the last day. He says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John vi. 39, 40. With this assurance that all the saints who have finished their course in the flesh are securely kept in Christ by the power of God through faith unto salvation, ready to be revealed at the last time, surely they who have this blessed hope need not sorrow as they who have no hope of immortality beyond the grave. For they who sleep in Jesus thus, will God our Savior bring with him. For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ (that is, they who have or shall have finished their course in the flesh, and whose immortal life is hid with Christ in God) shall rise first, and "then we which are alive and remain [until his coming] shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words." When our Lord said, "Our friend Lazarus sleepeth," he explained his meaning that he was dead, or in that state that we call death. All that was mortal in him was extinguished, but still there was a sense in which it was truly said of him that he was only sleeping; for although his mortal elements were prostrate in death, his immortality was still secure in Christ. And it is evidently so with all who sleep in Jesus.

But in the admonition in the fifth chapter and sixth verse, the word sleep is used figuratively in a very different sense. The saints are exhorted to vigilance as children of the light, to watch and be sober. Sleeping, in this application of the figure, means carelessness, heedlessness, and

neglect to watch and be sober. The vigilance required is explained thus: "But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation."

We do not know to what strange doctrine our brother alludes, as we can discover nothing in the passages referred to which seems to us subversive of the faith of the gospel of Christ. We need, however, to be watchful, lest we should misconstrue or fail to understand the plain and scriptural meaning of the inspired word. May God, who is our Sun and Shield, give us light, life and comfort from above, and lead us in all truth and righteousness for his name's sake.

A MISSIONARY HEN'S NEST.

A writer in a late number of the *Primitive Pathway* has given the following account of a new dodge for raising funds for modern missionary purposes. It is copied from a Sunday School periodical, and, if it had not been paraded before the public by the advocates of Mission and Sunday School institutions, might be regarded as an abusive burlesque; but coming as it does from a paper devoted to the interests of those unscriptural institutions, it serves to show to what extent their infatuation can lead them to glory in their shame.

"We have a missionary hen's nest in the Sunday School, and every Sunday most of the scholars bring an egg and put in the nest, and when we get enough some one takes them off and sells them. We have raised more than ten dollars in that way in the last seven months, although our school is quite small. What a grand hen's nest that is! It will hatch out Baptist preachers among the red men that will continue raising chickens for the great poultry yard (church) of our blessed Master long after we have crossed the river and are at rest."

The prophet Isaiah has described a people whose lips have spoken lies, and whose tongues have muttered perverseness, who conceive mischief and bring forth iniquity, and who are also zealously engaged in the egg business. He says of them, "They hatch the cockatrice eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."—Isa. lix. 1-9. It is claimed for and by the Sunday School and Mission Society that their eggs will hatch out Baptist preachers among the red men that will continue raising chickens for the great poultry yard. How simple the process by which Missionary Baptist preachers are procured. Sunday School children bring eggs to the nest; these are sold for money, and this we are told will hatch out such preachers as they send to the red men, and such as will heartily engage in this poultry process of heaping to themselves teachers' having itching ears. But the church of the living God can only be supplied with such gifts as her God has provided, and she has no use for those which are hatched out in the poultry yards of these unclean birds.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

INFORMATION WANTED.

Any one knowing the present post-office address of the following named persons, will oblige us by sending the same to this office.

Elder A. P. Whitlow, formerly of Mt. Erie, Illinois.

Cyrus D. Taylor, formerly of Molala, Oregon.

Any one knowing the present post-office address of the following named persons, will oblige me by sending the same to Lewiston, Fulton County, Illinois:

Bushrod Coleman, formerly of Kentucky.

Founton Coleman, formerly of Virginia.

MARY S. BOLENDER.

APPOINTMENTS.

DIVINE providence permitting, we will attend the meeting at Duart, Ontario, on Saturday and Sunday, September 4th and 5th, and then proceed in company with our son, Elder William L. Beebe, to the Licking Association, Kentucky, on Friday before the second Saturday in September. Then, if our health and strength will permit, we will attend with him the Euharley and Yellow River Associations in Georgia, on the 17th and 24th days of the same month; and leave the arrangement for any further appointments at the south until we see how our strength will hold out. At our advanced age, enfeebled as we are by the recent hot weather, we do not flatter ourself that we shall be able to attend any other than the above named associations, and then return with our son in time to attend the October Quarterly Meeting at Albrough, Ontario.

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.

OBITUARY NOTICES.

Eliza H. Beebe. On the morning of Wednesday, July 28, my dear wife was instantly taken from earth by disease of the heart, in the fifty-fifth year of her age.

Being called by telegraph to attend a funeral on that day at Eagle, I left her in usual health at four p. m. on Tuesday, to go by train the next morning, leaving only my youngest daughter and a lady friend to stay with her. At the railroad station at Iona I received a dispatch announcing her death.

She slept quietly till morning, then waked the child and told her to help her make a fire, as she felt lonesome. The child spoke of being cold, and asked her to hug her. She put both arms around her, then threw them upon the pillow, and only gasped a moment, closed her eyes, and was gone.

She was baptized by her father, Elder James Henderson, at Hebron, Jasper Co., Ga., I think in 1854. Only those who knew her can know my loss.

Deacon Bateman preached at her burial, from 2 Cor. v. 1-5, presenting words of comfort in tones of almost unutterable emotion. The whole community is moved with kindest sympathy, but I am crushed by this overwhelming blow. May all the saints have the spirit of prayer for me and all our children, that the arm of the Lord may sustain us, and give us submission under his hand.

WM. L. BEEBE.

LONGWOOD, Ontario, Canada, July 31, 1880.

DEAR BROTHER BEEBE:—I send for publication in the *SIGNS* the obituary of **Wallace D. Patterson**, son of Daniel and Catharine Patterson, who died March 31st, 1880, of consumption, aged 28 years, 1 month and 20 days.

He was baptized February 11th, 1878, by Elder L. B. Sherwood, and remained an orderly member until his death. His seat was seldom vacant until he was laid upon a bed of affliction. Though a great sufferer, he bore it all with christian patience, and was enabled through all his sickness to say, "Not my will, but thine, O Lord, be done. His mind was carried from the things of earth to the joys of heaven. His conversation was speaking of the goodness of God to him. It did him much good to have the brethren and sisters come and talk and sing around his bed. About six weeks before his death he could not talk above a whisper, and some of the brethren sang for him. He said he was so happy, that if his throat was not so sore he would sing with them. He said it seemed so long to wait the appointed time. He requested us not to weep, but rather to rejoice that his sufferings were to be ended. The day before his death, after an attack of coughing, mother and father turned him over in bed, and he whispered, "Come, Lord Jesus, and take me." He then rested easy until about half-past one o'clock, when we were called around his bed to see him depart, calm and peaceful, with a smile on his face, and we felt to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His funeral sermon was preached by Elder L. B. Sherwood, from Revelation vii. 17. He leaves a wife, mother and father, and seven brothers and sisters, with a large number of relatives and friends, to mourn their loss, but not as those without hope.

"Farewell, friends, yet not farewell:
Where I am gone ye too shall dwell;
I am gone before your face,
A moment's time, a little space.

"When ye have come where I have slept
You will wonder why you wept;
You will know, by wise love taught,
Here is all, while there is naught."

Written by his sister,

DELLA MCCLELLAND.

BLOOMVILLE, Ohio, June 17, 1880.

It is with the deepest degree of solemnity that we are called upon to record the death of **Miss Georgia Ann Lewis**, who died at her father's residence in Hempstead Co., Ark., on the evening of May 20th, aged twenty-four years.

She was born in Hempstead Co., Arkansas, where she resided until her death. When quite young her mother died; yet, having no

mother to guide and direct her from infancy to womanhood, she so conducted herself that she was beloved by all who knew her. For modesty and refinement she was equaled by few and surpassed by none. She was one that both young and old delighted to associate with. Her disease was a relapse of the muscles, from which she suffered intensely for several days; and being conscious of the approach of death, wished her friends to visit her, saying to them that her time had come and she must die. She expressed her willingness to depart, and was rational up to within a few minutes before she breathed her last. She leaves an aged and afflicted father, a step-mother, brothers and relatives, besides numerous friends, to mourn their irreparable loss. And while their grief is inconsolable, they have the satisfaction of knowing that she left the gratifying evidence that she is gone to that "rest that remaineth to the people of God," where she with all the ransomed will sing anthems of praise through ceaseless ages, where her Redeemer eternally reigns. May the God of all consolation be with and sustain the bereaved family, and grant them resignation to his divine will.

Dear Georgia is from us gone,
On beds of ease to heaven was borne;
It is enough for us to know
You are done with the troubles below.

H. J.

DIED—Of consumption, **Mrs. Ruth McCracken**, in the fifty-seventh year of her age. She was the daughter of brother Benjamin and sister McCreary, both deceased, and also the second wife of brother Charles McCracken. In her affliction, which was protracted, she suffered very much, but was enabled to exercise much christian patience. At the time of her death she was a member of the Old School Baptist Church called Ebenezer. She was firm in the faith, faithful in the discharge of her duty, a lover of the SIGNS, and in her deportment gave strong evidence that she loved God and his people. She was blessed with more than ordinary understanding in the truth of God's word, was a faithful companion, a loving and indulgent mother, and a good neighbor. In her death her children have lost a good mother, and the church a faithful member; but their loss is her eternal gain.

ALSO,

Mrs. Mary J. Hains, wife of Mr. Jonathan Hains. Her disease was consumption. She was born near Spring Valley, Ohio, October 5th, 1848, and died April 12th, 1880. She received a hope in Christ in the year 1867, and her people being Presbyterians, she united with them, but attended Old Baptist meeting whenever she could, and seemed much pleased with them. On one occasion, when I was preaching at the Valley Church, there was some complaint that the preaching was too long, but she said, "I could listen until night, and not get tired." At another time when she was there, I preached on the subject of baptism, contending that sprinkling was not baptism at all; and afterward I said to her, "I expect you are hurt at my preaching." "No," said she, "it is the truth, and the truth should not hurt any one." I was looking forward to the time when she would come to the Old Baptists, but the Lord has disappointed me. On her death-bed she requested that I should preach at her funeral, giving evidence to the last that her heart was with the Old Baptists. She was an excellent companion and an indulgent mother, and in her death Mr. Hains has lost a loving wife, and the community a good neighbor; but their loss, I hope and believe, is her gain.

ALSO,

Armina Reed, the youngest daughter of brother Edwin and sister Eliza Reed, and granddaughter of Deacon L. J. and Elizabeth Reed.

The subject of this notice was born May 30th, 1874, and died April 17th, 1880. Her disease was diphtheria, from which she suffered terribly, but remained sensible to the last. Not long before she died she said to her papa, "I want to go home." He said, "You are at home." To which she replied, "I want to go to my other home," realizing that she was about to die. Thus the young are taken from the evil to come; and while the Lord afflicts with one hand, he sustains

with the other. The affliction of this present time is hard to bear; but it is the furnace in which the Lord has chosen his people, and through it we must pass to reach the heavenly land. May God give to our brother and sister strength to bear their loss, feeling that it is the little one's eternal gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The writer attended each of the above funerals, and tried to preach to large and attentive congregations of sorrowing relatives and friends.

Your brother in tribulation,
JOHN H. BIGGS.
ASHLEY, Ohio, July 26, 1880.

DEPARTED this life, at his residence near Colchester, McDonough Co., Ill., on Sunday morning, July 11th, 1880, **Cyrus Hayt**, in the fifty-fourth year of his age.

Brother Hayt was born in the state of Ohio, but was a citizen of Illinois the most of his life. He was united in marriage with Miss L. Ann Stevens, October 31, 1852, and in July, 1871, I baptized them both, and they became members of Union Church of Regular Predestinarian Baptists, of which church our beloved brother remained in full and sweet fellowship till his death. He for some years acted as the clerk of the church, and was a faithful, loving and zealous member, and was beloved by his brethren and sisters. He was frequently elected by his fellow-citizens to fill civil offices, which he did to his own credit, and to the satisfaction of his constituents. Our beloved brother was on a decline for some years, and the last year he lived he was unable to attend his meetings; but I was with him often during his last illness, and always found him as much resigned as we could expect a man to be who was suffering from derangement of the liver and its attendant disorders. He finally passed away without a struggle to a clime of rest, peace and joy. I spoke on the occasion the next day, to a solemn audience, from Proverbs xiv. 32. A worthy citizen and christian gentleman has passed away, leaving his faithful and affectionate wife and four children to mourn. May the Lord bless them.

I. N. VANMETER.

MACOMB, Ill., July 14, 1880.

DIED—At noon, on Thursday, August 5th, 1880, at the residence of his son-in-law, James Easton, Esq., at Otisville, after a severe illness of less than four days, **Horton Corwin, Esq.**, aged eighty years and five days.

Deceased was among the most highly esteemed citizens of the town and county in which he lived and died. For thirty consecutive years he held the office of Justice of the Peace, and was at one time an Associate County Judge, which offices, with other positions of responsibility, he filled with great credit to himself and satisfaction to his constituents. He was a true and constant friend of the Primitive Baptists, ever ready to contribute liberally of his substance when required for the good of the cause. For many years he evinced a sacred regard for the cause of God and truth, and gave unmistakable evidence of a vital interest in the saving grace of God; but a feeling sense of deep humility and self-abasement kept him from making a public confession of his faith and hope in the Redeemer. We have been well acquainted with him and his dear family more than fifty-four years. His wife, who died many years ago, and his daughter, with whom he has made his home for some years, were worthy members of the Old School or Primitive Baptist Church at New Vernon, N. Y. He has left one son and three daughters, who, with their respective families, survive him.—Ed.

DIED—At the residence of Wm. Williams, in Carroll Co., Ga., June 14th, 1880, **Leroy Williams**, in the eighty-ninth year of his age.

He was born in Rutherford Co., N. C., July 26th, 1791; came to Jasper Co., Ga., at an early age; married Miss Diecy Kelley; lived in Jasper County a few years, and returned to North Carolina; about the year 1822 he moved to Habersham Co., Ga., where in 1825 he was baptized in the fellowship of Bethlehem Primitive Baptist Church by Eld. Peter Keykendoll, and was soon after set apart to

the office of a Deacon, which office he honored as long as he was able to attend the meetings. About the year 1834 he moved to Carroll County, where he has resided ever since. In March, 1872, his wife died. In 1874 he became too feeble to attend his church meetings, but his faith remained strong to the last, and he ever contended for the doctrine of salvation by grace alone. For two months previous to his death he was unable to leave his room, and during his last days his relatives and friends stood in mournful groups around his bed, anxious to administer to his wants; but when the appointed time of the Father came he fell asleep in Jesus without a struggle or frown upon his countenance. He often said that his time had come, but that he must await the Lord's time. And although his relatives weep for him, they mourn not as for those who die without hope, having the assurance that their loss is his eternal gain. During the fifty-five years of his membership with the Primitive Baptists, he lived an orderly member, never having a charge preferred against him. The deceased left one son, with whom he resided at the time of his death, one daughter in Alabama and three in Arkansas, to mourn after him. May the Lord comfort them, and sanctify their distress to their good, and to his name be the praise.

K. I. KEATEN.

DEAR ELDER BEEBE AND SON—It has become my painful duty to record the death of my dear mother, **Mrs. Hepzibah Cox**, who fell asleep in Jesus July 7th, 1880, at 5:30 in the morning, at the house of her daughter, Mrs. H. S. Ward, in North Dayton, Ohio, aged 85 years, 6 months and 24 days.

She came from New Egypt, New Jersey, over sixty years ago, with her mother. She was united in marriage to my father, John Cox, fifty-seven years ago. She leaves to mourn six children, three step-children and one sister, besides numerous relatives and friends. But we mourn not as those without hope, for we believe our loss is her eternal gain. She became a member of the Regular Baptist Church about fifty-four years ago. Her funeral was attended by many friends and neighbors, and the services were conducted by Elders John M. Thompson and William Dodd.

We can truly say that a mother in Israel has fallen. We have every reason to believe that it is only her frail casket that is laid low in death, and that the precious jewel now shines with immortal lustre before the throne of God and the Lamb, and we can but rejoice that she is forever free from all sorrow, sin and temptation. She was sick with something like cholera morbus just eight days, when her spirit took its flight to the mansions of eternal bliss, there to dwell with the blest forevermore. May it be our happy lot to meet her where sorrow and sighing are no more.

"Then shall we see and hear and know
All we desired and wished below;
And every power find sweet employ
In that eternal world of joy."

Your unworthy sister,
ELEANOR B. MILLER.

Rebecca Thornton died May 10th, 1880. Thirty-nine years ago she joined the Primitive Baptist Church at Hopewell, Montgomery Co., Ala., where she heard preaching often, but since she moved to Texas she has not heard much. She put all her trust in the Lord, and said he would be with her always. She was taken sick on the 30th of April, and suffered greatly with the neuralgia in the head and neck. She did not seem to be conscious at all times, but uttered many words that we could understand. She leaves five children, two sons and three daughters, to mourn their loss; but she will rest in peace, and be forever blessed.

BETTIE THOMAS.

DIED—At her father's residence near Middletown, N. Y., July 22d, 1880, after a short illness of consumption, **Miss Anna P. Godfrey**, daughter of William Godfrey, and granddaughter of our late brother and sister Timothy and Milla Godfrey, of the New Vernon Church, aged 20 years, 3 months and 19 days. Her remains were conveyed on the 24th to the New Vernon cemetery, after a discourse by Elder G. Beebe from Romans viii. 10, 11.

"So fades the lovely blooming flower,
Frail, smiling solace of an hour.
So soon our transient pleasures fly,
And pleasures only bloom to die."

[Ed.]

ASSOCIATIONAL.

The Licking Association of Particular Baptists will be held with the church at Bald Eagle, Bath Co., Ky, commencing on Friday before the second Saturday in September, 1880, and continue three days.

Those coming from the north, east or west will come to Cincinnati, and can either take a boat for Maysville and then take the Lexington & Maysville Rail Road and stop at Carlisle, or take the Cincinnati Southern R. R. from Cincinnati, via Lexington to Mt. Sterling. They will be met at either place on the evening before the meeting and conveyed to places of entertainment. Brethren and sisters are cordially invited to attend, and especially brethren in the ministry.

By order of the church,
SPENCER F. JONES, Pastor.

The Redstone Association, by divine permission, will meet with the Maple Creek Church on Friday before the first Sunday in September, and we extend a cordial invitation to all lovers of the truth to meet with us, especially our ministering brethren. We are weak; forsake us not. We claim a promise from brethren Corder and Smoot, and we pray the Lord will open the door for you to come, brother Beebe. Come to Pittsburg, then to Monongahela City, where you will be met on Wednesday. Brethren, do not disappoint us.

ADAH WINNETT.

The Spoon River Association will meet, if the Lord will, on Friday before the first Sunday in September, at Greenbush, Warren Co., Ill., with New Hope Church.

Persons coming to see us should come on Thursday; if from the north, stop at St. Augustine; from the south, at Avon; both on the C. B. & Q. R. R.; or if on their St. L. & Rockford Division, stop at Roseville. Teams will be at these stations with conveyances.

I. N. VANMETER, Mod.

The Tygarts Valley River Association will be held with the Amnon Church, Taylor Co., W. Va., if the Lord will, to begin on Friday before the fifth Sunday in August, 1880, at 11 o'clock a. m., about six miles from Grafton, which is on the Baltimore & Ohio R. R., and continue three days.

Brethren who desire to be with us at this meeting will write to brother James Poe or brother Thomas Rogers, who will meet them at the depot and convey them to the meeting. Their post-office is Grafton, Taylor Co., W. Va.

J. S. CORDER.

The Indian Creek Regular Old School Baptist Association will be held this year with the brethren of Mercer's Run Church, Lumberton, Clinton Co., Ohio, some seven miles south-east of the meeting house, commencing on Friday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is given to brethren and sisters of our faith and order, especially brethren in the ministry, to visit us at that time.

Those coming by railway will come on Thursday, via Xenia or Washington C. H., on the Dayton & Southeastern Narrow Gauge, leaving those places at 4 p. m. for Alentown Junction, and there take the C. W. & C. Road to Mt. Pleasant station, arriving at 6 p. m. where they will be met and cared for by the brethren.

ALLEN HAINES, Clerk.

The forty-sixth annual meeting of the Salem Association of Regular Baptists will convene with the Bethel Church, 3 miles west of Denver, Hancock Co., Ill., on the Wabash R. R., and 4 1/2 miles south-west of Bentley, on the same road, and 4 miles south-east of Basco, on the B. & Q. R. R., at which points conveyances will be on Friday morning. The meeting to commence on Saturday morning, 10 o'clock, before the third Sunday in September, 1880. Brethren and sisters, and especially our ministering brethren, are cordially invited to attend.

C. G. SAMUEL.

The Old School Baptist Conference of Maine will be held this year with the church at North Berwick, York Co., Maine, to com-

mence on Friday, Sept. 3d, at 10½ a. m., and continue three days. All who wish to come are invited to meet with us. There will be teams at the depot at North Berwick on the day before the meeting to take all who come on the cars to the meeting.

WM. QUINT.

The Lexington Old School Baptist Association will be held with the Second Church of Roxbury, Delaware Co., N. Y., on the first Wednesday and Thursday in September, (1st and 2d) 1880.

The Sandy Creek Association will meet with Salem Church, Marshall Co., Ill., 6 miles west of New Rutland, on the Illinois Central R. R., on Friday before the second Sunday in September, 1880. Those coming from the south-west on the western division of the Chicago & Alton R. R. will stop at Varna, and those from the east will stop at Evans. There will be teams at all these places to convey to places of entertainment. A cordial invitation is extended to all our brethren and sisters.

JOHN DOWNEY, Clerk.

The Little Hope Association of Primitive Baptists will meet with Big Spring Church, two and one-half miles west of Garden Valley, Smith Co., Texas, instead of four miles north-east, as was published in the minutes of our last association, commencing on Saturday before the third Sunday in September, 1880.

D. ODOM, Clerk.

The Maine Old School Baptist Association is appointed to be held with the Bowdoinham Church, to begin on Friday, September 10th, 1880, and continue three days.

Friends coming by railroad will be met on the day before at South Gardiner station, on the Maine Central R. R., about three o'clock p. m. All friends to the truth have a standing invitation to visit us, especially ministers of the gospel.

H. CAMPBELL.

The Western Corresponding Association of Missouri have appointed their next meeting to be held with the Otter Creek Church, at or near the Concord school house, five miles south-west of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1880.

Brethren coming from either east or west on the B. & M. R. R. will get off the noon train at Woodburn on Thursday.

W. S. OLIVER, Clerk.

The Big Spring Association will commence on Friday before the third Sunday in September, 1880, at 11 o'clock, and continue three days.

Brethren coming from the east, west, north or south will stop at Summit, six miles west of Mattoon, on the Terre Haute & Alton R. R., where they will be met with conveyances on Thursday, about 12 or 1 o'clock. If any do not get there until the night train, inquire for sister Place. Brethren and sisters are cordially invited, especially the ministering brethren.

ISAAC TAYLOR.

YEARLY MEETINGS.

The Old School Baptist Church of Schoharie, N. Y., has appointed a Yearly Meeting to be held at their meeting-house, on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in September, 1880, at 10½ a. m. each day.

All who come by railroad will be met at Howe's Cave station on the day before the meeting, and conveyed to places of entertainment. All brethren and friends of our faith and order are cordially invited to meet with us.

G. W. GUERNSEY, Clerk.

There will be (the Lord willing) a Yearly Meeting held with the Harford Church, in Harford Co., Md., on the fourth Sunday in August and Saturday preceding, to commence at 10 o'clock a. m., at which we will be glad to see all that love to hear the joyful sound, "Salvation is of the Lord."

MILTON DANCE, 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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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

RULES FOR ORDERING.

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

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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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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DEVOTED TO THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., SEPTEMBER 1, 1880.

NO. 17.

POETRY.

THE CHRISTIAN'S INQUIRY.

How can I be a child of grace,
While my affections are so cold?
How could my heart remain so base,
If I belong'd to Jesus' fold?
When I enjoy prosperity,
My sinful heart grows proud and vain;
And when I feel adversity,
How apt to murmur and complain.
When I behold the crooked path
In which my roving feet have trod,
And feel the weakness of my faith,
How can I be a child of God?
When I approach before his throne
To lay my griefs and sorrows there,
How oft I find my heart is prone
To rove and wander off elsewhere.
Through doubts and darkness oft I go,
And seem to reach the shades of death.
Ye saints of God, I ask to know,
Have you e'er traveled in this path?
I want to serve the Lord, I know;
But such is my imperfect state,
The things I would, I cannot do,
Yet do the very things I hate.
O gracious Lord! decide my case;
Increase my faith, if I am thine;
If not, O cause thy sovereign grace
In my benighted soul to shine.

I. N. VANMETER.

LINES

Written upon the beginning of my thirty-sixth year.

On yesterday I cross'd the line
Which cuts my fleeting life in twain;
The past, I know its many a blot;
The future dim—I know it not;
And still content, I safely rest
In him who has my spirit blest.

I search my heart, I search my life,
My coward fleeing from the strife;
On all the past of guilt and sin
Is "Mene, Tekel, Upharsin;"
And still through all I safely rest
In him who has my spirit blest.

How oft, e'en at the hour of morn,
Before its brightness all had gone,
With idle hands and lukewarm heart,
In toil I fail'd to do my part;
And still on him I safely rest,
On him who has my spirit blest.

One long glad note of thankful praise
My heart to God would gladly raise,
For mercies countless as the sand,
For favors strewn on every hand;
And still I've joy and peace and rest
In him who has my spirit blest.

Lord, help me now to mourn the past,
With all my heart to turn at last
Away from all my sin and shame,
To serve and bless thy holy name;
And so to-day I gladly rest
In him who has my spirit blest.

One-half the mile-stones of the way
Behind me lie this favored day;
I would press on, nor turn aside;
With thee O help me to abide!
So shall I have abiding rest
In thee, who hast my spirit blest.

And when the toilsome journey's done,
I'd pass the vale and rest at home;
When by the throne I stand at last,
And every sin and sorrow past,
Then, then I'll have a peaceful rest
With him who has my spirit blest.

F. A. CHICK.

CORRESPONDENCE.

"WILL Eld. J. F. Johnson, of Ky., give his views on 1 Cor. xv. 22? Did Adam die a spiritual death or not? If he did not, how are we spiritually dead? The question has been asked us, and we are bothered over it. By answering this you will confer a favor on the least of the little ones, if one at all."

G. W. RUSSELL.

BRETHREN BEEBE:—The above is a request from brother Russell, of Mo. We do not suppose that the death here spoken of is a spiritual death, nor do we suppose that a spiritual death literally can possibly occur. Said Christ, "I give unto them eternal life, and they shall never perish." And again, "Whosoever liveth and believeth in me shall never die." Let it be noted here that *die* in the text is used in the present tense; it is not *died*, in the past, or we would all have been dead according to the wording of the text before now. Neither is it a spiritual death that we die, for we read of no such death in the scriptures. It is simply the corporeal death of Adam that is spoken of in the text; and when I say Adam, I mean all his posterity with him; for all the nations that dwell on all the face of the earth are simply Adam multiplied. No addition to him since his first creation; so that it is in the Adam nature, or in Adam, we die, and continue to die. My brother asks the question, "Did Adam die a spiritual death or not?" I answer unhesitatingly, No. How could he lose a life that he did not have? His life was a natural, not a spiritual one. See the connection. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."—Verses 46-49. The question is further propounded, "If he did not, how are we spiritually dead?" I do not find that the scriptures say anything about our being spiritually dead, nor do I think that the expression is a tenable one. Death is a destitution of life; and when we are destitute of it we are dead, so far as that life is concerned. It is true that we are by nature dead in trespasses and sins; but how can that be spiritual death if we never had spiritual life? The questions may arise, How then are we dead? and, When did the death occur? To answer these interrogatories, refer to Romans v. 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death pas-

sed upon all men, for that all have sinned." Walker describes death theologically to be "separation, or alienation from God; a being under the dominion of sin, and destitute of divine life; called [he says] spiritual death." All this took place when man first sinned; for God drove him out of the garden of Eden and placed an impenetrable barrier there to prevent his re-entering it; and therefore he was separated from God, (which separation is death) alienated, became a wanderer from him, and has by nature ever since then been an "alien from the commonwealth of Israel, and a stranger to the covenant of promise, having no hope, and without God in the world." There then was separation from God while in sin, or, in other words, "dead in sin." This is neither a spiritual nor a corporeal death, but a separation from God, and that separation (or death) occurred on the very day when he had eaten of the tree which the Lord commanded him not to eat of; for God said, "In the day thou eatest thereof thou shalt surely die." He did eat of the forbidden tree, and that day did die. Some who try to make it appear that this had reference to a corporeal death, quote 2 Peter iii. 8, "that one day is with the Lord as a thousand years, and a thousand years as one day;" but that text has no reference to the subject under consideration. Again, others say that the forbidden fruit was an apple. Now I do not suppose that it was an apple, peach, pear, apricot, cherry, plum, nor any thing of the kind. I think that it was *lust* of some kind, whether it was to be as gods or some other kind. We are told that "lust, when it is conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." It appears to me, that lust, an inordinate desire, was the first crime, and sin, a disobedient act, a consequent one, that sealed our death in sin. Thus it is in Adam, or in our Adamic nature, that we all continue to die.

"Even so, in Christ, shall all be made alive." In this expression the two paternal heads of the two generations or families (natural and spiritual) are brought to view; and as in the first all that are born of him die, even so, in the second, all that were given him of the Father shall be (in the future) made alive.

I think that neither the death nor the making alive has any reference to the spiritual family, for they never die, and of course cannot be made alive; for they have ever lived, and will live forever. But when death

shall have done its work on those who were given him (Christ) of his Father, they shall all be made alive in Christ; for it is said in Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." And again, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." O glorious hope of an all-glorious resurrection! "And we shall live in his sight;" yea, in his presence; in whose presence is fullness of joy; at whose right hand are pleasures forevermore. And what a life! Not one bruised and blackened, polluted and defiled with sin, as is our mortal life here, but a blissful life of immortality, eternal life, uncontaminated, therefore undying. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

"But every man in his own order." In whose own order? I suppose that it is in Christ's own order that all his people will be raised; precisely in the order, manner, or likeness in which he was raised; for then we shall see him as he is and be like him. It is said in Acts xxvi. 23, "That Christ should suffer, and that he should be the first that should rise from the dead," &c. And in Col. i. 18, "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." Of course, then, as he is the first born from the dead, his followers, as they are to be like him, will be born in the same order or likeness.

"Christ the first fruits, afterward they that are Christ's at his coming." Here allusion is had to the offerings of the first fruits under the Mosaic dispensation, which were typical symbols, pointing to Christ as the first fruits of them that slept. Those fruits were specimens of the following portion of the crop. "If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." Of course, then, as before observed, "We shall see him as he is, and be like him," raised in the same order. Yes, "afterward they that are Christ's at his coming." Momentous inquiry!

"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?"

Have we a comfortable evidence that we are his? What a cheering, joyful, exhilarating anticipation! The Lord will come to resurrect the purchase of his precious blood, and receive them to their blissful home. Majestic, awful, sublime appearing, when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Submitted first to my dear brethren editors, and then, if published, to brother Russell and others who may think it worth their notice.

May I still be permitted to remain a brother in hope,

J. F. JOHNSON.

CLAY VILLAGE, Ky.

HERRICK, Bradford Co., Pa., Aug. 6, 1880.

DEAR BROTHER BEEBE:—I have written a brief notice of the death of our dear sister, Mary E. Knapp, for the obituary department of the SIGNS. I wish now to write a little concerning her life and christian travel.

From an early age her health was exceedingly delicate. She was baptized when about seventeen years of age by Elder Eli Gitchell, and united with the Columbia & Wells Church, of which her father, Elder Joseph Beaman, was pastor. At that time it was not thought she could live long, she was so frail. But the Lord had much for her to do, in bearing heavy burdens herself with patience, in helping to bear the burdens of others, and in giving comfort and encouragement to many a desponding soul. She has had a heavy affliction to endure during most of her life, but cheerfully, uncomplainingly, and with unselfish devotion to every appearance of duty, she has borne it. But two or three times have I ever seen her so depressed but that she was ready to inquire about the troubles of others, and try to encourage and help them, instead of speaking of her own.

About eight years ago I had an appointment at Grover, three miles from her home, by her invitation. To my surprise, a goodly number of lovers of the truth was present. I did not then expect to go again, but within two or three months I did so, and have continued to visit there once a month since then, with few exceptions. In the February following the church was organized. Often we have had three meetings on Saturday and three on Sunday, at distances of from three to five miles from her home. I do not remember of ever seeing her place vacant at any meeting. Religion was truly her chief concern. The church was her home, and her life was devoted to its interests. Through rain and snow, under almost insuperable difficulties, and when one would hardly think her able to sit up, she would go to the meetings. Her house was one of

the homes for the brethren, and many who read this will remember her cheerful, cordial face as she welcomed them there.

I wish I could write more fully than I shall be able to of her inner life, which was expressed in the devoted spiritual walk I have alluded to. Hers was truly a life of faith, of communion with God. The light of her dear Savior's countenance was her only light to live in or walk by. She looked with the trust and earnestness of a child for her daily portion. If she failed to get it, she was at a standstill. She felt that she could not go by her own strength or wisdom. She was at times very much afraid of being left to murmur at her afflictions, but expressed gratitude that it was not so. Sometimes of late she would speak sorrowfully of letting her mind turn away from the Lord, wanting her own way, and then she would be left for a season in darkness. Our brethren remember well the tender, grieving tone of her talk in our covenant meetings at such seasons, her self-chidings, and her longing for the Lord to appear again. Once, after such a dark season, her portion was, "I will guide thee with mine eye." How she clung to these words, and many a time she has spoken of the fullness there was in them for her. She could feel that watchful and loving eye upon her. She said when her will would turn in a wrong direction, it would come so clearly into her soul, "The Lord says no." As I write, the many precious conversations I have enjoyed with her upon these things come up before my mind, and fill my heart with emotions of tender joy and grief.

I will now give portions of some letters written to my sister and myself since June, 1876, which is the date of the first letter.

"For some time past it has been my privilege to rest on Pisgah's top, viewing that better, happy land where parting is unknown; feeling the sweet assurance that he hath clothed me with the garments of salvation, and covered me with the robe of righteousness; and that when he who is our righteousness shall appear, then shall we appear with him in glory.

'Sweet in his righteousness to stand,
Which saves from second death;
Sweet to experience day by day
The Spirit's quickening breath.

'Sweet in the confidence of faith
To trust his firm decrees;
Sweet to lie passive in his hands,
And know no will but his.'

During this time my mind seemed so full of enjoyment that earthly cares could find no place. I only desired to read of his goodness and give praise continually, with only an occasional cloud to mar the beauty of my sky. But soon I find old nature making its appearance, with evil thoughts that do perplex me so; and I find myself low in the valley, crying, Unclean, unclean, almost ready to say that I was altogether deceived, because one so vile as I am is not fit to be numbered with the children of God."

August, 1876.—"For some months

past I have felt very unusually tender in conscience, which accused me of many things in my daily walk and conversation, and especially of wicked thoughts, and seemed to lead to deep searchings of heart, as with a lighted candle; and I would find things there that I did not know, and was not really willing to believe, did dwell there. Then a terrible fear seemed to control me, and if you were never afraid to think because your thoughts were sinful in the sight of him who knoweth the thoughts and desires of the mind, then you cannot know just my feelings for quite a length of time this summer; not seeming to fear punishment, or to be accused of any particular harm, but only of sinfulness, and my continual desire of soul was, 'Keep me from sinning against thee, O Lord.' I was very watchful of evidences, which I finally concluded were against me. Then I felt very low in the earth, much broken in spirit, and with free confession to lie humble at his feet, with a little breathing of prayer that he would create in me a clean heart, greatly desiring and somewhat trusting that he would keep me from the vileness of my nature in future, feeling it to be a very comfortable place, so tender and submissive at his feet. But alas! I soon found the battle was not ended. The vain desires of the heart seem as firmly rooted there as ever (only a little lurking through fear); and although I think I am really sorry they are there, yet I feel entirely powerless to remove them, and can only cry to him who hath all power for help. But now, instead of feeling that deep contrition, there seems a mournful sadness, which continues so great that I feel like one in a very low place, a very uncomfortable place, like the bottom of the sea, full of slimy serpents and creeping things. Here I was compelled to stay for many long days and weary nights, feeling it to be just what I deserved. During this whole season I have read much in the Psalms, and could join with the psalmist in prayer, but not one word in praise. My harp was hung upon the willows. Yet all this time my hope seemed strong, like an anchor of the soul. But what a longing to get out of this dreary place, even to go up into his holy hill. One morning I awoke with the words, 'The mount of his holiness,' in large print before me, which seemed to be the longing of my soul, even for the courts of the Lord. I felt that I was waiting for the Lord, but not patiently, for I would not have remained in that sad place if I could have come out of it. 'Hope thou in God, for I shall yet praise him,' &c., was much of this time in my mind. Soon after this I awoke one night from a kind of dream, seeing myself sadly sitting on a nice rock at the head of a stream in the wilderness, viewing the wilderness with its animals, instead of the beautiful rock. The cause of my sadness appeared to be these wild beasts that were looking down on me; not that I feared them, for I felt safe, but their roaring so much annoyed me

that I could not rest. I felt to be waiting for the Lord more than they that watch for the morning. I think I am thankful there is a throne of grace. I have not forgotten his former goodness, nor his ever loving-kindness."

January, 1878.—"I hope you are still enjoying that spiritual comfort which is sweeter than honey, and which so far exceeds all earthly joys. I trust I realize the preciousness of the many privileges I am permitted to enjoy, and desire to be ever grateful, and not need to have them ever taken from me. Many and severe are the trials by the way, causing troubles within, fearing that I do not bear with patience as I ought; and I often feel to deeply question, Do I always feel that spirit of forgiveness? So often does my rebellious nature cry out in bitter anguish, Why are these things so? Is it to wean me from this world of sin and sorrow, with all its fleeting joys, to which I so strongly cling? The words of the poet seem forcibly to reply,

'Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves.

'My God, I would not long to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise.'

I desire not to murmur, but to be submissive to the righteous will of him who afflicts in wisdom, and to learn the intended lesson."

April 25th, 1878.—"The principal object in writing to you so soon is to speak of the great goodness and loving-kindness of our dear Savior, that you may join with me in praising his high and holy name for his many tender mercies and kind indulgences to an unworthy worm that so often needs the chastening rod. Having had a long wilderness journey, with scarcely any new supply, but going on in the strength of the feast that I had just previously enjoyed, and even the light of his loving countenance withdrawn, it seemed very grievous to longer endure his absence. I was hoping his return, and wishing to wait patiently his time, yet did not expect such precious promises as came with his sweet return. 'I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye.' Also the next verse, (Psalm xxxii. 8, 9). What precious promises! and they apply so closely; I had so often longed for his counsel and guidance. Sometimes during the past week, in considering the strong promises, I would, ere I was aware, say, 'Have nothing to wish or to fear.' It seems so sweet to receive instruction by reading the precious word again, that housework has been a double task, so anxious to enjoy reading while it looks plain.

"I cannot tell you what comfort as well as admonition these many portions bring even in temporal trials, which are many, often bringing me into straits where I need guiding; also this vile nature shows itself the same, so ready to wander after earthly joys, bringing me so soon again into the depths. I feel very poor, have

so much to mourn for still, not able to keep one resolution; yet I feel to trust all to him who is able to keep those who put their trust in him. Last Sunday, in reading the thirty-second chapter of Isaiah, the first two verses seemed a little comfort, and since then I feel much to rejoice that there is such a King to rule in righteousness, who 'knoweth our frame, and remembereth that we are dust,' knowing just what we need so much better than we."

April 28th, 1878.—"You remember the other evening, as you were pointing out the lovely planet, Mercury, to sister W., how the little clouds would at times wholly obscure the star. I then thought that it was just the same as the clouds passed in my mind during that afternoon, sometimes catching little glimpses of the Sun of Righteousness; and at one glimpse of the precious fountain I had sweet assurance that soon I might have a refreshing draught, which I trust now is fully realized. The next morning, while reading the first chapter of Isaiah, the sixteenth to the twentieth verses seemed somewhat to apply (and I thought I would ask you about them), but have more forcibly applied since, especially the words, 'Seek judgment.' On Monday, after you were all gone, I seemed to be somewhat satisfied with the visit; and as duty called each of you away, I felt that I would not call any of you back if I could. But such an extreme longing of soul for the speedy return of the dear Savior's presence, even if only to visit my many transgressions with the rod. I felt that I was truly a mourner, trusting that those who mourn shall be comforted. Having sought him in his word, and found him not, I seemed to be beyond the watchmen, begging and hoping for his presence, yet wishing to wait patiently his own time. The next day, while viewing the vileness of my nature, and calling unto him out of the depths, there came such weeping and sobbing as I never had before. Asking myself why this heavy sobbing, I could only answer, because of the long continued absence of my Lord, longing to be encircled in his loving arms once more. Feeling too helpless to lay hold upon any precious promise, but confessing my sinfulness, I took the bible and read the thirty-second Psalm, which seemed to be my portion; and the eighth and ninth verses were applied particularly, seemingly as plain as any one present talking. Then what a melting time, feeling so unworthy to have such strong, precious promises so plainly applied. My joy was now complete. Doubting nothing, I could say, It is enough. I had so often longed for counsel and guidance. (This reminds me of being sensible of his guiding power as I was plowing the snow, in the little vision I was telling you about. But that has not been yet.) Just think of those strong promises: I will instruct thee, &c; also of the counsel or warning of the next verse. O that the eyes of my understanding may be enlightened, that I may

readily receive instruction without frequent chastisement. It is very precious that 'The eye of the Lord is upon them that fear him and hope in his mercy, to deliver their soul from death, and to keep them alive in famine.' 'O magnify the Lord with me, and let us exalt his name together.' 'God is our refuge and strength in trouble.' The word is full of instruction and promises now, if imaginary at any time."

October, 1879.—"My health is very good, and for a little time it was my blessed privilege to be somewhat resting in the sunshine of the presence of him who giveth light and creates darkness. It was very pleasant then, but now clouds have arisen, causing uneasiness, and I am very hungry, longing for some especial portion. When so many were complaining of the drought, I felt like saying that the drought spiritually was what I cared most about; and on Friday evening, as the rain was gently falling, for which a degree of thankfulness was felt, yet I had an unsatisfied feeling, so much desiring a little soft rain spiritually to revive my drooping spirit."

I do not think the readers of the SIGNS will object to the large space occupied by these extracts. They give a few glimpses into her spiritual world, and very few and brief it seems to those who were intimate with her. She wrote little, but talked freely with those of like precious faith. I have no doubt that many will find their secret feelings told here, and be comforted by reading them. Our dear sister often of late spoke of living from day to day, feeling that she was liable to be taken at any time. The last time I was there, just a month before her death, she was speaking of this. Death seemed to have no terrors for her. Some striking visions and experiences she had in reference to it, which it was comforting to hear her speak of. Now the heavenly visions are glorious realities with her; and dear as she was, and much as we miss her, I cannot but be glad for her that she is gone to her blissful home.

Your brother in hope of eternal life,

SILAS H. DURAND.

CARROLLTON, Ky., July 13, 1880.

BRETHREN BEEBE:—The blessed Jesus said, "My kingdom is not of this world." That language was uttered by him just before he was crucified and slain. No language was ever used on earth under more solemn and trying circumstances. He was then about to be led to the slaughter. The agonies of Calvary were before him. Around him were clustered demons in human shape, who like the untamed beasts of the forest were thirsting for blood, and crying out, "Crucify him! crucify him!" The greatest event ever recorded by the historian was about to transpire. Jesus, the adorable Son of God, in whom even a wicked Pilate could find no fault, had laid aside the glory which he had with the Father before the world was, and had

taken upon himself a body in which he was about to suffer the agonies of Calvary. That scene, with all its gloom and horror, was not more deeply enveloped in darkness than those words were replete with meaning: "My kingdom is not of this world." "God is a Spirit; and they that worship him must worship him in spirit and in truth." The prophet Zechariah says, "The Lord shall be King over all the earth; in that day shall there be one Lord, and his name shall be One." That one Lord is King in Zion, that spiritual kingdom which under those solemn circumstances he said is not of this world. The first Adam was a natural man, and all his descendants are like him, and all the kings and kingdoms of this world are natural. The contrast is as wide as are the heavens above the earth. One solemn fact stands out in bold relief on the musty pages of antiquity, and that is alteration. Change, decline and decay are distinctly written upon kingdoms, empires and republics. Where is Troy, with all her ancient renown? Where is Babylon, with all her ancient glory? Where is Carthage, Athens, Rome, with the myriads of other states, kingdoms and empires of ancient time? Lost to memory, living only on the pages of history. Their proud monarchs, together with their subjects, have yielded to that inexorable decree, "Dust thou art, and unto dust shalt thou return." But let us not gaze too intently on this gloomy picture, let us not linger too long amidst the tombs of ancient or modern times. Our Savior presented for our contemplation an infinitely more glorious subject when he said, "My kingdom is not of this world." "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." All the subjects of that kingdom are spiritual, made so by being born of the Spirit, made like their glorious King, who is a Spirit. The question is sometimes asked, How are they born of the Spirit? The Savior, in that conversation with Nicodemus, answers that question. He says, "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." It is not in the power of man to control the wind; but he has as much power to stay the mighty tempest, as he has to control that spiritual birth, or to add subjects to that spiritual kingdom. They are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Man can see the effect of the storm, but he is ignorant of the causes that have led to its devastations. So he can see a Saul of Tarsus among the most fearless persecutors of saints; and after he has been brought manifestly into that kingdom, he can hear him say, "I am determined not to know anything among you save Jesus Christ

and him crucified." Not being able to see that kingdom, the natural man ascribes that change to some other cause, and is ready to say, "Much learning hath made thee mad." The natural man understandeth not the things of the Spirit; and hence, when he sees the child of God laboring to follow his divine Master in all his appointed ways, he attributes that change to some natural cause. He does not know that God, who commanded the light to shine out of darkness, hath shined in the hearts of the children of that kingdom, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. The subjects of that kingdom are spiritual, and their King reigns over them, and works in them to will and to do of his own good pleasure. While the kingdoms of this world fade, fall and pass away, this kingdom is forever. The King declares, "I am he that liveth, and was dead; and behold, I am alive forevermore."

The subjects of that kingdom are like their glorious King. He says, "I give unto them eternal life; and they shall never perish." For "when Christ who is our life shall appear, then shall we also appear with him in glory." Daniel says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And Micah says, "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 the psalmist says, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." O how glorious is that kingdom! It is an everlasting kingdom, in which justice and judgment, mercy and truth reign in all their resplendent glory; for they are the habitation of his throne, and go before the face of the great King. The saint, looking by faith away, and beholding with rapture the glory of that kingdom, says, with one anciently, "Glorious things are spoken of thee, O city of our God." And with an earnest desire to behold more of its beauties, he breaks forth in this language, "My soul longeth for the courts of the Lord; my heart and my flesh crieth out for the living God." And he in sweetest melody sings,

"Glorious things of thee are spoken,
Zion, city of our God;
He whose words can ne'er be broken
Formed thee for his own abode."

Dear brethren, how often it is that your chief desire is to have that great King to rule over you and reign in you, and you are made to rejoice when you read that glorious utterance, "Behold, a King shall reign in righteousness, and princes shall rule

in judgment." You are made to realize that in that kingdom is safety; for while the storms and tempests of earth are howling around you, you are in a safe hiding place, in a sure covert, where no harm can reach you, and when the sun of adversity is sending his most fiery rays upon your naked head, you are taken into the shadow of a great Rock. It is then with joy you exclaim, These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. You are in a thirsty land now. You have in this world a portion, but in it there are no springs of living water, and you crave a land of springs of water; but in that kingdom you have rivers of water. There, when you thirst after righteousness, you have this glorious assurance emanating from your King, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." There is no doubt about it. Your King, who has all power in heaven and earth, hath declared it. Knowing your own weakness, you are while here below made to rejoice in the power of your exalted King, and to read with delight this glorious record he has left for you, Ye are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." And realizing your ignorance, your lack of righteousness in yourself, and your great need of redemption from under the curse of a violated law, you rejoice to know that your great and glorious King is made unto you wisdom, righteousness, sanctification and redemption. Sometimes with feelings of sorrow and dread you look at the cold embrace of death, and into the dark environs of the tomb; but for your infinite comfort and joy he has declared, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." He adds, "The wages of sin is death;" but with a joy that is unspeakable and full of glory you learn that "the gift of God is eternal life, through Jesus Christ our Lord." In that kingdom the saints have the promise of the life that now is, and of that which is to come, with all its ineffable and seraphic glories. Jesus says to them, "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 to the resurrection of life." Then all the members of that kingdom will triumph through their exalted King over all their enemies. The law with all its terrors will be no longer a terror to them, for their King is made the end of the law for righteousness unto every one of them. Death will have lost its sting and the grave its victory, for then will have come to pass the saying, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through Jesus Christ our Lord." Then the victory will be complete, and all the subjects of that kingdom will be made like

their glorious Lord, and satisfied in the likeness of their risen and exalted King.

Please dispose of these poor thoughts, and believe me, affectionately yours,

H. COX.

JERSEY MILLS, Pa., July 4, 1879.

DEAR ELDER BEEBE:—After fighting with my own feelings for about eighteen years, I am at last conquered, and made willing to write and tell you and all the dear readers of the SIGNS how the Lord has led and instructed me, if indeed I have any knowledge of the truth as it is in Jesus. If I have any experience, I must trace it back to childhood.

When about four years of age I dreamed I saw Jesus in the sky. I thought he looked on me and smiled, and gave me a little book as a present. Young as I was, the dream troubled my childish mind, and I could not play as usual. I do not remember how long it was before I told mother about it, but when I did tell her it relieved my mind, for she spoke words of comfort. I do not remember anything in particular until I was about nine years old; then I began to have fears of hell, and at night would bathe my pillow with tears. I never enjoyed very good health, and thought I would not live long. I knew I was a sinner, and if I died in that condition I was lost. I knew God could love me if he only would, but supposed I must do something to merit his favor and cause him to love me. I tried to pray, and often felt that I had done right well, and there were not many nights in one year that I missed praying, as I then called it, until I felt that I was as good as those who professed religion; but such feelings did not last long. When about fifteen years of age I attended a protracted meeting ten nights, and there were fourteen converted, as they called it. I began to think that I had no religion. I could not do anything that was good, nor go to the mourners' bench, as others, although I was strongly persuaded to do so. I began to fear that I had sinned away the day of grace, as they told me I would if I did not go forward; but I had not the least desire to go, although I did want to be a christian. I was in great trouble on account of my sins very often. I remember one evening in particular of going out to look at the things of this earth for the last time, as I thought. Although I was as well as usual, I felt that I would not live to see the sun rise the next morning, and a deep and solemn gloom seemed to rest upon all the face of the earth. But these feelings wore off, and I promised the Lord that if he would spare me a little longer I would be a christian, for I desired to have a little more of the pleasure of this world first. Sometimes I could not take any pleasure in the amusements of the world, and at other times it was my whole delight. I remember saying to mother once, that if I ever did get religion I would not quit dancing, as I did not think there was any harm

in it, for David danced and sang songs, and I would too. She said she did not think there was any more harm in dancing than in any other amusement, if I liked to, but that if my heart was changed I would hate the things I now loved; but that was a parable to me. My mother was often very sick, and I would think she could not get well, and often have I went to her bed to tell her I was trying to be a christian. I thought it would be a comfort to her to know that one of her children was trying to live a christian life; but I never had the courage to tell her, and I am very glad I did not. After breaking my promises so many times I came to the conclusion that there was no use trying to get religion yet; I would wait until I was married, and then I would not care for worldly amusements any longer. I had felt ashamed to be a christian up to this time, and none knew my thoughts or feelings. I was married in the year 1868, and then I tried for a while to banish the thought of my promise from my mind; but I could not. My husband was raised a Methodist, and had never heard of an Old Baptist before he came to our house, and I never had heard one preach. I remembered seeing Elders Gitchel and Moyer, but was too young to know anything about the doctrine they preached. My mother was a member, and I tried to uphold the doctrine she loved; but being ignorant of the truth, I did not succeed very well. When the Arminians told me that the Old Baptists believed there were infants in hell not a span long, I could not explain their belief, for I did not understand it. I began to find I could do no good works, and was very much troubled on account of sin. My husband could not believe as I did, but he never was unkind because we did not agree in this matter. He often said he could not believe as I did, but hoped if I was right the Lord would teach him the way. He would often get up in the night, at my request, and read the bible for me, when I could not see to read for tears. The second year after we were married a man by the name of Hart held a protracted meeting near our place. My husband attended regularly for several nights, and became very much interested in it, and I feared I would be left alone. I began to lose the love of sin, and would have given the world, had it been mine, to have been a christian. I thought I would go to meeting one night and see for myself, I had heard there was such powerful work going on. I went, but did not like it. I began to search the bible more carefully, and sometimes I could understand what I read; but at that time I searched more for argument than for anything else. Time passed along until the year 1872, when we heard that Elder Durand was coming in July. I did not hear the first two sermons he preached, but one of my sisters told me it was the best preaching she ever heard. Mother often told us that the Old Baptists did not preach about such foolish things as

other so-called preachers did, but that they preached the gospel. Of course I did not know what the gospel was, and it made me very anxious to hear it. The meeting was to be at my father's house that afternoon, and after meeting two of my cousins were to be baptized. The Elder came and commenced to talk, and I was astonished to think that my sister had spoken so well of him. I did not like the looks of the man nor his preaching, and felt more like laughing; but this did not last long. The first words that attracted my attention were, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." In a moment my mind seemed changed. The man looked beautiful to me, and the preaching was just what I wanted to hear. After baptism that evening the right hand of fellowship was given, and then and there was the first love I ever had for the Old Baptists. I cannot express the love I felt for the children of God at that time, and what a desire I had to be one with them, and wondered if the Lord would ever permit me to be one of that number. I yet thought I must become worthy, but I could not do anything good, although I tried hard. Elder Durand came back in the fall, and his sister Bessie and sister Abba Dodge and some others came with him. We had excellent preaching, and one more was baptized. The language of Ruth expressed my feelings, "Entreat me not to leave thee." I did not want any one to know my feelings, and deprived myself of their company for fear they would see my tears. The last night they were here sister Bessie asked me if I would not like to be one of their number. My tears were my answer. I was ashamed, and sorry that I could not control my feelings. I was afraid I had deceived her and all that saw me, and I have never hardly got over that yet. Sister Dodge staid one day and night longer than the rest of the company, and the night she spent at my house was the most pleasant night I ever passed. Several of the Old Baptists came in and spent the evening with us. The next day sister Dodge left us; and although grieved to part with so dear a friend, still I seemed to enjoy the presence of the Lord. While in this pleasant frame of mind I one day asked my husband to tell mother to come down, and when she came, asked me what I wanted. I said, "Mother, if I was a christian like you, I would not say I was the least of all the saints." She said, "My child, would you not be glad to know you were the least?" "O yes, I would be glad to know I was." I felt sure they were christians, and thought they were sure of it; but as soon as she spoke in that way, I understood all about it. The next summer Elder Durand came again. I thought I would talk to him, and if he thought proper I would talk to the church; but when the time came I would not for all the world, and tried to avoid him, for fear he would

talk to me. I had talked to others, and they had expressed their willingness to receive me; but I thought if I was a fit subject for baptism, I would see the beauty I heard others speak of in following the footsteps of their Savior. Instead of seeing a beauty in it, I was afraid, although the subject of baptism was on my mind constantly. It was the first in the morning and the last at night, so that I had no rest for one year before I was baptized. I wanted to be numbered with the children of God in the visible church, but dreaded baptism; so you see, if it had been possible, I would have crept in at the window. I came to the conclusion that I would live alone, but I could not feel satisfied. One of my aunts told me she thought I would be sorry if I was not baptized while the Elder was here, but I was not. I thought I would try and not think of it any longer. About three weeks after this Elder St. John came to visit us very unexpectedly. I enjoyed that meeting wonderfully. It seemed that I had no mind of my own, and I was made willing to be anything or nothing. My husband, one sister and myself were baptized, and I think I saw all the beauty any one could wish to see in it. I was perfectly satisfied, and had no fears of the world. I could have faced a thousand, and not felt in the least embarrassed. It was a pleasant and happy day to me, and I thought my troubles were ended. The only trouble I had was because I had no trouble, and that was not much. I was baptized in August, and in the fall I was taken sick, and was quite miserable all winter, so much so that I gave up all hopes of recovery; but the distress of my mind was greater than that of my body. The fears of hell were so great that I was in despair, and no tongue can express my feelings. O dreadful thought, to be banished from my God! But I knew it would be just and right. O how I tried to pray for God's will, and not mine, to be done; and how I longed to get well, to take care of my poor little daughter. If I could believe I ever prayed, I would believe my prayers were answered. I staid with mother all winter, and in the spring I was able to go home. As health returned, peace of mind returned also. I dreamed one night of hovering over a deep gulf, which I thought was hell. I was just ready to drop into everlasting torment when the Savior stretched forth his arms and saved me, and I have never had such troubles since; but I cannot express the trouble I have had on account of sin. I feel that I am different from any one else. I do not wish my troubles to return, that I might know when they left; I am satisfied that they are gone.

I will now close. Do with this as you think best, and all will be right with me. From the least of all the saints, if one at all,

HANNAH PHILLIPS.

COLUMBUS JUNCTION, Iowa, July 21, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I herewith send you a

letter received a few days since from a brother in the flesh, and I also hope in the spirit. I should like to see it published, if it will not exclude better matter. This old brother is now within three months of being seventy-two years old, and if I can properly judge, he is one of the Lord's chosen. There are several brothers and sisters (of the flesh), scattered over as many states as there are members of the family, and most of them read the SIGNS OF THE TIMES; hence my desire to have it published. Besides, I think it will interest all God's dear children.

As ever, yours to serve,
JAMES M. TRUE.

MATTOON, Ill., July 10, 1880.

MY DEAR BROTHER AND SISTER:—I attempt in much weakness to reply to your more than welcome letter of the seventh instant. You say you are much rejoiced to see that the Lord is still blessing me with his spirit. You know, my brother, the apostle says that unless ye have the spirit of Christ dwelling in you, ye are none of his. Now when I cast my minds eye within me,

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

Then if filled with unbelief and sin, where is there any room for the spirit of Christ to dwell in me as the hope of glory? When I look within I see and know that my heart is deceitful above all things, and desperately wicked, that my whole head is sick, and that my whole heart is faint. Truly, my brother, there is no soundness in me. I can say, with the apostle, "The good that I would, I do not; but the evil which I would not, that I do." But I fear I cannot consistently adopt his language when he says, "It is no more I that do it, but sin that dwelleth in me;" and that I truly can say, I thank God, who has given me the victory through our Lord Jesus Christ. I feel that "to will is present with me, but how to perform that which is good I find not." There is a continual warfare within me, the spirit (if I have the spirit) lusting against the flesh, and truly the flesh against the spirit; and these are contrary the one to the other, so that I cannot do the good that I would. Verily, my brother, I feel my unworthiness, and my dependence upon him for life and salvation. No thanks to myself for trusting him, for health and strength and all things, nor for trusting him for life and salvation, for unto whom else can I go? He only hath the words of eternal life; and I firmly believe, yea, I know from his blessed word and my own experience, that he is God, and beside him there is no Savior. I have tried to hide my nakedness and shame with my own filthy rags for fifty years, and I find "Tekel" written on all my best performances. The sum of the whole matter is, I know that unless I am clothed upon with that robe of righteousness which Jesus by his holy life, suffering and death upon the Roman cross wrought out, my wicked,

guilty soul is and eternally will be exposed to the burning, scorching sun of his divine law and justice. I dare not come to the supper in my own name, nor in my own filthy garments. But blessed be his holy name, he has said, and I believe him, for he is God, and cannot lie, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more forever." The prophet has said, "His children shall be clothed in pure linen, clean and white." This is the righteousness of the saints; "and their righteousness is of me, saith the Lord." Again, it is said, He took a robe (which I understand to be the robe of his own righteousness) and cast it all around them. The psalmist says, "The King's daughter is all glorious within. Her garments are of pure linen, clean and white, and of pure gold. She shall be brought unto the bridegroom [which I understand to be the blessed Lord Jesus Christ] in garments of needle-work." My dear sister, and you, my dear niece, both know something of the neatness and taste of needle-work; many a tasty and beautiful piece have you wrought. But it is only figurative of that in which I confidently believe you will finally be presented to the King, the Bridegroom. Yes, only a little more suffering, which is but for a moment, and which worketh for you a far more exceeding and eternal weight of glory, and he that is to come will come, and will not tarry. It does seem to me that the psalmist represented the whole church of Christ, not in her collective state, but in her individual state; every member that ever did live, does now, or ever shall live. Not in her militant nor in her triumphant state; but it does seem to me that there is no trouble, trial, or extreme wickedness and deceitfulness of the heart that he does not portray; and there is no joy, rejoicing and ecstasy that any dear saint ever has enjoyed, which he has not attained to. If there is anything in my experience that he fails to point out better than I can, it is that he fails to get down to the depth of the deceitfulness and wickedness of my depraved heart and nature. When I undertake to do that, there is always something away down that no human language can express, and the psalmist even seems to fail to fully describe it to me. And although he seems to bring forward more figures, and more appropriate ones, to my mind, than any other of the divine writers, to portray the beauties of the blessed Bridegroom and the bride, the Lamb's wife, yet there seems to me to be a halo of brightness and glory that attaches both to him the Bridegroom and they the bride, that even the psalmist cannot fully and clearly describe. What think you of my idea, or do I make myself unintelligible?

Now, my brother, I do most confidently believe that you are one of God's chosen ambassadors, sent forth to beseech the children, the bride, the Lamb's wife, to be reconciled to God. I understand that the children in

their fallen and depraved state are unreconciled to God and his holy law, saying by word and action, I will not have the man, Christ Jesus, to reign over me. Now, my brother, you have to draw the bow at a venture. Say to the wicked it shall go ill with them; but say to the righteous it shall go well with them. I know you are trying to exhibit the beauties of the blessed Master, and trying to persuade the dear lambs to be reconciled to the Bridegroom. It did seem to me when you were with us that your talent and gift were to portray the blessed Lord Jesus Christ in his beauty, and thereby to feed the sheep and lambs. I surely feel gratified, my brother, and feel to praise his holy name, that he is blessing your labors, and giving you souls for your hire. I think you will see a beauty in David's Psalms which will greatly assist you in setting forth both the corrupt and depraved nature of the children in their unregenerate state, and the beauty and excellency of the blessed Savior, and the comeliness of the children in their regenerate state. Turn to Psalm xli. 1: "God is our refuge and strength, a very present help in trouble." You recollect there was a certain place called the city of refuge, and when the man-killer was pursuing a condemned criminal, if he could reach that city and enter in, he was safe, the gate being all the time kept standing open. The Savior says, "I am the way, the truth, and the life. No man cometh to the Father but by me." In the fourth verse the psalmist says, (and we know that when a poor, dying, famishing sinner is laboring under the burning sun of God's holy law, he is panting for the cooling waters of life,) "There is a river, the streams whereof shall make glad the city of God." Seventh verse: "The Lord of hosts is with us; the God of Jacob is our refuge." Read the whole Psalm, then turn to Psalm xlviii. 11, 12: "Let Mount Zion rejoice," "Walk about Zion," "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God."

Now, my brother, I have scribbled nine pages. You have written several precious christian letters since I have attempted one to you; but not from any wish to cease the correspondence, for I assure you that your christian counsel and encouragement, both to your poor, dark, complaining, doubting brother, and my dear, afflicted wife, are as "apples of gold in pictures of silver." It seems to me that if I could be with you and your dear family, and brother Magee and family, and the dear brethren of your churches, I could describe the beauties of my Master better than with my pencil. I have had and still have a great desire to see you once more, and to hear you preach. My dear Ann is suffering less than for many months, and I hope it may be permanent. The other friends are all well. Now to him that has loved us and given himself for us, and washed us in his own blood, be honor forever and ever. L. W. TRUE.

COMFORT IN AFFLICTION.

During the past few months I have met with several cases of deep affliction among our brethren which have awakened within me a desire to write a few thoughts to the poor and afflicted in Zion. This undoubtedly includes all in Zion, yet there are frequently cases of deep affliction that awaken within us the strongest sympathy. The Lord's people are ever an afflicted and poor people. The afflictions are among the bright evidences by which they are known to each other and in the record of his word. They are channels of sorrow through which the river of everlasting love flows, full of the wonderful goodness of God. But how keen are the pangs of sorrow and distress that fill the soul of the tempted saint. How many and varied are the sources from which these tides of sorrow roll upon him. We are living in the land of the dying, and the daily scenes around us impress this upon the mind of the saint. The dreadful effects of sin, sickness and sorrow, disease and death, are seen everywhere about us. Our life in this world is a pilgrimage in a land of sorrow, and the way-marks along the route plainly trace the way over which the saints of all ages have traveled. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth."—Heb. xi. 37, 38. We are constantly reminded that we have no abiding rest this side of the eternal world. The sore trials and conflicts that are experienced by our brethren as well as by ourselves remind us that it is improper for us to build too much upon the transitory things of time. The ties of earthly relationship and the pleasures of this life, with all that pertains to time, must soon pass away. "The fashion of this world," says Paul, "passeth away." Is it wise that the saints should build upon these earthly things, to the neglect of their duties in the way of truth? Is it like the wise man who dug deep and built his house upon a rock? Besides teaching them the transitory nature of all earthly things, the temptations and afflictions experienced by the saints bring them near the throne and in sweet communion with their God. The strong cries and supplications for mercy poured forth from an afflicted heart are so many evidences of life and grace. It is in this furnace of affliction that the sweet lessons of humility are learned, and the poor and needy in Zion shine in the beauties of holiness. The bitter bud bears fruit in the opening flower, to the honor and glory of the Lord's great name. But how dark is the way over which we are frequently called to pass. "How unsearchable are his judgments, and his ways past finding out!"

"Could we see how all is right,
Where were room for credence?"

But by faith, and not by sight,
Christians yield obedience."

It is a comfort to witness the calmness with which the tempted saint frequently endures the fiery ordeal through which he is brought, by the grace of God. The pathway of affliction is brightened by the radiant light of the eternal world. The sorrowing saint is lifted above his dark surroundings and made to rejoice in hope of the glory of God. Not only are his trials blessed to his own good, but also to the good of his brethren. They enter into his feelings, and in a measure feel the weight of his burden. "And whether one member suffer, all the members suffer with it." "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." There is a purpose, yes, an eternal purpose of God in all that transpires in our pathway from the cradle to the grave. The events in our earthly journey are so closely connected, interwoven one with another, that it is impossible that a single one should fail. All move on in fulfillment of the eternal decrees.

"Deep in unfathomable mines
Of never failing skill
He treasures up his bright designs
And works his sovereign will."

The tempted saint may struggle against, and earnestly desire relief from the tribulations of the way, not 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." In the dark hour of conviction for sin, how he struggled for relief from that burden; how little he then knew of the glorious light that was so soon to break upon him. And in his experience afterward he is frequently found fighting against the ways of God.

"Not knowing that the least are sure,
And the mysterious just and true."

He doubts not but what the purpose of God toward him will be accomplished, but he does not as yet see the great benefit that is to flow unto him through the accomplishment of that purpose. Little did the disciples seem to know at the crucifixion of Christ that the great and glorious purpose of redemption was accomplished in that, to them, dark and trying scene. They saw nothing at the time beyond the dark trial through which they were passing. So with the believer of to-day in the way over which he is led. He frequently sees nothing beyond the circumstances that surround him. But the Lord's great purpose is accomplished over all of our struggles, murmurings and complainings, and we rejoice that it is so. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"He gave me a will to accept what he gave,
Though I was averse to his purpose to save;
He wrote in his will my repentance and faith,

And all my enjoyments for life and for death.

My trials and sorrows, my conflicts and cares,
The spirit of prayer and the answer to prayers,
The steps that I tread, and the station I fill,
My Father determined and wrote in his will."

May the afflicted in Zion find refuge at the throne, ever leaning upon the strong arm of their God, and rejoicing in hope of his glory.

Yours in fellowship,

WM. M. SMOOT.

OCOQUAN, Prince Wm. Co., Va., Aug. 3, 1880.

Rusk, Texas, August 5, 1880.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—As I have been for some days in much trouble, and have sought to know the cause, but as yet have not been able to find it, I have concluded to try to write something for your perusal, and if you deem it worthy a place in our much esteemed and highly prized paper, the SIGNS OF THE TIMES, you may put it there. But, brethren, as I feel that any of the brethren or sisters who have been writing can write more to the comfort of the dear people of God than I can, I desire not to be in the way. I have above stated the paper to be esteemed and highly prized, but it is what the paper contains, the experiences of dear sisters, which at times when I read them give great joy, and cause a feeling which I am not able to describe, but the effects or fruits thereof may be seen bursting forth from my eyes. Dear sisters, continue to write your travels, for in so doing you tell me where I am and where I have been. You may tell it a hundred times over, and none will know it save a poor begging traveler here and there, those whom we understand are the vessels of God's mercy, or caskets, which our old brother so beautifully sets forth in his editorials, which are the recipients of this treasure, which is the gift of God. Brethren, is it not the love of God shed abroad in our hearts? Is it not an implantation of God's spirit in them? Is it not that God has taken up his abode in them? I think so. Then the substance of it is, God is in them; and the promise is, I will not leave nor forsake you. Then let us heed this instruction, and be helpers one to another, praying with and for each other. Let us cease this striving about words or questions to no profit; and when brethren Beebe, Dudley or Johnson, as preachers in the Primitive Baptist ranks, assert anything, let us not be so ready to censure them. Let us look to the written word of God, asking him for that light which drives away all darkness, and sets forth things in the light. The Comforter or Holy Spirit has promised to guide us into all truth; and if those brethren have erred, having no foundation in the word of God to rest their assertions upon, they are justly condemned. Then, like true and honest Christians, when they have seen it, they will say, Brethren, I have erred, and I am wounded thereby; and now pray for me, that God may take full charge of

me, that where he directs I may go, and that I may not run into error again. O brethren, how careful we should be, for none of us can see in the dark, and we only see by the light that is given, which emanates from God. We are not all afforded this light on the same subject at the same time; for often we hear a preaching brother, while in the pulpit, give his views on a passage of scripture with the light afforded him, and at the time it is something like a strange sound to some or all of the brethren. Now why all this? Because the light is with God, and is God, and he shines in whom he will, and at his own time; and if it please God at this time to open up their minds by shining in them, the true light making it clear to their understanding, God be thanked; if not, the fact or truth of it is no less. The truth stands truth, if man never speaks it. Let us quit this way which some have of condemning a brother before giving him a trial. One will say, I will not have that. Why? Because I cannot see it. Well, then, brother, just let it alone till you can see it. I would open your eyes, but that is beyond my power. Yet this is a fact revealed to me, and the certainty of it stands as sure as if you did see it. Another will say, I believe in revelation, but I do not understand this, because there are so few that know it. Well, brother, I wish God would reveal the fact to you, as we desire all God's children, our brethren, to be in the light, seeing alike, understanding alike, and speaking the same things. Brethren, let us walk in the light, for in the light only are we able to earnestly contend for the faith once delivered to the saints.

Brother Beebe, I am comforted when I read your editorials, as well as when I read the sweet experiences of brethren and sisters, together with the able communications of different brethren. May the God of all grace be with you, and strengthen you both in the inner and outer man, and give you grace according to your days.

Brethren, pray for me.

U. J. BELL.

ELDER BEEBE AND SON:—I would like for you to publish in the SIGNS OF THE TIMES your views on Acts vii. 51: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Although an entire stranger to you, and belonging to no church, I am very much interested in the SIGNS, and love to read Christian experiences; and yet, after reading them, it makes me doubtful of my own repentance. I do not feel a just condemnation, and can feel sorry for my sins only at times. A heavy weight seems to be bearing me down, and I am made to cry out, Lord, be merciful to me. I believe God is just in all things, and yet I cannot feel my own just condemnation. What a stony heart I must have. I am sometimes afraid I am one that receives the seed on stony ground. When

quite a young child I had great fear of death. As I grew older I attended balls and other worldly amusements; but I soon grew tired of them all, and at times what a longing desire I had to be a christian. I thought if I could only be as good as some Old Baptists that I knew, I should be perfectly happy. Years passed, and I married. Shortly afterwards I had a short spell of sickness, and thought I was going to die. I prayed the Lord to let me live, promising to do better. After I recovered I read my bible quite often for a while; but, strange as it may seem, ten years have passed, and I have thought very little about my promise until about one year ago, when I was attending a Missionary Baptist meeting. I became very much concerned about my soul's salvation, and realized that I would be lost unless the Lord saved me. I was told by the minister that we had to do something, that God would give us power to become sons and daughters if we would only believe and trust in his word, and that it was nothing but our own stubborn will that kept us from enjoying christian experience. But that was what I could not do, trust in the Savior. I have almost come to the conclusion that I can do nothing, and that God will in his own good time lead me out of darkness into light. It is for this reason that I would like to have your views on the above named text. Our preacher said that God would not plead always, but would give us up to our sins, and that we could resist the Holy Ghost, and he quoted that passage of scripture. Please oblige one that is anxious to know the truth.

S. A. H.

(Editorial reply on page 200.)

AUGUST 18, 1880.

BROTHER BEEBE:—The inclosed copy was sent me to send you for publication in the SIGNS, if you thought proper to give it room. Its publication may have a tendency to correct some erroneous ideas published abroad concerning the doctrine held by the said church and association, the Circular Letter of which for the present year will also be forwarded in due time for publication.

Yours in truth,

THOMAS COLE.

The Clinton Predestinarian Baptist Church of Jesus Christ, to the Scioto Predestinarian Baptist Association, sendeth christian love.

DEAR BRETHREN:—Another year is numbered with the past, and again we send this our epistle of love and fellowship. We believe all the heirs of salvation were chosen in Christ before the foundation of the world. "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." He is the Rock, and his work is perfect. We understand his work was perfected in eternity; consequently nothing can be added to or taken therefrom. "I have loved

thee with an everlasting love, therefore with loving-kindness have I drawn thee." We understand that this everlasting love is developed in time as each saint is made manifest. "This is the record, that God hath given to us eternal life; and this life is in his Son." The life is eternal, the love everlasting, and all perfected in Christ before time began. This we understand brings to view the eternal vital union of Christ and the church, his bride. This life is hid with Christ in God; and where life is, there must of necessity be vitality. Dear brethren, if we wish to know why these things are so, let us turn to Matthew xi. 26, and read, "Even so, Father, for so it seemed good in thy sight."

Baptism is immersion; and adults, upon the profession of their faith, only have a scriptural right to the ordinance, and it is valid only when administered by an Elder of our faith and order.

We have the gospel preached to us by our esteemed father, Elder Thomas Cole, on the first Sunday in each month and Saturday preceding. We have received by baptism two, by letter one; present number seventeen. We send brethren Ansel Hard, Daniel Hers and Jonathan Peters to sit in counsel with you, to whom we refer you for further particulars concerning us.

Done at our regular meeting for business, July 31, 1880.

THOMAS COLE, Mod.

ANSEL HARD, Clerk.

HAYNESVILLE, Ohio, Feb. 5, 1880.

DEAR BROTHER BEEBE & Son:—Again I have the pleasure of sending a remittance for the SIGNS, and am gratified to be able to inclose the list of the brethren of the Valley Church for the present volume. The SIGNS comes to us laden with the rich treasures of gospel truth, and ever cheering to the hearts of Gods dear saints, notwithstanding the many abuses that deceiving men may seek to heap upon you, dear brethren, by base misrepresentation, and by which they hope to draw many after them. But I hope and trust that the God of heaven may keep you and all the dear children of God from the false delusions of such traducers, and bring you off more than conquerors through him that loved us and gave himself for us, that we through his sufferings might be made rich.

My dear brother, I fully indorse the sentiments set forth in the SIGNS by yourself and brethren T. P. Dudley and J. F. Johnson, and all the able defenders of the truth of God, as set forth in the scriptures of divine truth, and so ably maintained by the Lord's chosen ministers in their many communications in the SIGNS OF THE TIMES.

May the God of all grace spare you yet many years, dear brother Beebe, to edit our family paper, which comes to us, and I trust to all the dear saints of God who receive it, laden with the rich abundance of God's exceeding love.

ALLEN HAINES.

ORDINATIONS.

IN answer to a call made by the Bethel Indian Grove Church, of Livingston County, Illinois, for helps to ordain a Deacon, on Saturday before the second Sunday in July, 1880, the following churches responded to the call:

Sandy Creek—Elder W. A. Thompson.

Salem—John Moulds, Sr., John Downey.

Who, with their pastor, Eld. John L. Ludwick, constituted the council.

Proceeded to organize by choosing Elder J. L. Ludwick Moderator, and John Downey Clerk.

Brother Moulds to offer prayer.

Elder W. A. Thompson to give the charge.

The church requested to act in connection with the council.

The church also requested to give the right hand of fellowship.

The Clerk was instructed to send a copy of the minutes to the SIGNS OF THE TIMES for publication.

J. L. LUDWICK, Mod.

JOHN DOWNEY, Clerk.

AGREEABLE to a call from the Halcott Old School Baptist Church, in the Lexington Association, to examine the gifts of brethren DAVID EARL and JAMES MILLER, the following churches responded to the call, and sent the following messengers:

Lexington—Elders S. More, L. Gass, I. B. Whitcomb, and brother Elicam Peck.

Second Roxbury—Elder I. Hewitt, brethren N. D. Vermilya, W. Scudder, J. Scudder, C. Crosby, R. Kilpatrick, J. S. Carl, L. Avery.

Halcott—Elder B. Maben, brethren E. Jenkins, N. C. Miller, H. Mead, J. Scudder.

Olive & Hurley—Elders I. Hewitt, L. P. Cole, brethren Wm. Winn, W. H. Bush, I. U. Avery.

South Westerlo—Elder I. B. Whitcomb.

Jefferson—Elder I. B. Whitcomb, brother Eber Hix.

Schoharie—Brethren N. Netheway, Wm. Guernsey, George Guernsey, Ezra Guernsey.

Middletown—Elder Isaac Hewitt, brethren R. W. Sanford, A. Morse, J. A. Morse, R. Hull, O. Smith.

Gilboa—Elder L. P. Cole, brethren H. Roe, J. Clark, T. C. Ellis.

Middleburg—Elder I. B. Whitcomb, brother M. P. Cooper.

Andes—Elder L. P. Cole, brethren J. Sweet, A. Jenkins, A. Hit, A. D. Scudder, A. Barnhart.

The church voted to receive the above named brethren as council.

The council organized by appointing Elder B. Maben Moderator, Elder L. Gass Clerk, and John A. Morse Assistant Clerk.

The church then presented her candidates, first calling on brother David Earl to give his christian experience, call to the ministry and views on doctrine. After complying, and being questioned by the council, brother James Miller was called upon to give his christian experience, call to the ministry and views on doctrine, and was also questioned.

The council then held a consultation, after which it was voted to ordain both brethren, and the following presbytery was organized:

Elder L. P. Cole to preach the ordination sermon.

Elder I. Hewitt to make the prayer.

Elder B. Maben to give the charge.

Elder S. More to give the right hand of fellowship.

On Sunday, July fourth, the council met according to arrangement, and ordained the two brethren.

The ordination sermon was preached from Romans viii. 28.

Benediction by brother Earl, one of the candidates.

B. MABEN, Mod.

L. GASS, Clerk.

JOHN A. MORSE, Ass't Clerk.

APPOINTMENTS.

ELDER G. BEEBE—DEAR AGED AND BELOVED BROTHER:—We have made the following appointments for you, supposing that you will leave the Euharly on Monday after the third Sunday in September, and come on to Atlanta in time to preach there on Tuesday the 21st, at Conyer's on Wednesday the 22d, at Covington on Wednesday night, at Harris Springs on Thursday the 23d. Thursday night I wish you to stay at our house, and on Friday I will see you to the train, to go near the Yellow River Association. After that association you can go on immediately. We have done the best we could, and hope it may please you, and that no alterations will be made, as we wish to give the appointments immediate publicity.

Wishing you a prosperous journey, I am, beloved brother,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., August 24, 1880.

[Providence permitting, we will try to fill these appointments.—Ed.]

DIVINE providence permitting, we will attend the meeting at Duart, Ontario, on Saturday and Sunday, September 4th and 5th, and then proceed in company with our son, Elder William L. Beebe, to the Licking Association, Kentucky, on Friday before the second Saturday in September. Then, if our health and strength will permit, we will attend with him the Euharly and Yellow River Associations in Georgia, on the 17th and 24th days of the same month; and leave the arrangement for any further appointments at the south until we see how our strength will hold out. At our advanced age, enfeebled as we are by the recent hot weather, we do not flatter ourself that we shall be able to attend any other than the above named associations, and then return with our son in time to attend the October Quarterly Meeting at Albrough, Ontario.

PLEASE publish Elder S. H. Durand's appointment at this place for the fourth Sunday in August, and that of Elder B. Bundy for the second Sunday in September. Covenant meeting the previous evening.

J. M. BOES.

UTICA, N. Y., August 9, 1880.

CHURCH CONSTITUTED.

By a call of brethren living near Crawfordsville, Linn County, Oregon, for a council to look into the propriety of constituting them into a church, on Saturday before the fourth Sunday in July, 1880, and, if thought expedient, to assist in their constitution, the following churches responded to the call by sending letters and messengers:

Bethel—Brother Silas Williams.
Luckiamute—Elder James Vanderpool, Deacon David Parker, brother J. H. Craven.

Fellowship—Elders John Turnidge and V. J. Turnidge.

Scio—Elder John Stipp, Deacon Samuel Doty, brother Preston Munkers.

Praise.

Prayer and preaching by brother S. Williams.

The council was then organized by choosing Elder John Stipp Moderator, and Deacon David Parker Clerk.

The following named brethren and sisters, desiring to be constituted into a church, then took their seats and presented their letters, viz:

Elder James C. Turnidge, Deacon Jonathan Edwards, Sarah W. Turnidge, Joseph C. Turnidge, Elizabeth Turnidge, Jane Morgan and John Pigg.

Their Articles of Faith were then read and approved by the council, and adopted by the church.

Prayer by Elder V. J. Turnidge.

The Moderator then pronounced them a Predestinarian, Old School or Primitive Baptist Church of Jesus Christ, and with the whole council gave the right hand of fellowship.

The charge was then given by the Moderator, and adjourned in order.

On Sunday there were four discourses preached, two in the forenoon and two in the afternoon, to a large and orderly assemblage of people.

The church was named "Pleasant Hill." Its location is near the base of the Cascade Mountains.

JOHN STIPP, Mod.

DAVID PARKER, Clerk.

PURSUANT to a call from a council of brethren and sisters composing a part of Mount Zion and Hopewell Churches of the Primitive Baptist faith and order, at a meeting held at Chamber's Creek, Ellis County, Texas, on Saturday before the second Sunday in June, 1880, to consider the propriety of constituting a church at that place, after mature deliberation it was agreed by said council to call for their letters, and for a presbytery to constitute them into a church.

On Saturday before the second Sunday in July, 1880, the following named brethren appeared, and took their seats as a presbytery:

From Mt. Zion Church—Elder E. R. Berry, D. H. Clair, licentiate, brethren Isaac M. Brown and A. J. Rosson.

Hopewell—Elder J. M. C. Freeman, brethren Sylvanus Neal and Cicero Thompson.

Union—Brother J. K. Lancaster.

The presbytery being received, services were opened with singing, and prayer by Elder Freeman.

The presbytery proceeded to organize by choosing Elder E. R. Berry Moderator, and Isaac M. Brown Clerk.

The presbytery being thus organized, and the brethren and sisters found in peace, their letters were called for, and were read and received.

Examined their Articles of Faith, finding them sound and orthodox.

The brethren and sisters thus being organized were presented as follows:

Letters from Mount Zion Church, Texas—Brethren John M. Berry, T. W. Wadkins, and sister M. A. Trammell.

Letters from Hopewell Church, Texas—Brethren J. C. Dean, T. F. Patman, sisters Isabella Dean, Mollie Dean and G. A. Patman.

The Church Covenant and Articles of Faith being read and found sound and orderly, they were pronounced a Regular Predestinarian Baptist Church in order.

The hand of fellowship was extended by the council.

Charge by Elder E. R. Berry.

Prayer by Elder J. M. C. Freeman.

The newly organized church is located in Ellis County, Texas, on Chamber's Creek. For their pastor they called Elder E. R. Berry, with Elder Freeman in connection, and brother T. W. Wadkins clerk. They will meet regularly (the Lord willing) on Saturday before the second Sunday in each month.

E. R. BERRY, Mod.

ISAAC M. BROWN, Clerk.

INQUIRIES AFTER TRUTH

WILL Elder A. B. Francis please give his views on 1 Corinthians v. 8: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

INQUIRER AFTER TRUTH.

LOCKTOWN, N. J.

WILL Elder J. F. Johnson, of Kentucky, please give his views on Revelation xi. 8, and thereby oblige a little brother?

JOHN K. JOHNSON.

ST. JOSEPH, Mo., July 27, 1880.

WILL brother J. F. Johnson, of Kentucky, give his views through the SIGNS OF THE TIMES on Genesis iii. 15, especially on the seeds, and oblige one that desires a spiritual understanding of the scriptures.

U. J. BELL.

I WOULD be very much pleased to have the views of Elders W. J. Purington or J. F. Johnson, or both, on Acts x. 9-17. Were there any clean beasts in the sheet?

JACKSON COOLEY.

SALEM, Oregon, August 9, 1880.

CHANGE OF POST-OFFICE.

I would like to say through the SIGNS to my correspondents, that as we now have a post-office established at this station, it would oblige me if they would hereafter direct to me, State Road, New Castle County, Delaware, as we have a daily mail, and the office is at my door.

E. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1880.

RESISTING THE HOLY GHOST.

(Acts vii. 51.)

Reply to request of S. A. H., on page 199.

Not with a self-reliant or "egotistic" presumption that we are capable of solving all mysteries or expounding all the scriptures, nor yet with an intention to draw the mind of any one to us and away from God as the only efficient and infallible teacher, do we attempt a reply to the earnest appeal of our unknown correspondent for our understanding of this much perverted portion of the sacred scriptures; but with a deep sense of our own weakness, and utter inability to speak or write so as to edify, instruct, comfort or satisfy the craving desire of such as are not advanced so far in the knowledge of the truth as to have no need of the feeble gifts which God has given for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. Such light and understanding as we hope God has given us on any part of his sacred word we dare not withhold from those who ask for our views; but we desire none to accept them only so far as they shall find them sustained by the unerring scriptures of truth.

The cutting rebuke in our text was addressed by Stephen to the high priest and murderous Jews who were about to stone him to death. Professing to be the people of God, and the most zealous and devout people on earth, pretending to be shocked at the blasphemy which suborned men had testified that they had heard Stephen utter. Arrested, and having a mock trial, and arraigned as a prisoner before them, he was permitted to make his defense, at the conclusion of which he addressed to them the words of our text; and when they heard these things which he charged on them, they were cut to the heart. Not like those who on the day of pentecost were pricked in their hearts, and completely subdued, and made to cry, Men and brethren, what shall we do? Theirs was a death wound, their rage and violence were checked, their hearts and ears were circumcised, their resistance to the Holy Ghost was overcome, and their circumcised ears were anxious to be informed of God's salvation of helpless sinners by and through that Jesus whom they had rejected and crucified. But these were only cut to their heart; it was but a flesh wound. They were not slain, nor circumcised in either heart or ears; but the deep and deadly malice of their heart was excited, and became more violent and frenzied with rage and violence, and they gnashed on him with their teeth.

The question has often been agitated, In what sense did these murderous Jews resist the Holy Ghost? It could not be that they were resisting the Holy Ghost, as existing in their own hearts; for if the Holy Ghost had dwelt in them, their hearts would

have been circumcised, and their ears as ready to listen to the preaching of Stephen as were those at pentecost to Peter and the rest of the apostles; but their hearts were controlled by an opposite spirit. The Holy Ghost which they were resisting was in Stephen, but not in them. In the preceding chapter and fifth verse, we are told that Stephen was full of faith and of the Holy Ghost, while his murderers were full of the spirit of him who was a murderer from the beginning; and his spirit in them was manifested by their resistance of what the Holy Ghost inspired Stephen to say and do. It was not Stephen, as a man, they felt so much enraged against; for if Stephen had not been moved by the Holy Ghost, he would not have incurred their wrath. It was only those who by the Holy Ghost called Jesus Lord, that they persecuted unto the death. Nor was it alone on this particular occasion that their resistance to the Holy Ghost was demonstrated. It was the general and constant disposition of the carnal hearts of those whose circumcision was only outward in the flesh, and not the circumcision of the heart and ears, which is made without hands. The circumcision on which the carnal Jews relied was outward and in their flesh, was made with hands, and its praise was of men, and not of God; it did not therefore circumcise their hearts to make them love God, nor their ears to hear, love or obey the truth, but left them in all the enmity of their carnal minds to resist the Holy Ghost by stoning the prophets, and killing those whom God had sent to them. The prophets were sent to the Jewish nation with the message of the Lord, whose peculiar people they professed to be, and the prophets spake as they were moved by the Holy Ghost; so their opposition to the prophets only manifested the turpitude of their hearts, their love of sin, and hatred of truth and righteousness.

"Ye do always resist the Holy Ghost," in the same way and manner in which their fathers did, by killing the prophets and stoning them. Jesus said to those carnal Jews, "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," &c. "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."—Matt.

xxiii. 28-36. How terribly was this declaration fulfilled in that generation, not only in the tempest of divine wrath in the overthrow of Jerusalem, but in the filling up of the measure of their iniquities. God has set bounds beyond which serpents and vipers, as these workers of iniquity are called, cannot go, but to the full measure of which they are doomed to go; and in filling up this measure by that generation, Stephen, who was one of the number that Jesus said he would send to them, and they should kill, was sent with a message from God, which cut them to their heart, and made them gnash on him with their teeth. But it was not Stephen, but the Holy Ghost in Stephen, that enraged them. Stephen, being full of the Holy Ghost, spake by that Spirit; and as they were filled with an opposite spirit, and acted as moved by the spirit of the world and of Satan, they not only resisted Stephen as the messenger, but God who sent him, and whose words he declared to them.

We know of no other way in which men ever resisted the Holy Ghost. Stephen testifies that this was always the manner. As your fathers did, so do ye; not only now, but it was always by persecuting and slaying those who were sent by him to declare his messages.

It is preposterous to contend that the Holy Ghost was, is or can be successfully resisted in its work upon the hearts of those who are quickened by it. Those who are quickened and made alive from the dead by the Holy Ghost were not consulted as to whether they were willing to be made alive. Whether we consider the work of the Spirit as agreeing with the figure of a resurrection from the dead, or a birth, both illustrations alike forbid the idea that the subjects of this work can either resist or facilitate the work. Jesus says, "The dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 25. And Jesus has condescended graciously to inform us how, or in what manner, he will perform this work: "For as the Father raiseth up the dead, and quickeneth them; even so [or exactly so] the Son quickeneth whom he will."—Verse 21. Can any rational being suppose that in God's manner of raising up the dead he strives with them to consent and allow him to raise them up? Or that he proposes terms and conditions for them to perform, on the performance of which he will raise them from the dead? Or that he by his spirit woos, pleads, implores and beseeches them to allow or consent to be raised up, and that he thus pleads and strives with all the dead, and in the greater number of cases fails to get their consent, and after laboring to the full extent of his power and patience, leaves them sorrowfully to remain in death? Can any who know the true God and eternal life entertain such a view of him? Equally absurd and blasphemous is the thought that either in the generation of mankind or regeneration, or new birth, those who are the

subjects have any volition or agency in bringing themselves into existence. Surely all who are held under such chains of darkness do greatly err, not knowing the scriptures nor the power of God.

The scriptures affirm of the power of God that he raiseth up the dead, and quickeneth them, not that he tries, and in most cases fails, and that in the same manner the Son quickeneth whom he will; and those who know by happy experience these scriptures, and have experienced that translation from darkness to light by the exceeding greatness of the mighty power of the Father of glory, know the scriptures and the power of God. "The eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."—Eph. i. 16-20.

Since the day that sin entered into the world, man has manifested an aversion to and shrinking from the presence of the supreme and omnipotent God, and in their aversion and alienation from him have shown their preference for gods which they could hold in subjection to their own control: gods that they can carry on their shoulders, and use to subserve their own purposes. This being the idolatrous condition of the world, we are told by an inspired apostle of many false prophets which are gone out into the world, and the saints are commanded to try the spirits, whether they be of God. He says of these false prophets, "They are of the world, therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; hereby know we the spirit of truth and the spirit of error."—1 John iv. 5, 6. The Spirit of truth is the Spirit which Jesus says the world cannot receive, because it seeth him not, neither knoweth him.—John xiv. 17. But the spirit of error and delusion is a spirit of the world, and the world is in love with it. It is as easily attained as they who are led by it have and do represent it to be, and they affirm that it requires no more effort to receive it than it does to turn one's hand over. Indeed, man in his fallen, depraved state is under its power already; and the spirit of error which already possesses them makes them as hungry for error, as the Spirit of truth in the children of God makes them to be fed upon the truth as it is in Jesus. No grace is required to qualify a man to embrace any error, or to worship any idol. But the God of our salvation is a Spirit, and only they can worship him acceptably who worship him in spirit and in truth.

Eve required no superhuman or supernatural power to enable her to receive the forbidden fruit from the beguiling spirit of the serpent; Adam asked for no divine aid to follow his bride in the transgression. Cain, unaided by the Spirit of truth, drank in the spirit of delusion, false religion, enmity and murder. But Abel required that faith which is the fruit of the Spirit of truth to qualify him

to offer a lamb in sacrifice to God, to which offering God had respect. Cain resisted the Spirit of truth in his opposition to Abel, but not as existing in himself, striving to obtain his consent to be converted. If the spirit of God had been in Cain, he would not have entertained a desire to murder his brother. If God, the Spirit, had ever failed to accomplish any work by him undertaken, what assurance could any poor sinner have that he might not fail in his attempt to bring us unto glory? The antediluvians, who in Noah's days resisted the Holy Ghost, resisted it as manifested in Noah as a preacher of righteousness; by adhering to the spirit of unrighteousness which had full possession of themselves. So that Stephen could say truly, that the development of that murderous spirit in those wicked Jews who were about to murder him was the development of nothing new. It was that which *always* had been in the world since sin entered; and these more modern Jews were doing just what their fathers before them had always been doing, in killing the prophets, and stoning all who were led by the Holy Ghost.

Men do always resist the Holy Ghost when they pervert the scriptures, which are inspired by the Holy Ghost, when they teach for doctrines the commandments of men, when they oppose and persecute those who are called of God, and qualified by the Spirit to proclaim among the Gentiles the unsearchable riches of Christ; and especially when they preach salvation by any other name than that of Christ, or when they pretend to preach Christ by any other spirit than that which is from above. No man can preach the doctrine of free-will, free-agency, or any other doctrine of men, without resisting or opposing the Spirit of truth, which is the Holy Ghost. But we have great reason to rejoice that their resistance cannot prevail. While they like raging waves of the sea foam out their own shame, although the world may applaud, and lavish their encomiums upon them, and their wealth, and call them rabbi, still their resistance of the truth of God and of the spirit of holiness will ultimately clothe them with everlasting shame and infamy. No person can preach or believe that the Holy Ghost has ever failed to fully accomplish all that he ever attempted or designed, without impeaching the wisdom, power and truth of God, and thereby resisting the Holy Ghost; but their resistance can never prevent or hinder the full and perfect accomplishment of all his pleasure. Nor can any give encouragement to those who do thus preach by attending on their ministry, or contributing of their substance to sustain them in their opposition to the Spirit of truth, without resisting the Holy Ghost.

It will be well to remember that the Holy Ghost is God; and although man, in his deep depravity, may resist his government and oppose his power, yet he can by no means thwart his purpose.

CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Old School Baptists, in session with the New Valley Church, Loudoun County, Va., August 11th, 12th and 13th, 1880, to the associations, meetings and churches with whom we correspond, sendeth greeting.

DEAR BRETHREN:—Time in its onward march has again brought us together in our associate capacity, and by the changes which have occurred since we last met we are reminded that here we have no continuing city, but seek one to come; and we are drawn together by that cord of love which permeates the whole body of God's children, and by which they are made to sympathize with each other while in this pilgrimage state, looking forward to the bright consummation of the christian's hope, when we shall awake in the likeness of him who bore the sins of his own people in his own body on the tree; who by the sacrifice of himself hath forever put away the sins of his people, and brought them off more than conquerors. The apostle says, "For by one offering he hath perfected forever them that are sanctified." And in regard to this offering we need have no doubt, neither as to its efficiency; for this same writer to the Hebrews says, "But now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself." And, "So Christ was once offered to bear the sins of many. And unto you that look for him shall he appear the second time, without sin unto salvation." And this perfection consists in the putting away of the sins of the sanctified ones, whether they be past, present or to come; for the saints have been forever freed from the claim which the law held upon them, by virtue of its having been satisfied; which law was stern in its demands, for it says, "The soul that sinneth, it shall die." And all who are embraced in the gift of the Father to the Son, and none else, are interested in this matter. The language of the Son himself is, "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 that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And again, "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come. Glorify thy Son, that thy Son also may glorify thee. As thou 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. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was. 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." This language the

Savior used when he was about to be betrayed into the hands of his enemies; when about to yield up his life a ransom for many; when the whole church throughout all ages was to be glorified in him, who is the embodiment of his church. And how was he to be glorified? The power which the Father had given him was of such magnitude that even death and the grave could not retain him. By his going down into the grave he did not relax his hold upon that power which showed itself in his bursting asunder the bands of death; for this power was over all flesh, and it must needs be that he should die the death of the cross, to rescue his people from the power of the grave, and to redeem unto himself a glorious church, not having spot or wrinkle, or any such thing: that it should be holy and without blame before him in love. A glorious church, because he, the Head, was glorious. No boasting now because the church is redeemed on account of the good done by the church, but with humble, childlike simplicity can the brethren feel to say, with the apostle, "Not by works of righteousness which we have done, but according to his mercy he saved us." And what a wonder of wonders that the immaculate Son of God should stoop to worms of the dust and raise them to an inheritance that is incorruptible and undefiled, and that fade not away; reserved in heaven for them who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. This eternal life, then, which can never die, is the free and unmerited gift of God to his people, through his Son. And it is also according to the promise that God promised of old, saying, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." And is there any sweeter reflection than to think what a merciful High Priest we have, who can be touched with the feelings of our infirmities, and who is too wise to err and too good to be unkind? Would we have it different? Would we have the salvation of God's dear people depend upon anything that they can do? One who has been made to feel the exceeding sinfulness of sin, does not want salvation to depend on any such contingencies, but feels glad that there is a way made for his escape, through the blood and righteousness of one who knew no sin; not simply made available, if you will apply what men are pleased to call means of grace, but as says the apostle James, "Of his own will begat he us with the word of truth." And as Isaiah expresses it, (liii. 4, 5) "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." And now, dear brethren, how can the church of God be wrecked, when it has for its foundation such a tried stone? For he says, "Behold I lay in Zion for a

foundation a stone, a tried stone, a precious corner stone, a sure foundation." The billows and waves of the ocean of time may roll and surge and beat upon the church, but we have the assurance that it is based upon this sure foundation, which has been tried and not found wanting; which has been found equal to every emergency in which the church has been placed in all ages of the world.

And now, brethren, having noticed some of the great things that the Lord has done for us, that he suffered and died for our sins, and was raised again for our justification, and has placed the church upon this tried and living foundation, we would suggest to you, by way of exhortation, the words of the apostle in his letter to the Romans, xii. 1, 2, "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." When we take into consideration the many mercies which are daily bestowed upon us, is there any requirement made of us too great for us to perform? What are we to understand by presenting our bodies a living sacrifice? If we are walking after the flesh and minding the things of the flesh, thinking that by some good deed we can do that we will appease the wrath of God and place him under some obligation to save us, then indeed are we dead; for we read in this same epistle, "To be carnally minded is death; but to be spiritually minded is life and peace." Not only do we read it in the scriptures, but how fully do we realize it in our heart's experience. But when faith is in lively exercise, and we feel that there is the only one way given under heaven among men whereby we must be saved, and each one is made to feel in his own experience that he has in some measure had a knowledge of that way, then indeed are we ready to present our bodies anywhere and in any manner to the service of that God who has taken us from nature's darkness and translated us into the kingdom of his Son; not letting trivial excuses, such as a little cold or cloudy weather, prevent us from assembling ourselves together in our regular church meetings. Holy, consecrated to the work of God, to do his will, to keep his commandments, to be found always ready to give to every one that asketh you a reason of the hope that is in you, with meekness and fear; which reason of the hope in God's people is not founded upon any of the willings or runnings of the flesh, which are entirely antagonistic to the will of God. In this way only is it acceptable to God, and at the same time is your reasonable service. Nothing unreasonable is demanded; for we should serve him, and ever be found having on the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand. And to such characters does the gos-

pel come in all its fullness and rich comforts. "For," says the apostle, "if our gospel be hid, it is hid to them that are lost." And what is this gospel? The apostle tells us (Rom. i. 16), "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." In other words, it is Christ; and in setting forth this gospel it becomes necessary for God's ministers to show up anti-christ in its most hideous form, and thus draw the line between truth and error. How easy it is for us then to find where we stand. Then we can feel to say, "I am not ashamed of the gospel of Christ," and can hear all that may be said in opposition to the religion of the world and not be offended. We have now come into gospel rest; for he that is entered into his rest, he also hath ceased from his own works, as God did from his. How often we hear the remark, I wish they would preach the gospel, and let others alone; and even some of the dear brethren have made use of it. But we would say to such ones, that it is all part and parcel of the gospel, for what may be said in reference to the religious works of others, it is only telling our own experience; for there is not one of the Lord's people, who has ever been made to fly for refuge to lay hold on the hope set before him, but what can tell you that he was, as the apostle says, alive without the law once. But how comforting, how consoling the gospel; not to have grace and works mixed, but to be so separated, so set apart, that each individual can tell where he stands. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.—Heb. iv. 11.

We have been blessed with pleasant weather. Peace and harmony have prevailed, and the preaching has all been of a piece, to the comfort, edification and instruction, as we hope, of the children of God, building them up and establishing them in the most holy faith.

Our next annual meeting is appointed to be held with the Upper Broad Run Church, Fauquier Co., Va., to begin on Wednesday before the third Sunday in August, 1881, when and where we hope to meet and hear from you again.

JOSEPH FURR, Mod.
G. G. GALLEHER, 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.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—One more of our dear kindred in Christ has been taken from this world of sin and trouble. On Friday night, July 18th, at half past twelve, Mrs. Mary E. Knapp departed this life at her home in Canton, in this county, aged 46 years, 1 month and 26 days. She was the eldest daughter of Eld. Joseph Beaman, whom you were acquainted with probably more than forty years ago. Her mother, whose home has been with her for some time, survives her. She leaves also a husband, two children, three sisters and a brother. Her death is felt to be a very great affliction by her immediate family, and also by all her relatives and friends, to whom she was very dear. The little church of Canton and Columbia, of which she, with her mother, was a member, feel deeply their loss. Each one of that dear band of brothers and sisters would say, The Lord has taken the brightest, most spiritual, most devoted of our number to himself. Without jealousy, but in warmest love, each one so esteemed her, while she esteemed each one of the rest as better than herself.

As she never wrote her experience for the SIGNS, I will write somewhat more fully for the other department of our paper, giving some extracts from some of her letters.

She was seriously ill but a few days. Her sufferings were very severe. On my way from Baltimore to Burdett, N. Y., I stopped at her home to spend the night, not knowing of her illness. I reached there at half past nine, and saw her quietly breathe her last at half past twelve. She was not conscious while I was there.

Brother Marvin Vail and myself were present and took part in the funeral exercises on Monday, July 21, and I addressed the people from Psalm xxiii. Among the hymns that were sung were the last three verses of No. 1251, Beebe's collection, which she had expressly marked, and to which she had fixed her name.

Your brother in Christ,
SILAS H. DURAND.
HERRICK, Bradford Co., Pa., Aug. 6, 1880.

DEAR BRETHREN:—It becomes my sorrowful duty to prepare and forward to the SIGNS OF THE TIMES a brief sketch of the life and death of our dear aged brother, John B. Ensor, of Baltimore County, Maryland. He departed this life on Sunday, June 13, 1880, aged 88 years, 7 months and 2 days.

Our deceased brother was well and widely known among Old School Baptists. Many have shared his hospitality, and he enjoyed nothing better than to have his kindred in Christ gathered at his home and to engage in conversation with them upon the things of the kingdom that he loved so well. Many of our brethren in different parts of the country will grieve with us for the loss.

Brother Ensor first united with the Patapsco Church, about the year 1825. I have not been able to learn the exact date. In 1828 the church at Black Rock was organized by a number of members dismissed from Patapsco Church. Of this number brother Ensor was one. Since then he has walked with the church in all her travel, and has been ready to fill his place. Three others remain who were among the constituent members of Black Rock Church. In a few years at most the last living tie that binds us to that former generation will have been sundered. The children take the place of the fathers. Shall we continue to walk steadfastly in the same footsteps?

Brother Ensor was united in marriage to Delilah Chilcoat, Feb. 4, 1812. They have lived together in love and union more than sixty-eight years. Sister Ensor still survives him, to experience the power of reigning grace to sustain in her bereavement. They will not be long parted. They were blessed with a numerous family, all but one of which lived to years of usefulness. There were thirteen children, of whom ten are living, seventy-two grandchildren, of whom fifty-five are living, and twenty-nine great-grandchildren, of whom twenty-two are living.

In his early years he was convicted of sin, of righteousness and of judgment, and was so clearly led to see that salvation is of the

Lord, that no doubt or question concerning this could ever cross his mind. Many times have I heard him express doubts about his own interest in Christ, but never a doubt as to the completeness of the atonement and the effectual work of the Spirit in the new birth. I have to acknowledge deep indebtedness to him for many suggestions of profit to me, and many new views of scripture truth. It was his custom for many years to come to me as soon as I had done preaching, to talk over the preaching and suggest any ideas which seemed to him appropriate and true. I have gained much from him in this way. This is what all our brethren ought to feel free to do whenever the word is preached, and at all other times. Ministers are but men and should not be above receiving instruction and correction. Many times his instructions have made me feel that I had left all the best part of the subject out. Brother Ensor was prompt to fill his place in the meetings of the church till age and increasing infirmities would sometimes prevent. He had filled the office of deacon for over thirty years. The last time he was at meeting was to hear brother Jenkins at Black Rock, the Sunday after our association this spring.

He felt for the past year that the end was near at hand, and was only waiting the summons, ready to go home when the Master should call. I talked with him frequently, and to me and to all whom he met he said he was only waiting till the summons was given. He believed fully in a heartfelt experimental religion, for he had experienced its power in his own heart. He believed that to be dead and then alive again unto God was essential to a true christian experience. When I would tell him of some of his children or grandchildren who had received a hope and were coming to the church, he would say, "Are they dead yet? For they must not be buried until they are." One week before his death he got up, intending to go to Black Rock to meeting; but they soon found he was too feeble. From that time he continued to fail until the end came. There was no special disease. The divine Builder gently took the earthly house down to let its tenant go home.

Some time before his death, one night his daughter, sister Lizzie Ensor, was staying with her parents, and during the night her father awoke, praising God. She thought that perhaps the hour of his departure was at hand, and asked him if he felt as though he were dying. He said, "No; I am well and full of joy. The Lord has given me a happy season." He talked on for a long time, praising God. He said the Lord had given him a precious dream, and now he felt like giving praise to his name. He said during the night, "If I should be unconscious when I die, I want you to be sure to give God all the glory." He repeated the hymn beginning, "If I must sing I'll sing of grace," all through. The next morning his daughter asked him how he felt in mind. He said, "I am more dull than last night, but I can remember past seasons." During the last week of his life he suffered a good deal from oppression in breathing, but was always gentle and patient. He did not talk much, but when he did he said he was satisfied and just waiting. Near the last, his son, brother Joseph Ensor, said to him, "Father, do you know that you are dying?" He could not speak, but he signed assent. His son said again, "Is it all right within?" And again he replied, "Yes." And so among his sorrowing children and friends he passed peacefully away. For him they could not sorrow, but they felt that their loss was great. His dear aged companion has been wonderfully sustained under her bereavement. She has been only waiting for her hour of release and rest for years. She feels to say, The will of the Lord be done.

A large concourse of people attended the funeral exercises amid a pouring rain on the following Tuesday, testifying to the general esteem in which he was held by those who had known him all their lifetime. I spoke upon the occasion from Rev. iii. 10, feeling that the words were appropriate to brother Ensor. "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."

Brother Ensor has been a lover of the SIGNS and a subscriber ever since the first number was issued. May God bless the dear friends who are called to mourn, and lead them in the footsteps of their father and friend, if it be his will.

I remain, as ever, your brother in hope of life,
F. A. CHICK.
REISTERSTOWN, Baltimore Co., Md.

BRETHREN BEEBE:—It becomes my solemn duty to forward you the obituary of another dear and worthy sister in Christ, and an earnest patron of the SIGNS OF THE TIMES.

Mrs. Eliza Stout, relict of Jonathan Stout, deceased, departed this life Sunday evening, Aug. 1, 1880, near Jacksonville, Morgan Co., Ill., aged 64 years, 2 months and 19 days.

Sister Stout was a Canning, and was born in Hamilton County, Ohio, May 12, 1816, and was united in marriage with Mr. Stout Sept. 12, 1834. They came to Illinois in 1838, and about twenty-four years ago she united with the Union Church of Regular Baptists, located in the same county, and up to the time of her death continued to maintain that faith unwaveringly, and was dearly beloved and highly esteemed by her brethren and sisters and all that knew her. A true and faithful wife, an affectionate and loving mother, a good and true neighbor, a sincere and fast friend, a devoted and pious christian mother, was our dear sister.

The deceased was afflicted with a severe cough for about three years, but did not seem to suffer seriously till near her end. For about nine weeks she was confined to her bed, during which time I spent an afternoon and night with her and her amiable children, and she requested us to read in the scriptures, sing some hymns and offer some devotions in her room, which she enjoyed, exceedingly, saying, "O how sweet is the sound of those songs." She told me that she had done nothing that she could rely on for a moment for justification, but she felt safe in committing her eternal interests to her risen and exalted Redeemer. For ten days previous to her death she suffered much, but retained her reason in a remarkable degree, giving her faithful children instructions and advice, arranging for her shroud and her interment, and for her funeral, naming two special hymns, the 1228th and 1257th, to be used on the occasion, saying to her children that she was going to heaven, to a place of eternal rest and peace.

On the third a large assemblage of people met at the family residence, and the undersigned addressed them from Rev. xix. 8. Her remains were then interred by the side of her husband, at the Bureau Church, ten miles from their residence. She has left three sons and five daughters, of high respectability, and many relatives and friends to mourn and to treasure up her many virtues. I pray the Lord to bless those dear young people who are now doubly bereft, their father having died in 1878.

Your brother,
I. N. VANMETER.

MACOMB, Ill., Aug. 5, 1880.

DEAR BRETHREN BEEBE:—By request I send you the following brief account of the life and death of brother **H. M. Price**, who was born July 4, 1804, in the state of South Carolina, Richland District, (or county) and at the age of twelve years was carried to Mississippi, Pike County, his parents moving there, where he lived until he was twenty-five years old. He married Miss Mahala Norman, and moved to Tennessee, and settled in Fayette County, at the residence where he lived till his death, which occurred June 19, 1880, of dropsy of the chest, &c. I never, except once, perhaps, saw a larger number of people than attended his funeral, which showed plainly the high esteem in which he was held. He had obtained a hope that his sins were forgiven. Mt. Pisgah Church was organized in 1832, at which time I became a member, and brother Price united with the church in 1838. Both of us were baptized by Eld. A. Compton, who, together with Eld. A. Sammons, constituted Mt. Pisgah Church. I have been her pastor since 1835. Brother Price was ordained a deacon in 1852, and was highly appreciated as such till his death. He was a sound, consistent

Old School or Primitive Baptist, and will be much missed by the church. I was frequently with him in his last days, and although he suffered a good deal, yet he was patient and entirely resigned to the will of the Lord. He had his mind good to the last. "Precious in the sight of the Lord is the death of his saints," says David in the cxvi Psalm. And therefore we do not mourn as those who have no hope. He leaves sister Price a widow, with two sons and two daughters, and the church, to mourn their loss.

PETER CULP.
FAYETTE COUNTY, Tenn., July 26, 1880.

DIED—At his residence near Markham, Fauquier Co., Va., July 29, 1880, **Milton Cheshire**, in the 19th year of his age. The deceased was the son and only child of sister Cheshire, now sister Iden, of the church in Alexandria, Va. The disease was consumption, from which he lingered in sickness for some time previous to his death. I am informed that during his sickness he gave a bright evidence of life eternal. He confessed that he was a poor and needy sinner, and expressed an earnest desire to be at rest in the eternal presence of the Savior of sinners. He referred to the hymn commencing with the words, "Ah, I shall soon be dying," as expressive of his feelings. In this hymn we find the lines,

"I hail the happy day—
The day when I must enter
Upon a world unknown;
My helpless soul I venture
On Jesus Christ alone."

The funeral was attended to Aug. 1st, and the writer spoke briefly from Isaiah xxv. 6, 7, and a portion of the 8th verse.

The afflicted mother has the sincere sympathy of our brethren. May the Lord bless this death to her good, and to the good of all that mourn. The deep sorrows of life are full of bright blessings to the afflicted saint, and must yield their fruit, each in its appointed season.
WM. M. SMOOT.
OCCOQUAN, Va., Aug. 2, 1880.

YEARLY MEETINGS.

The Lord willing, the Old School Predestinarian Baptists will hold their visitation meeting at their meeting house on the county line, one-half a mile north of Woodstock Station, on the Detroit & Hillsdale Road, to commence on Friday before the first Sunday in October, (instead of Saturday, as in the minutes) at 10 o'clock.

All coming from the east will come to Napoleon, and those from the south and west to Woodstock. We expect Elders L. Seitz and Thomas Cole, and all that will come may come and see our order.

By order of the church,
WM. S. CARPENTER, Clerk.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 24th, 1880, and continue three days.

All those of our faith and order who wish to attend are cordially invited.
CHARLES LIVESAY, Clerk.

The Old School Baptist Church of Schenectady, N. Y., has appointed a Yearly Meeting to be held at their meeting-house, on Schenectady Hill, on Wednesday and Thursday after the fourth Sunday in September, 1880, at 10½ a. m. each day.

All who come by railroad will be met at Howe's Cave station on the day before the meeting, and conveyed to places of entertainment. All brethren and friends of our faith and order are cordially invited to meet with us.

G. W. GUERNSEY, Clerk.

The Yearly Meeting of the Otego Church will (if the Lord will) be held on the 13th and 14th of October, which will be Wednesday and Thursday after the second Sunday, when it would be very pleasant and gratifying to meet our aged father and brother, Elder Beebe, once more, together with all who love the truth for Jesus' sake. Brethren, sisters and friends will be met at the depot on Tuesday on the arrival of trains from the east and west.

G. M. FRENCH, Clerk.

A two days meeting is appointed to be held with the Andes Old School Baptist Church at their meeting-house at Union Grove, Delaware Co., N. Y., on the third Saturday and Sunday in September, 1880, meeting to commence at 10 a. m. on Saturday. Ministers and brethren of our faith and order are cordially invited to attend.

JAMES A. HUNTLEY, Clerk.

ASSOCIATIONAL.

The Kaskaskia Old School Baptist Association is appointed to be held with the Bear Creek Church, six miles north-west of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1880, 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 115th session of the Kehukee Association, commencing on Saturday before the first Sunday in October next, will be held with the church at Moratock, near Plymouth, N. C.

Visiting ministers and brethren from a distance can reach Plymouth by steamer from Norfolk or Franklin, Va., and will be met and cared for by Mr. Joseph Skettetharpe, of Plymouth.

JOS. D. BIGGS, Clerk.

The Salisbury Old School Baptist Association is appointed to be held with the church at Fishing Creek, Dorchester Co., Md., to begin on Wednesday after the third Sunday in October, 1880, and continue three days.

The Licking Association of Particular Baptists will be held with the church at Bald Eagle, Bath Co., Ky, commencing on Friday before the second Saturday in September, 1880, and continue three days.

Those coming from the north, east or west will come to Cincinnati, and can either take a boat for Maysville and then take the Lexington & Maysville Rail Road and stop at Carlisle, or take the Cincinnati Southern R. R. from Cincinnati, via Lexington to Mt. Sterling. They will be met at either place on the evening before the meeting and conveyed to places of entertainment. Brethren and sisters are cordially invited to attend, and especially brethren in the ministry.

By order of the church,
SPENCER F. JONES, Pastor.

The Redstone Association, by divine permission, will meet with the Maple Creek Church on Friday before the first Sunday in September, and we extend a cordial invitation to all lovers of the truth to meet with us, especially our ministering brethren. We are weak; forsake us not. We claim a promise from brethren Corder and Smoot, and we pray the Lord will open the door for you to come, brother Beebe. Come to Pittsburg, then to Monongahela City, where you will be met on Wednesday. Brethren, do not disappoint us.

ADAH WINNETT.

The Spoon River Association will meet, if the Lord will, on Friday before the first Sunday in September, at Greenbush, Warren Co., Ill., with New Hope Church.

Persons coming to see us should come on Thursday; if from the north, stop at St. Augustine; from the south, at Avon; both on the C. B. & Q. R. R.; or if on their St. L. & Rockford Division, stop at Roseville. Teams will be at these stations with conveyances.

I. N. VANMETER, Mod.

The Indian Creek Regular Old School Baptist Association will be held this year with the brethren of Mercer's Run Church, Lumberton, Clinton Co., Ohio, some seven miles south-east of the meeting house, commencing on Friday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is given to brethren and sisters of our faith and order, especially brethren in the ministry, to visit us at that time.

Those coming by railway will come on Thursday, via Xenia or Washington C. H., on the Dayton & Southeastern Narrow Gauge, leaving those places at 4 p. m. for Allentown Junction, and there take the C. W. & C. Road to Mt. Pleasant station, arriving at 6 p. m. where they will be met and cared for by the brethren.

ALLEN HAINES, Clerk.

The forty-sixth annual meeting of the Salem Association of Regular Baptists will convene with the Bethel Church, 3 miles west of Denver, Hancock Co., Ill., on the Wabash R. R., and 4½ miles south-west of Bently, on the same road, and 4 miles south-east of Basco, on the B. & Q. R. R., at which points conveyances will be on Friday morning. The meeting to commence on Saturday morning, 10 o'clock, before the third Sunday in September, 1880. Brethren and sisters, and especially our ministering brethren, are cordially invited to attend.

C. G. SAMUEL.

The Old School Baptist Conference of Maine will be held this year with the church at North Berwick, York Co., Maine, to commence on Friday, Sept. 3d, at 10½ a. m., and continue three days. All who wish to come are invited to meet with us. There will be teams at the depot at North Berwick on the day before the meeting to take all who come on the cars to the meeting.

WM. QUINT.

The Sandy Creek Association will meet with Salem Church, Marshall Co., Ill., 6 miles west of New Rutland, on the Illinois Central R. R., on Friday before the second Sunday in September, 1880. Those coming from the south-west on the western division of the Chicago & Alton R. R. will stop at Varna, and those from the east will stop at Evans. There will be teams at all these places to convey to places of entertainment. A cordial invitation is extended to all our brethren and sisters.

JOHN DOWNEY, Clerk.

The Little Hope Association of Primitive Baptists will meet with Big Spring Church, two and one-half miles west of Garden Valley, Smith Co., Texas, instead of four miles north-east, as was published in the minutes of our last association, commencing on Saturday before the third Sunday in September, 1880.

D. ODOM, Clerk.

The Maine Old School Baptist Association is appointed to be held with the Bowdoinham Church, to begin on Friday, September 10th, 1880, and continue three days.

Friends coming by railroad will be met on the day before at South Gardiner station, on the Maine Central R. R., about three o'clock p. m. All friends to the truth have a standing invitation to visit us, especially ministers of the gospel.

H. CAMPBELL.

The Western Corresponding Association of Missouri have appointed their next meeting to be held with the Otter Creek Church, at or near the Concord school house, five miles south-west of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1880.

Brethren coming from either east or west on the B. & M. R. R. will get off the noon train at Woodburn on Thursday.

W. S. OLIVER, Clerk.

The Big Spring Association will commence on Friday before the third Sunday in September, 1880, at 11 o'clock, and continue three days.

Brethren coming from the east, west, north or south will stop at Summit, six miles west of Mattoon, on the Terre Haute & Alton R. R., where they will be met with conveyances on Thursday, about 12 or 1 o'clock. If any do not get there until the night train, inquire for sister Place. Brethren and sisters are cordially invited, especially the ministering brethren.

ISAAC TAYLOR.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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

RULES FOR ORDERING.

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

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.

At these low terms the cash must in all cases accompany the orders. Address, GILBERT BEEBE & SON, Middletown, Orange Co., N. Y.

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is an invaluable Tonic and Digestive medical compound. It increases the appetite and promotes digestion in a manner greatly superior to any preparation known.

In Atonic Dyspepsia it stimulates the secretion of the Gastric Juice, and establishes a healthy condition of the stomach, in which the Kidneys and Bladder fully participate. Its good effects are speedily obvious and truly wonderful. It can be procured in any of the States by forwarding a letter, inclosing One Dollar, addressed to Mrs. D. Johnston, Middletown, Orange Co., N. Y. A box of the preparation will be immediately sent to any address, by mail, without further expense.

AGENTS

FOR THE

"SIGNS OF THE TIMES."

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"THE SWORD OF THE LORD AND OF GIDEON."

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POETRY.

PSALM XCIV. 19.

"In the multitude of my thoughts within me
thy comforts delight my soul."

I wander oft 'mid scenes of deepest gloom,
And angry foes and fears beset my way;
I look in vain to see once more the bloom
Of that bless'd morn, my heavenly natal day.

Full oft I question if my feet shall stand
Ever within thy gates, Jerusalem;
Whether my eyes shall ever see the land
Where Jesus dwells in light ineffable.

I think of all the scenes, now sad, now
bright,
Which in my journey I have traveled
through;
And very oft my courage fails me quite,
I feel so weak 'gainst every deadly foe.

Sometimes I call to mind the willful sin
Wherein I've wandered to my hurt and
shame,
And blush that I should strive the race to
win,
Encumbered with such cause of righteous
blame.

Full many trifling thoughts my time em-
ploy—
Thoughts I would blush my dearest friend
should know;
And doubting thoughts, that rob me of my
joy,
Through my vain mind in one foul torrent
flow.

Dark, gloomy thoughts of time and death and
hell;
Thoughts of the deep and wondrous ways of
God;
Thoughts which my lips must strive in vain
to tell;
Still toss my mind in one resistless flood.

Thus I am toss'd and driven to and fro,
And seek in vain to find a resting-place.
Is there no solid Rock where I can go?
No light by which my Father's hand to
trace?

O! who shall drive these dreadful thoughts
away?
Is there no way to calm my troubled soul?
Must I grope on in darkness till this clay
Lies down in death and slumbers in its
goal?

Yes! In the midst of these tumultuous
thoughts
Come glimpses sweet of what the Lord has
done;
Of promises that shine with radiance caught
From him who once eternal victory won.

Out of the darkness and the mist arise
Sweet revelations of a brighter world.
My heart leaps on, it fain would grasp the
prize,
Revealed for all whose names are there en-
roll'd.

What blessed comforts then delight my soul!
Fill'd with his word of power, all tumult
dies;
Rivers of joy to me unceasing roll,
And changed to praise are my despairing
cries.

Though still I seem to have small cause for
joy,
To those who only see my earthly road,
The eye of faith within has full employ,
Beholding him, my Savior and my God.

F. A. CHICK.

JULY 23, 1880.

CORRESPONDENCE.

APPIN, Ontario, Canada, Jan. 3, 1880.

TO ELDER G. BEEBE AND SON—
And to all who love our Lord Jesus
Christ:—I have often felt a strong
desire to write to you concerning the
things of the kingdom of our Lord
Jesus Christ, and the various trials
and sorrows that are our common lot
in this vale of tears; but a sense of
my own weakness and poverty has
hindered me hitherto, and made me
lay aside my pen rather than expose
my ignorance in divine things. Yet
my heart longs for communion with
those whom I humbly hope I love
with more than a natural love, and
with whom I desire to dwell, though
I often feel most painfully how un-
worthy I am of a name and a place
among the children of God. Who
can tell, but those who have had the
same conflicts, the wanderings of
heart that I daily experience, and
how prone I am to look for comfort
to any other source rather than to
Jesus? At other times how proud
and lifted up I become, and think
that others are wrong and I myself
right, and feel disposed to find fault,
rather than suffer long and be kind,
esteeming others better than myself.
If we could always be clothed with
the spirit of humility and meekness,
how calmly and peacefully our days
would pass away in the fear of God,
and how pleasant would our inter-
course be with each other, and how
sweet would be the assembling of
ourselves together to worship in the
beauty of holiness. But alas! we
have to be very often left to our-
selves, to be made to feel our helpless
state, and like Paul, that we are the
chief of sinners, that we may know
from heartfelt experience the exceed-
ing riches of that grace that ever
stooped so low as to look upon such
poor, sin-degraded beings as we feel
ourselves to be, so that we cannot say
one word against the vilest wretch on
God's footstool. We have felt like
saying, as did a good man once, when
he saw a felon going to the scaffold,
"But for the grace of God there goes
John Newton." Some may say that
what you have said is all very true,
but are we not commanded to "con-
tend earnestly for the faith," which is
a very important injunction? I an-
swer, That is true, we are; but let
us remember it is always to be done
in love, and with an eye single to
God's glory, and not from any carnal
motive, or spirit of pride or conten-
tion. Neither do I believe that any
one is in a fit frame of mind to con-
tend earnestly for the faith once de-
livered to the saints only when they
feel meek and lowly in heart, and

then they can speak from a feeling
sense of their own experience of that
sovereign grace that raised them from
their low estate of sin and misery,
and gave them a hope in the mercy
of God by the forgiveness of all their
iniquities, which at one time seemed
as if they must crush them under
their terrible load, so that they could
say, with the psalmist, "He took me
out of the horrible pit, and out of the
miry clay, and set my feet upon a
rock;" which rock is the faithfulness
of our God, a rock upon which all the
storms of time will dash in vain. O,
my dear brethren, well may we ex-
claim, in the language of inspiration,
"Our Rock is not as their rock, our
enemies themselves being judges." As
we contemplate the sure founda-
tion which God has laid in Zion, well
may we smile at the rage of all our
enemies, and laugh to scorn all the
efforts of those who neither know nor
love the doctrine of God's eternal
truth to overthrow the foundation
that standeth sure, having this seal,
"The Lord knoweth them that are
his," (and let every one that nameth
the name of Christ depart from in-
iquity.) How important is this in-
junction, and how well calculated to
try our faith; for it will not do to
love in word only, but in deed and
in truth. It is easy to say that we
love the doctrine of grace, but it is
another thing to prove it by our
works, as the unworthy writer knows
from painful experience; for the con-
flict against the corruptions of his
nature rages from day to day in every
conceivable shape and manner, so
that at times he can say, with Job,
"My soul chooseth strangling and
death, rather than my life." It is at
times like this that we can say, feel-
ingly, Vain is the help of man, but
our eyes are unto thee, O Lord.

But as I was remarking, it is easy
to say we love in word, but that is
no proof that our love is genuine.
Look at the child that professes to
love its parents, but is continually
going contrary to their wishes; how
can we believe its protestations of
affection, when its actions speak so
differently? But on the other hand,
see a child that seems as if it studied
its parents' wishes in every particu-
lar, and avoided everything that
would wound their hearts; do we
need words to tell us that such a
child has genuine love to its parents?
O no; but we say at once that its
actions are a proof of its true love.
Dear brethren and sisters, can we not
all take these things home to our-
selves in spiritual things, and both
see and feel how sadly we come short
of following the precepts of our di-

vine Master? May we daily learn to
look to and follow more and more his
example, who when he was reviled,
reviled not again, but endured all the
shame and ignominy that could be
heaped upon him, and said even then,
in the agony of torture, "Father,
forgive them, for they know not what
they do;" and all this that we poor,
lost sinners should be saved from the
wrath of a sin-avenging God. As I
look away from this blessed example
to myself, well may I loathe myself,
and repent in dust and ashes, and
mourn when I think how little I have
learned of his meek and lowly exam-
ple. O how prone I am to resent a
supposed injury or slight from a
brother or sister, and how unwilling
to forget and forgive the same, but
rather disposed to cherish feelings of
hardness or resentment against the
supposed offender; and if such are
my feelings toward my brethren, how
can I expect them to be any better
toward the world? Unless restrained
by grace, I am sure to err, either on
the right or left; but God's promise
to his people is sure, as expressed by
the apostle, "My grace is sufficient
for thee." God's grace is my only
hope for time and for eternity, and
by it sustaining me I hope to obey
the injunction of our blessed Master,
as recorded by the apostle, "Do good
unto all men, especially unto them
who are of the household of faith."

Now, dear Elder Beebe, lest I wea-
ry you, I had better close this com-
munication; but before I do so I feel
like telling you how my heart has at
times been pained to read some arti-
cles in the SIGNS (copied articles)
pointed at you with cruel heart, and
that by those who are professed
friends. My heart has sighed with
grief as I have thought what must
be your feelings as you think, after
all your long and arduous service in
the cause of truth, to be maligned by
those whom you have served, and
who should hold up your hands. It
is trying indeed, but he who has been
your support in all your trials, will
be with you even to the end; and
though many have turned their backs
upon you, still it is a consolation to
know that there are many, very many
who yet appreciate your labors, who
look forward from time to time with
pleasant anticipation for the coming
of their dear family journal, the
SIGNS, and peruse its columns with
delight, and whose earnest desire is
that you may still be spared to wield
the sword of the Lord and of Gideon,
and that too with deadly effect against
all the Midianites that may invade
our land. May the blessing of the
God of Israel rest upon you, and at

all times enable you to say, in the words of 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; and not to me only, but to all those who love his appearing."

I have written but little of what I intended when I sat down, but I hope it has been written in love. Do with it as you deem best, and I shall be satisfied, as I have only written to gratify the longings of heart toward those I hope I love for the truth's sake.

Dear brethren Beebe, the foregoing was written some time ago, and after writing it I concluded not to trouble you with looking over it, as I felt that it did not express my feelings as I could wish; and indeed it does seem as if words always fail me when I attempt to express my thoughts on the subject of redeeming grace, and my own vileness, weakness and poverty. O the amazing depths of the love of God; and what a contrast to our coldness and indifference to him who has done so much for us. I often feel that certainly no other poor sinner, who has had a hope in the mercy of God, could feel as I do. What pride and rebellion of heart, what cruel ranklings of soul against those I love, which make me go bowed down in heart for the iniquities within. But sometimes I hope Jesus says to the wild tumultuous sea, "Peace; be still;" and then how peaceful and calm is the weary heart, so that we can say, with the psalmist, "Then were they glad, because he brought them to their desired haven." I think I have the sense of the quotation, if not the exact words. I intended to express more fully my sympathy with you in your painful and severe conflicts against those who have so falsely assailed you, but it seems that I cannot express myself as I wish; but I know the God of Israel will be your support even to the end. I desire to be remembered at the throne of grace by all the children of God, that I may be kept from falling into sin; for I am so poor, so weak and sinful, that I often fear I shall one day fall by the hand of the enemy. Of all those who have a hope in the mercy of God, I feel that I am less than the least, viler than the vilest, and the most prone to sin and rebellion; and surely I have more cause of gratitude for abounding grace than any other, for he that is forgiven most, ought to love most.

Now I leave you to do as you think best with what I have written. It may be there are some little ones, like the unworthy writer, that have no resting place for their sin-polluted heart only in the arms of infinite love and grace, and to such only is the foregoing affectionately inscribed, with the hope that he who has fashioned our hearts alike may grant us sweet fellowship one with another and with our Lord Jesus and that we may know him the power of his resurrection, made conformable to his death,

and rejoice that we are counted worthy to suffer for his sake.

In conclusion, I again desire to express the sweetness as well as the importance (to those who profess to love the name of Jesus) of walking together in meekness and love, esteeming others better than themselves; and if a brother or sister trespass against us, endeavor to meet them in love, and effect a reconciliation, that we give the enemy no cause to report evil of us.

As ever, your unworthy brother,
R. SCATES.

TOONE'S STATION, Tenn., May 3, 1880.

ELDER G. BEEBE & SON—DEAR FRIENDS:—As I do not feel free or even worthy to address you as brethren, I will say friends, as there seem to be clouds of doubt intervening between my long anxious hopes of a brighter vision beyond this transitory life. My ideas of a person being born of the spirit of God have always been grand and sublime. I sometimes think it is as mysterious to my mind as it was to Nicodemus, but I am frank to acknowledge that all things are possible with God. There seems to have been a mighty shaking of the dry bones in the valley with me for the past ten years, and it has been more frequent for the past five years. At times I have been so harassed and annoyed that I almost wished myself accursed from Christ. I have tried with all my power to quit thinking about God and a world to come; but the more I try to quench and ignore and trample under my feet these thoughts, the more indelible and brighter to my vision they seem to shine. Sometimes it seems that some secret monitor, as it were, will cause me to be presumptuous enough to commence reasoning in my own mind in this way: Probably I have been made a new creature in Christ, and it is that which has caused such a warfare within for the past decade. But again, when I turn the other side of the picture, and think how wicked and sinful I am and have been all my life, that I am full of bruises and putrefying sores from the soles of my feet even to the crown of my head, that I am a poor insignificant creature in the estimation of my fellow-men, and worse than nothing in the sight of that pure, holy and all-wise God, the grand Architect of every thing that the entire Adamic family have ever looked upon or contemplated, at this extremity of reasoning I am made to exclaim, in the depth of the agony of my soul, O wretched man that I am! who shall extricate me from the terrible dilemma or vortex that I am in? I am led to think that it is only a hallucination of the mind, and not the power and work of God: that I have never done anything in all my life that would commend me to the pardonable grace of God: that I have never gone forward to a mourners' bench, and asked the preachers and members who were importuning God to grant eternal life to those who would be prostrated at the anxious seat to present my petition also; and

as I have not applied to the proper authorities, or at a revival meeting, in all probability God does not know there is such a being as poor unworthy me desiring to slake my thirst by drinking of the water of life, whereof if a man drink he shall never thirst again. But I believe that it is not attained by the effort of man, and that every individual must render an account for himself, and not for another. If I believed the preaching of men saved sinners (eternally), and I was called and set apart to that work, I would be terribly alarmed with the thought that I might be negligent or remiss in performing my part of the work just at the proper time, and for such neglect on my part thousands of human beings would die in their sins, and be eternally lost in hell, there to suffer the excruciating pangs of a sin-avenging God forever and ever, when all this suffering might have been converted into everlasting bliss and happiness, if I as a faithful minister had interceded in their behalf, or spoken the life-giving word in due season. I feel satisfied in my own mind that I could not enjoy a moment of happiness in this life (viewing it in this light), and such are and would be my views upon the subject. I have seen preachers, who claimed to be instruments or co-workers with God in the salvation of sinners, immediately after delivering an exhortation engage in mirth and frivolous conversation, as though their mission was not fraught with that importance which they claimed for it. It does seem to me that a truly chosen minister of Jesus Christ could not be otherwise than of a humble, meek and quiet spirit, especially at those designated protracted revival occasions. The object of the assembling of themselves together is to engage in as solemn and important a work as invoking the assistance of the meek and lowly Lamb of God to bestow an inestimable blessing upon poor sinners. I think they ought to be clad in humility as with a garment, letting their light shine, that by their orderly walk and godly conversation sinners might be taught the way of God more perfectly.

I hope you may be spared many years yet to wield the sword of the Lord and of Gideon, and abundantly strengthened both in the inner and outer man, and granted wisdom from above to withstand the fiery darts of the enemies of the truth. I love to read your able editorials, together with the many edifying and consoling epistles of love written, as I trust, by the saints of God, and published in the SIGNS OF THE TIMES, for they contain so much of my experience. I do hope and trust that the good Lord will give them fruitful minds, and impress them to write oftener; and may many others, who have never written anything, write and tell what the good Shepherd has done for them, and give a reason of the hope they have, for the saints are admonished to speak often one to another while tabernacling in the flesh. If I could but feel my accept-

ance with Christ as I would like to, and was well versed in the written word, and had education sufficient to use the English language properly, and above all, the assistance of the Holy Spirit, I would be asking for space in the columns of the SIGNS quite often; but as it is otherwise, I will be silent, knowing my inability to write anything interesting even to those destitute of a spiritual understanding, much less anything that would be edifying to those who have been made new creatures in Christ Jesus by the washing of regeneration and renewing of the Holy Ghost. But there are many in this section of country, who have publicly espoused the doctrine of the Primitive Baptists, that are fully competent to write to the edification of the household of faith, and whom I would like to hear from through the SIGNS OF THE TIMES. But a great many professed christians of other denominations object to the contributors of the SIGNS, on the ground that they all tell such a woeful story of dreams, frightful visions, and the chastening rod and afflicting providences of God being visited upon them on their journey out of nature's darkness into the marvelous light and liberty of the Son of God. I tell them that is why I love to read their letters, for they all seem to have been taught of the same Spirit, and see eye to eye, speaking in substance the same things, and it being so much in keeping with the written word of God, as revealed to us by the ancient patriarchs, prophets and apostles, who wrote and spake as they were moved by the Holy Ghost. But such sentiments are not congenial to the carnal feelings of natural men and women, for this is spiritual food, and is only palatable to a spiritual appetite, and to such as feel that if a saint, the least of all. An old man in this community says the church has no authority to demand of an applicant an experience of grace. Will brother Beebe give his views on this subject, from any scripture bearing on the question?

As you requested me to act as an agent at this office, I will do so with pleasure. Some of your patrons have recently paid me some money for you, and I write to notify you of their remittance through me. You have been earnestly requested by many of your brethren south to visit them this fall, and I trust God will bless you with health and a spiritual desire to do so, and that you will come to this place. I feel that a visit south by you would increase the circulation of the SIGNS considerably. But there is a system taught in this country that saving faith comes by hearing natural men preach Christ as the Savior of all men, and that it is optional with every one that hears to believe in Christ and be saved. If that theory is correct, I cannot see why the entire human family are not saved, from the youngest infant to the oldest man or woman in all the broad domains of earth.

If you think there is anything in this scribble worthy the notice of the

many readers of your valuable paper, you are at liberty to publish it; if you think otherwise, pass it to the waste-basket, and my esteem for you will not be lessened. I wish your many subscribers would respond to your appeal for their arrearages for the SIGNS, as they all ought to feel a deep interest in sustaining you in publishing such a valuable paper as I regard the SIGNS to be. I am such a poor writer, I do not think now that I shall ever again attempt the task of writing anything for publication. But I expect ever to be a constant reader of the SIGNS, and a warm friend of yours; and I would say to those who have written, that I appreciate their letters, and would request them to write again and often. I would to God that the people of these United States were altogether united upon the great fundamental principles both of state and church, that all jars and divisions among them might be obliterated, and that peace and harmony prevailed, desiring to live a quiet life with all men; and when summoned to pass through the valley and shadow of death, to enter into the celestial city of the New Jerusalem, forever to bask in the love and smiles of God.

Yours in doubt of ever being the recipient of such a glorious immortality,

T. J. RUFFIN.

CANTON, Texas, July 21, 1880.

DEAR BRETHREN BEEBE:—The SIGNS OF THE TIMES comes to me promptly laden with truth, which is always good news to them that believe and understand it. Some very precious brethren and sisters sometimes differ in their understanding of certain passages of scripture, and that difference of understanding, when expressed through the medium of the SIGNS OF THE TIMES or otherwise, sometimes leads to hard feelings, and not unfrequently to hard words. Such things should not be; but meekness, brotherly love, and a forbearing and forgiving spirit, ought to rule and reign in the household of faith. Now it seems from various communications in the SIGNS that all the brethren are not agreed as to the spiritual import of Christ's language to Nicodemus, and much has been said on that subject of late. Brother H. J. Redd, in his article published in the SIGNS of July 15th, current volume, takes issue with brother Morton on the subject of the new birth, or the application and signification of Christ's words to Nicodemus; brother Morton believing that the birth of the water spoken of had reference to literal water, while brother Redd holds and believes that it referred to the water of life. They are both, no doubt, honest in their views and understanding of the same; and as that is a subject on which every believer in the Lord Jesus Christ must come to some conclusion, it is important that they should carefully and prayerfully examine the subject matter, and invoke the Comforter, who is our Teacher, to direct

us to right conclusions, such as can be sustained by the scriptures of divine truth. With all due deference to the opinions of others, I will endeavor to give my own very briefly. Now to understand what Christ intended to teach Nicodemus, it is necessary to understand what he was then doing and inculcating into the minds of the people. He was then evidently talking about his kingdom, or church, which he came to set up on earth among men. Nicodemus, being a ruler among the Jews, was anxious to inquire into the nature of that kingdom which was then about to be set up, and he went to Christ, probably by night, to seek the desired information. Christ informed him that in order to see his kingdom he must be born again, not of the flesh, as Nicodemus supposed he meant, but of his (Christ's) spirit; and in order to enter into it, he must be born of water and of the Spirit, the very mode by which his bride was made ready by John the Baptist, the forerunner of Christ, in the river Jordan. Those that came to John, and gave evidence that they had been born of the Spirit, or from above, were then conceived in the water and born of it. Baptism by immersion signifies a birth, as well as a death and resurrection. I understand that the implantation of the Holy Ghost in an individual is what is meant by being born again; and before they can be admitted into this visible kingdom set up by the King of saints, they must be born of literal water, as that was the sign or seal by which they were to be distinguished from the world. The water of life, the bread of life, rivers of water springing up into everlasting life, and the water that Christ told the woman of Samaria that he would have given her if she had asked drink of him, I understand to be only other terms used to designate the operation of his spirit. If it had had reference to the water of life which was in Christ, then it seems to me that the blood should have been included in the birth also. To be born of the spirit of Christ develops the child of God, and enables it to behold the beauty and order of the kingdom here; and by an eye of faith, which that birth implants, it looks beyond the shores of time, as through a glass darkly, to the church triumphant. But in order to enter into and enjoy all the privileges of the church militant, the subjects of it must be conceived in the water and born of it, in the way I understand it.

Yours in the bonds of peace,

E. J. PARSONS.

REMARKS.—We do not feel prepared to take issue with our brethren who fail to agree in their understanding of the words of our Lord upon the subject of being born of water, as we understand our Lord to be using natural things to illustrate spiritual things. Jesus said to Nicodemus in this connection, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" The bringing forth by birth whatever has

been begotten and conceived, is a common thing in nature, plain and familiar, as among earthly things; but to be born again, when one has been already born of the flesh, and when a man is old, is a bringing forth of a spiritual life which is begotten of God, not of the flesh, and is therefore a spiritual thing. The life which is born of the flesh is an earthly thing; but that life which is born of God is spiritual, (God is the fountain of living waters, Jer. ii. 13,) and it is called *living water*, and *water of life*, proceeding from the throne of God and of the Lamb, clear as crystal, and to those who receive it, it shall be in them a well of water, springing up into everlasting life. All who are born of the Spirit are certainly born of the life of him who has said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."—John vi. 63. And all the saints are born again, of incorruptible seed, "by the word of God, which liveth and abideth forever."—1 Peter i. 2, 3. "Of his own will [who is the Father of lights, or of that life which is the light of men, the true light, &c.] begat he us with the word of truth."—James i. 18. Now, whether this was the immediate sense intended by the figurative words used by our Lord or not, it is certainly true that none can see and enter into the spiritual kingdom of God except they are born of the life and spirit which is begotten of God. And it is also true that none can see and enter into the organized church of Christ by the door except they be born of the Spirit, and baptized according to the command and example given by our Lord Jesus Christ, who is the Head of the church and King of saints.

We see no cause for controversy or strife on this subject, and we hope that no unpleasant feelings will be engendered by the different application in which the figurative words are understood by any of our brethren.—ED.

WILLIAMSTON, N. C., Feb. 14, 1880.

DEAR ELDER BEEBE & Son:—Inclosed you will find a letter written to me by a dear sister in Virginia, which has been precious and comforting to me. She expresses herself as having received much comfort from reading my letter in the SIGNS. I feel that if mine, weak and imperfect as it was, could afford one so much comfort, hers will be more so to all the household of faith. You will do me a favor by giving it a place in the SIGNS.

Your sister in humble hope,
CORDELIA SLADE.

FAIRFAX STATION, Va., Feb. 5, 1880.

DEAR SISTER IN CHRIST:—In looking over the last number of the SIGNS I see a communication from you to sister Shafer, and in reading it I felt so much comforted, and so drawn to you, that I feel like writing you a short letter; and perhaps it may comfort you some to know there is one more who is treading the same

thorny path of doubt, fear and conflict that you are. I never read anything that so plainly described my own feelings before, and it has comforted and strengthened me very much. Sometimes the way is very dark and lonely, and hope seems well nigh gone, when there comes a word or a line from some of the dear little ones, or a portion of God's blessed word is given, and we are enabled to go on our way again rejoicing. There is one precious evidence I have which remains strong within, no matter how cast down I may feel, and that is love to the brethren. We know by that we are born again; and whether I am a child of God or not, I feel that I love Jesus and his dear people, and have no greater desire than to so live that I may serve him faithfully here, and bring no reproach on the cause. These thoughts and feelings often prompt me to hope that I may one day be permitted to behold him as he is, and be like him. Yes, dear sister, I hope that I shall be found at the right hand of our precious Redeemer, clothed in white linen, pure and clean, and with that "innumerable throng" unite in singing the everlasting song of redeeming love and praise to him who has washed us and made us clean in his own precious blood. "In the world ye shall have tribulation, but in me ye shall have peace." And is it not true? We have our trials and conflicts, and are often oppressed with gloomy doubts and fears; but when the blessed Sun of Righteousness arises with healing in his beams, do we not feel a calm, holy peace that the world cannot take away? It may be of short duration, but it is sweet while it remains; but if it should remain thus always, I greatly fear we would be apt to forget the source from whence it came, and I know there is a needs be that we should often be reminded of our own weakness. You may be led to think from what I have said that I am very submissive and resigned at all times; but indeed such is not the case, for I often feel to murmur and complain when things do not go exactly to suit me. My greatest desire is to do good; but I find that when I would do good, evil is present with me, and how to perform that which is good I find not. If my salvation depended on my own good works, I should be forever lost; and it is only by the free and unmerited mercy of the Lord that I am not now in that dreadful place of torment, where hope is a stranger and mercy is not known. But thanks be to God, he has ever watched over and cared for poor, unworthy me, from the cradle to the present moment. I was a lonely wanderer in the streets of Babylon nearly eleven years, seeking food, but finding none, and he was with me there; and in his own way and time he led me out, and opened my eyes to see that "salvation is of the Lord," and that he is God, and beside him there is no Savior. He led me, I humbly trust, to his people, the church of the living God, he lifted me out of the horrible pit and miry clay of sin and uncleanness, and put

a new song into my mouth, even praise to our God. O, my dear sister, when I look back over all the way I have been led, I can but say, "Bless the Lord, O my soul, and forget not all his benefits." For this God is my God forever, and he will be my guide even unto death. In trusting him we cannot stray nor lose our way, and I desire above all things to be led by his spirit in just the way he would have me go; and to his dear people I say, "Entreat me not to leave thee, nor to return from following after thee; for thy people shall be my people, and thy God my God." It is my meat and drink, and the greatest enjoyment I have in this world, to meet and mingle with the dear little ones of my Father's family, although I feel to be the least of all, and unworthy a name and place among them. I often think, when I am among them, that if they only knew me as I know myself, they would say, Depart from us. I have been with the Old Baptists only a few months, but I have enjoyed some delightful seasons with them. The day I was baptized I can never forget. It was a blessed and happy day to me; and after we had reached the meeting-house I thought if I was ever permitted to enter the portals of eternal glory, and to feel as I did then, it would be enough. But I have seen some dark seasons since, and been made to cry mightily to the Lord for mercy, that if I was a child of God, I might have some brighter evidence, some clearer manifestation of a work of grace in my heart. So you see, dear sister, that you are not alone, for I think sometimes that I am the only one, if one at all, that has so many troubles and trials to bear, and was feeling just so when I read your letter in the SIGNS. I feel thankful that the Lord directed you to write it, and sister Shafer to have it published.

I will not weary you any longer with my scribbling, but will close by asking you (if you feel disposed) to write me a letter whenever you feel like it; if not, all will be well. Hoping the Lord may bless you, and believing that he will ever abundantly bless his children, and finally gather them all into his presence, I subscribe myself your little sister in hope,

SALLIE FENWICK.

DENTON, Orange Co., N. Y., Aug. 21, 1880.

EDITORS SIGNS OF THE TIMES.—DEAR BRETHREN:—With many misgivings I take my pen to address those who have by their spiritual birth seen the length, breadth and height of the kingdom of a once crucified but now exalted Savior. But the question arises, Why fear, when the same great Teacher is guiding and protecting all his precious jewels, and keeping them as the apple of his eye? He that keepeth Israel neither slumbers nor sleeps. His loving-kindness changes not, though they go in by and forbidden paths. He leads them about and instructs them; and though they feel at times that their lives might well be classed with martyrs, he is ever on the alert in all

their straits, to give them a knowledge of himself, and to verify and fulfill his promises in them. While journeying in this wilderness, sharp, piercing thorns are scattered along their pathway; and if perchance a modest little flower is found bending beneath the dews of heaven, how joyfully they pluck it, and bear it away as a bright trophy of their weary march. It appears to them as a rainbow of promise, pointing back through the vista of time, and bringing to their minds the majesty of a powerful Sovereign, who is as enduring as the everlasting hills. Before the mountains were brought forth, or even the worlds were called into existence, he was there, guiding the fiat of time, and swaying all things by his Almighty power. Philosophers, with all their wisdom and worldly strength of intellect, have reverently bowed to the supreme Ruler of the universe, and said, There is a God; all things declare it. Poets have sung and caroled their sweet lays to the invisible hand that has displayed before their astonished gaze the wonderful things daily seen in nature. But what a dull picture is this to those who have by regeneration been environed by a halo of light, and by faith seen that limpid stream, clear as crystal, proceeding from the throne of God and the Lamb, and who have comprehended the meaning of the sweet passages of scripture, which before contained no worth or loveliness in them. "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." "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." "He brought me up out of an horrible pit, and out of the miry clay; and set my feet upon a rock, and established my goings." Yea, he put a new song into their mouth, even praise to his holy name. Where is boasting then? It is excluded. Then it is that true thankfulness and acceptable praise proceed from the heart of mortals, when naught but the righteousness of him who sweat drops of blood in his agony in Gethsemane's garden, and expiated on the cross for sins not his own, and cried, "It is finished," will appear as truth to them. Then the heart is prepared for every good word and work. Even down to old age his loving-kindness is hovering over his afflicted and tried but not forsaken people.

My dear aged brother, what a great work has been yours, and how you have been sustained in your deep and severe trials. Many of the bright stars that shone in the firmament have gone to rest, and many more have become visible, and are now valiant for the truth, proclaiming with the talent God has given them the unsearchable riches of Christ. Their feet are shod with the gospel of peace, and they sound forth the silver trumpet with a certain sound.

What a sweet train of thought

comes bubbling up from our inmost soul when we are led by the Spirit to contemplate the security of the church in Christ her living Head. If sorrow cause her eyes to stream with tears, he can wipe them all away, crooked things are made straight, and rough places smooth. If we are tempted and tried on every hand by reason of sin, he is our fortress, our deliverer, our all. Some of us will soon lay our armor by, as our feet are already on the downward side of life. The shadows are lengthening behind us and gathering before us, and ere long will meet and close, and the places that have known us shall know us no more forever. Man goeth to his long home, and the mourners go about the streets, with their hearts shrouded in the habiliments of mourning; but though afflicted, we are not destroyed; and when we realize that all things, however severe, work together for our good, and that he is only fulfilling his eternal purpose in us, it is truly a comfort and consolation.

With a heart full of tenderness, and a sincere wish that after your long journey you will return to us refreshed and invigorated, I will subscribe myself your unworthy sister,

FRANCES A. BROME.

LAUREL BRANCH, W. Va., May 5, 1880.

DEAR BROTHER BEEBE:—In compliance with an irresistible impression of mind, I am constrained to write a short history of the way in which the Lord has been pleased to lead me.

In the spring of 1874, about the month of June, a trouble came over me which I could not get rid of for scarcely an hour. It impressed me so that I could not sleep at night. I could not tell what to impute it to. At last I came to the conclusion that it was because I was so sinful. I then set to work to try to lead a better life, and offered up a prayer three times a day. I then lived near a village, which afforded me the opportunity of hearing all the doctrines except that of the Old School Baptists, which did not put me out much at that time, for I had come to the conclusion that they were the most despicable sect that ever lived. I once said that I could tell an Old Baptist when he passed along, even if I had never set my eyes on him before, by his gait. I went to hear all kinds of preaching except the right kind. I thought the Methodists seemed to lead a life more like that of Christians than any sect I ever beheld. They seemed to live in such unity, and had everything in such form that it worked like clockwork. I kept this mostly to myself, as most of my relatives were Old Baptists, which I felt was a great pity, as the Baptists were so prone to misfortune. I kept on praying, although I could not see that it availed me anything, until August, when the Baptist Association came on. Elder Purington came to our house on his way to the association. I told my mother that I could like the man very much, if it was not for the hard doctrine he believed. I remember her answer so well, "I do

not expect you to like that." I went to the association the next day, hating the Baptists, but came back loving them, and could not tell what had brought about the change. I thought, O if I could get to Mt. Zion at the next meeting, which was about nine miles distant; but I did not get there, which grieved me very much. It was not because I expected to hear the preaching, but because the hatred I had felt toward them had been turned to so much love. I longed to meet with them again. I did not get to meeting until November. I went in the most horrid frame of mind, feeling that I would rather die than live, yet feeling that my portion would be torment, never daring to think of anything else. I thought I never could hear preaching; but if I ever heard a sermon, I heard one that night. It seemed that every word was spoken specially to me. My eyes were filled with tears, which I tried to conceal, and I think I succeeded. Elder Bartley preached, and Elder Purington followed him. When I took leave of Elder Purington he said to me, "You will soon be where I shall see you every month." I answered him, and thought how delighted I should be to hear him every month. I little thought it was the last time I should see him. I then went to Prince William, near Quantico, in January. I went to hear Elder Smoot every month, loving that people, but I could not tell why. I never had dared to think that the Lord would have mercy on me, a poor, vile wretch. I kept this all to myself. I do not believe my nearest friend ever thought of such a thing. Up to the fourth Sunday in July, 1879, I went to meeting feeling as usual. As I walked into the meeting house there came over me the most wretched feeling, which continued to grow worse, until it seemed almost beyond endurance. The first hymn was given out, but I cannot tell what it was. My feelings grew worse, until I thought, O that the floor would open and hide me from all that were present. I strove hard to conceal my feelings, but it seemed as though all eyes were upon me. My only consolation was that they would not know what to impute it to. In time of prayer I felt so impressed that I was in a perfect tremor. At last I found myself engaged in prayer, but was not aware of it until these words came to me, "Go and be with them; you will never rest until you do go." They came to me again and again in that way, until it seemed that some one was speaking to me, and lulled me to rest. Elder Smoot then gave out the 275th hymn of Beebe's Collection, and I thought I had never seen such beauty in words. After meeting I felt like I could have shaken hands with all present, they looked so lovely; but I strove to hide my feelings and shunned them. I thought it would all come to naught and I would find it all a delusion. I tested my feelings in various ways. I continued to attend all the public entertainments I had been in the habit of attending, but I found no pleasure in

them. I would feel, after I got there, O that I were at home.

In the fall, Elders White and Furr stopped at Quantico and preached. It seemed that every word Elder White spoke was meant for me. I had never seen him before, but when he came down the aisle I wanted to shake hands with him so much that I could hardly keep back. I still kept this all to myself, but every time there was an invitation given by the church, I felt, O that I could go forward; but I felt too unworthy. I went to aunt Edie Cox and asked her what it all meant. To my surprise she advised me to go before the church, which I did on the fourth Saturday in March. When the invitation was given I felt that I must draw back; but these words came to me, What! ashamed of Jesus? May not he be ashamed of you. I was received, with two others, and baptized in April. From the time I was received until I was baptized, I was perfectly happy. I felt that I never should have any more trouble. But alas! how soon I found out my mistake. A trouble came over me that day at the close of the meeting which lasted over two weeks. After that I had no more trouble to speak of, until last fall. But O, I can say to one and all, I do not think that any one could undergo much more trouble than I have had in the last six months. I know it is all right, or it would not be so. I try to bear up under it, but my flesh is so weak it will give way.

Do with this as you feel disposed, and all will be right. From a sister in great tribulation, if one at all.

E. K.

VALLEY OF THE SHADOW OF DEATH.

Between the saint in his earthly pilgrimage and the unclouded glory of the eternal Sun of Righteousness death has drawn a dark curtain, which casts a gloomy shadow over all the enjoyments and pleasures of time. This earthly journey through a land of pits and snares, sorrow, sickness and death, may well be termed a pilgrimage through the "valley of the shadow of death." The word valley in the scriptures is sometimes used to denote sorrow and trouble, as, "the valley of Achor;" the "valley of Megiddon."—Zech. xii. 11. The word mountain, or hill, to denote joy; as, "The mountains and the hills shall break forth before you into singing." "Let the hills be joyful together." The joys and trials of the saints seem to be figuratively represented in the expression, "But the land, whither ye go to possess it, is a land of hills and valleys."—Deut. xi. 11. In this sense the word valley in the twenty-third Psalm may well be applied to the mortal pilgrimage of saints. "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." A journey through a dark and deep valley, beset with snares and frightful scenes, and surrounded by dangers of every form and name, is well calculated to fill the mind with

fear and trembling. Such is the journey of the christian pilgrim through the wilderness of this world. Frequently he is made to exclaim,

"Is this, dear Lord, that thorny road Which leads me to the mount of God? Are these the toils thy people know While in the wilderness below?"

Strait and narrow is the way of life that leadeth through the dark "valley of the shadow of death," yet so plainly wrought in the experience of the tempted pilgrim that "the way-faring men, though fools, shall not err therein." It is true that there are times when the poor pilgrim feels to be left alone in the dark and dreary valley. Says the psalmist, "I am like a pelican of the wilderness; I am like an owl of the desert. I watch and am as a sparrow alone upon the housetop." "I am forgotten as a dead man out of mind." It is at such times that the sights and sounds of death around him terrify him greatly. A thousand imaginary and terrible forms are seen, and horrible sounds are heard, in the mysterious depths of darkness and death around him. But it is not all imagination, for he is oppressed with the knowledge of the terrible dangers that surround him, and from which nothing but the grace of God can guard him. "Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth."

But let us contemplate for a moment the expression, "shadow of death." There can be no danger in a shadow, however terrible and dangerous the substance from which it proceeds may be. We walk in the shadow of death, but grace has extracted the terrible sting. The shadow of death that falls about the pathway of the saved sinner reminds him constantly of the terrible death from which he has been saved. He feels within him "the body of this death." What a horrible sight is the depravity of the human heart! How terrible are the effects of sin and death! What heart-thrilling pleasure to the poor and needy sinner, when he is brought to realize his complete deliverance from the bondage of death through the finished work of Christ. Death becomes but

"A porter at the heavenly gate, To let the pilgrims in."

But the dark shadow that it casts must ever fall around his mortal pathway, throwing a mantle of gloom over the brightest of earth's joys. The psalmist speaks of walking through the valley. The journey of the believer must lead him through the dark and dismal scenes, the sorrows and conflicts, the sights and sounds that are heard in this earthly cavern. But securely guarded by the grace of God, he passes safely through. He does not fall in the darkness of death to rise no more in life, but sustained by him who has said, "My grace is sufficient for thee," he endures the toils, survives the conflicts, passing safely through them all to the bright glory of the eternal world. In the darkest hour through which he has passed, faith has assured him of this final and glorious

entrance. It is this which has supported him through all the toils, pain and anguish of the way. He has seen, though "through a glass darkly," the brilliant glory of eternal day. The happy moment has at last arrived and from the dark way of death he passes to the uninterrupted joys of unfading glory, from the land of the dying to the land of the living; and death, sorrow, sin and sickness are known no more forever.

WM. M. SMOOT.

OCCOQUAN, Va.

ELDER G. BEEBE & SON:—The following letter from sister Fackenthall was read by me with comfort and satisfaction, and I felt impressed to send it to you to publish, if you think proper, thinking that some other poor, trembling child might glean a little comfort from it.

Your sinful brother, if one at all,

MARVIN VAIL.

JERSEY SHORE, Lyeoming Co., Pa., July, 1880.

DEAR BROTHER IN HOPE OF ETERNAL LIFE, which was promised before the world began. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And blessed be his holy name, no one can know him unless he reveals himself unto them as their Savior. And none can come unto Jesus unless the Father draw them. Therefore none can come unto him but in the right way; and he says, "Him that cometh unto me, I will in no wise cast out." "I will be their God, and they shall be my people." He makes them feel their lost and helpless condition by nature, and to feel justly condemned before a just and holy God. They cannot see how God can be just and save such poor, miserable sinners as they feel themselves to be. They find themselves lost, without hope and without God in the world. But it is the lost that Jesus came to save. If that heavenly light had not shined in their hearts, they never could have seen the corruption within. God brings them to the ends of the earth in their experience, and teaches them that there is no salvation in anything they can do. Like the children of Israel at the Red Sea, they are compelled to stand still and see the salvation of God. Their necessities compel them to cry, "Lord, save, I perish." He reveals himself to them as their Savior, and then they can say, "He took me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace,

wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation. In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession; unto the praise of his glory."

Dear brother, it has been a good while that I have had to mourn on account of coldness and hardness of heart; but like David, the language of my heart has been, "But I am poor and sorrowful: let thy salvation, O Lord, set me up on high." I am poor and needy; I am weary of my crying. My throat is dried; mine eyes fail while I wait for my God. Let the Lord be praised. He always gives us meat in due season. He does not cause us to shed one tear more nor utter one groan more than is needful. Jesus was a man of sorrow and acquainted with grief. Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions, the chastisement of our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. And if we do not suffer with him, we shall never reign with him. Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. Christ said when here upon the earth, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And how often the tempest-tossed child of God experiences the same thing spiritually. Though they have the whole world, yet they feel that they are but strangers and sojourners here, and they show by their walk and conversation that they seek a better country, a house not made with hands, eternal in the heavens. For where the treasure is, there will the heart be also. He that keepeth Israel neither slumbers nor sleeps. "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." He is faithful that promised. Then think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as

ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. For they that will live godly in Christ Jesus shall suffer persecution. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad, for great is your reward in heaven." I feel, like Paul, if I must needs glory, I will glory in mine infirmity, that the power of Christ may rest upon me. I know he will let none of his dear children be tempted above that they are able to bear, but will with the temptation also make a way of escape. Although I am often cast down, yet not destroyed; persecuted, but not forsaken. I often have to exclaim with David, If it had not been the Lord who was on my side, then they had swallowed me up quickly. But blessed be his holy name, he is the strength of his people, and is become their salvation. In him and through him they can do all things, according to his will. He says, "I will never leave thee nor forsake thee." They that put their trust in the Lord shall never be confounded. His grace is sufficient for thee. His strength is made perfect in weakness. "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "The eternal God is thy refuge, and underneath are the everlasting arms."

Dear brother, it is not that I think that what I have written will be any comfort to you, or to any one else. I have written merely to relieve my mind. It seems there must have been some handfull fell on purpose for me, I have enjoyed so much of the presence of the Lord since our meeting. And since it was through you the word was sent with such power and comfort to my poor soul, my mind has been directed to send you this scribble. I cannot talk, and it seems I must have some way to express my feelings as best I can. May the God of all grace comfort and sustain you till the end shall come, is the prayer of a poor sinner saved by grace, if saved at all.

M. J. FACKENTHALL.

HOPE, Hempstead Co., Ark., August 23, 1880.

DEAR PILGRIMS:—Wherever you may be in these low grounds of sin and sorrow, travelers from time to eternity. There are some things I want to tell you; for yet a little while and I shall leave these shackles of mortality and try the realities of eternity. I want that rest which remains to the people of God, as an evidence of my acceptance with God. And where shall I find it? Not by the deeds of the law; for there is a King who reigns and rules in righteousness, and requires of his subjects obedience to the laws of his kingdom, that they may find that rest. In the path of obedience alone is peace and safety. We cannot serve two masters at the same time. We must love one and hate the other. "If any man defile the temple of God, him will God destroy: for the temple of God is holy,

which temple are ye." Then we may become as salt that has lost its savor, and is fit for nothing but to be cast out and trodden under foot of men; yes, destroyed, with a certain fearful looking for of judgment and fiery indignation, which shall destroy the adversary. It is a fearful thing to fall into the hands of the living God. This has been the sad experience of the humble writer in by-gone days, for serving mammon, in hoarding up filthy lucre, which perished with the using thereof, and proved vanity and vexation in the end. And how thankful ought I to be that I have been spared to realize these things; but even now, after I have been spared so long, and delivered from the many dangers, seen and unseen, it is so hard for me to realize my situation as a poor, dependent creature on God. I am so slow to return thanks for all his benefits; for his long-forgiveness and tender mercies to me; my misgivings and shortcomings are many; I am so prone to wander from the path of duty; yes, from the God I want to love. I try to admonish myself to watch and be still. Dear pilgrims, is it so with you? Can you witness with me in some of these things? If so, let us take heed unto the admonition of the blessed Savior, who said, "Learn of me." Yes, "Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." His burden was grievous to be borne, yet he bore it patiently, even unto death. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Just think what he endured for us, if so be that we are his. And he has left the blessed and sure promise, that if we take his yoke and learn of him, we shall find rest unto our souls. Then, if we have received Christ Jesus the Lord, should we not walk in him, in all his ordinances and commandments, as faithful subjects of his kingdom, that we may find that rest which remains to the people of God, and which is obtained alone by obedience? This is the Christian Sabbath—ceasing from our own works, the deeds of the law, and resting in Christ. This is not a seventh day Sabbath, but an every day and all time Sabbath with Christians. And to be a Christian is to be Christ-like. Then should we not learn of him? For there is now no condemnation to them who 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, says the apostle. Now if we have been freed from the law of sin and death, we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. What a blessed privilege, to be of the household of God. Then should we not lay aside every weight, which are many, and the sin which doth so easily beset us, whatever it be, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith?

This faith is the substance of things hoped for, the evidence of things not seen. Only by the eye of faith are they seen. It is by faith we lay hold upon the promises; and we are saved by hope. Well, it doth not yet appear what we shall be, so we must wait for it. In this world we are to have tribulation; but tribulation, our light afflictions, though they seem grievous for the present, work for us a far more exceeding and eternal weight of glory, and are for our special benefit. Is this so? Yes, for "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." What a blessed, loving spirit is this! It is the spirit ye received when ye were made to cry, "Abba, Father. My Lord and my God." Yes, the spirit of adoption; and when ye received it ye were not ashamed; for it is the spirit of charity, which suffereth all things and hopeth all things. It vaunteth not itself, and is not puffed up. It humiliates and makes us feel our dependence, as little children. And truly it is the spirit of eternal life, for it is of God. Now if we have this spirit, what manner of persons ought we to be in all godly conversation and holiness, watching over each other for good, and exhorting each other to love and good works, bearing each others burdens, and so fulfill the law of Christ. This is the very thing to fulfill. The law of Christ is perfect obedience, which is our reasonable service. Being faithful, we are found blameless before him in love. What a blessing is derived from obedience. Beloved of God. And if a brother or sister has been overtaken in a fault, he that is spiritual should restore such an one in the spirit of meekness. Let us not forget this. "In the spirit of meekness." The blessed Savior was meek and lowly in heart, and we should learn of him; use the example; for every like begets its like. If a brother has erred from the truth, convert him from the error of his way if possible, that a soul may be saved from death, and hide a multitude of sins. This would certainly be a good thing, to save a soul from death; not from death eternal; for if he is a brother, he has a life given him that shall never be taken away. But show him his error, that he may make manifest that life, by the light of the same, and have fellowship with the church, lest he should defile the temple of God. Dear brethren and sisters, (if I may claim the relationship) knowing that we have to appear daily before the judgment seat of Christ, to receive the things done in our bodies, according to that we have done, whether good or bad, what manner of persons ought we to be? Should we not take the more earnest heed unto the admonition of the blessed Savior, "Learn of me?" Yes, learn obedience, which is better than sacrifice. And we should not forget the poor servants of the Lord who labor in word and doctrine, studying to shew them-

selves approved unto God, workmen that need not to be ashamed; declaring the whole counsel of God, and rightly dividing the word of truth. How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good. When they minister to us spiritual things, let us not forget them in their temporal needs. May the Lord work in us to will and to do, that we may be found faithful in the discharge of every duty enjoined on us, which are abundantly set forth in the New Testament. May we put away all evil surmisings and bickerings, and watch over each other for good, bearing each others burdens, that we may have fellowship one for another, and that peace and love may abound and continue, and that we may find that rest that remains to the people of God.

W. DAVIS.

OTEGO, N. Y., Jan. 27, 1880.

DEAR ELDER BEEBE:—This excellent experience of our dear aged sister Chamberlin we send to the SIGNS OF THE TIMES for publication, if you deem it worthy a place in its columns, and I feel sure that you will. Our dear sister feels anxious to hear you preach, having heard her husband, our dear brother, so often speak of you. May it be our great privilege to once more hear your voice in our midst. May the God of all grace continue to bless you, both spiritually and temporally, is the desire of your brother and sister in hope,

G. M. & C. L. FRENCH.

HARTWICK, Otsego Co., N. Y., Jan. 21, 1880.

DEAR SISTER FRENCH:—I arrived home on Saturday, after our meeting at Otego, and found four numbers of the SIGNS OF THE TIMES on the table for me, which I hastened to read, and fed on the rich communications contained therein. Elder Bundy asked me to write my experience, but I feel my inability to write anything for publication. But I would write a little of the dealings of the Lord with me, a sinner saved by grace.

I was born Nov. 2, 1805, in lower Canada, at the age of five years went to the state of Vermont, and at the age of seven years came to Otsego County, N. Y. I was brought up among the "close communion" Baptists. As I grew old enough to go into company, I became very much attached to the pleasures and vanities of the world, and very few serious thoughts did I have. I was taught to go to meeting ever Sunday. When I was twenty years old I was married, and as we lived nearest the Methodist meeting we went there. I then thought I would give up the pleasures of the world and get religion. I began to feel that I was a great sinner, and had a great account to give at the judgment day. We attended the Methodist meetings for six years, and saw many taken into the church who said they loved Jesus. I wanted to be a Christian, but it seemed to me that the Lord would not hear my prayers, I had been so

wicked. There was to be a four days meeting, to convert sinners, and they prevailed on me to go with others. I went forward for prayers, and thought if others could get religion I could also. But I did not feel much better when the meeting closed. They asked me if I could say that I loved Jesus. I said, "Yes; but I do not feel as I want to." They said if I would join the church and attend to every means of grace, I would grow stronger. So I attended the class meeting and the prayer meeting, and tried to live religious; but it was hard work, with no grace in the heart; I had no delight in those things. They said I must pray more, and must be baptized, which I did. Then I was in the church, just as thousands are today. I toiled along for three years, sometimes feeling that I was a great sinner, and at other times feeling that I was as good as any of them. Just then the Lord spake to me in thunder tones, so that I knew it, and knew what a sinner I was. I saw that I had started before the Lord, but now he had come to show me the terrible state I was in. My sins rolled up like mountains before me. I had been at the holy communion table and had partaken thereof unworthily. O! I felt that I had committed the unpardonable sin, and there was no mercy for me. My cry was, "Lord, have mercy on me, a poor wretch that I am." For three weeks I had this burden of soul. I went to meeting, but it did me no good. I said nothing to any one, but cried for mercy. It seemed as if I should die. There was to be preaching one evening, and I thought I would attend. When I got into the house I thought I must die. I wanted to go home, but it was so dark I dared not go alone. I wanted to get right down in the dust and beg for mercy. They sang a hymn and prayed, but not for me. They knew nothing about me. I held my face in my hands, and wept like a criminal, and said, "Lord, thy will be done. If thou send me to hell it will be just and right." Then a strange feeling came over me, and a voice said, "Thy sins, which are many, are all forgiven. My peace I leave with you." My load of sin was gone. My poor heart was filled with love and joy unspeakable and full of glory. I was afraid to stir, lest I should lose this peace and joy. When I arose and opened my eyes everything seemed new. I said nothing that night. In the morning I was praising God for my deliverance and for the peace I felt. My husband asked me if I was getting beside myself. I told him I was converted. The next Sunday I went to meeting, and when it came my time to speak in the class meeting I told them what great things the Lord had done for me, whereof I was glad. He had taken me up out of a horrible pit and miry clay, and placed my feet upon a rock, and put a new song in my mouth, and loosed my tongue to praise his holy name. They said I had attained to what they called the higher life, or sanctification. Many things I could say, if needful. After

a little while my husband was converted. I believe he was a subject of grace. A few years passed, and then trials and afflictions came. My husband was made the class-leader. Many things came into the church which made us both much discouraged. But where could we go? He thought of leaving, if I would also go. After about a year my husband died. My affliction was severe, yet Christ was near me. My trust was in him. His word is sure. I went to meeting, but to no purpose, and wondered if any one else felt as I did. I thought the trouble was in me. Others would say, "What a good sermon," but there was no food for me there. The Lord was preparing me for what was before me. Two years ago last June, while on a visit twenty miles from home, I met Mr. Chamberlin for the first time. We got to talking about meetings, and he asked me where I attended when at home. I told him I attended the Methodists. He replied, "I am an Old School Baptist." I said I had never heard the name before. I did not know there was such a people. After a short acquaintance I found they were the Lord's people indeed and in truth. On the 11th of September, 1877, we were married, and I then began to read the SIGNS OF THE TIMES. O how soon I found my own feelings therein told. My dear husband began to read the bible to me, and to explain many passages, which was a great comfort to me, as I was but a child in those great and wonderful things. He was able to do so, for truly he was a teacher in Israel. The eyes of my understanding being opened, my heart was prepared to receive the word with joy and gladness. I left my meeting and went with him to Otego, where he was a member. I saw the difference very quickly between the true gospel and a perverted one. He asked me to tell him my experience. No one had ever asked me that before. I related it to him, and he said I had better come out of Babylon and go where I belonged. I was ready, but I thought as I had been with the Methodists forty-two years they would not receive me. We went to Otego as often as we could, although the distance is twenty-four miles. I went before the church, feeling my utter unworthiness after hearing them speak. But they received me, and on the first Sunday in August I was baptized by Elder Bundy. I had passed seventy-two years of my mortal pilgrimage. I was a stranger, and they took me in; naked of the truth, and they clothed me; hungry, yea, starving for spiritual food, and O how bountifully have I been fed. I could say, "Bless the Lord, O my soul." I felt like a bird escaped from the fowler's snare. But in the midst of joy, afflictions came. On the fifth of last April the Lord's time had come to call my dear companion to the better land. His work was done, and well done. I dare not murmur or complain. The Lord doeth all things well. But O how I miss his company. His sweet counsel and in-

struction is never to be forgotten while life and reason is continued to me. I want to live and die with this dear people, feeling that I am the least part of the body, even if I be a toe or a finger. I am where the Lord has placed me. I believe it is all the work of the Lord, and to him be all the glory.

Please cast the mantle of charity around this, and do with it as you think best. With much love to all the household of faith, affectionately your sister in hope,
SARAH CHAMBERLIN.

CHURCH CONSTITUTED.

ACCORDING to previous appointment, a meeting was held at the Harmony School House, in Whetstone Hollow, Columbia Co., W. T., on Saturday before the third Sunday in July, 1880, for the purpose of constituting a Regular Predestinarian Baptist Church, which resulted as follows:

1. Praise, and prayer by Elder A. Hagan, and sermon by Elder J. P. Allison, from Solomon's Song iii. 4.
2. The council then chose Eld. J. P. Allison Moderator, and Eld. A. Hagan Clerk.
3. The council then proceeded to examine the letters of dismission and other vouchers, which were found to be in order and properly given.
4. The council presented the Articles of Faith, which were approved and signed by the following brethren and sisters:
Brethren Joel Sherer and Samuel Crofford, Deacons. Sisters Polly Crofford, Mary Allison, Louisa McCormick and Mary Hagan.
5. The council being fully satisfied, pronounced them a gospel church, to be known as the HARMONY Old School Regular Predestinarian Baptist Church.
6. Prayer by Eld. J. P. Allison.
7. Charge by Eld. A. Hagan.
8. Right hand of fellowship by the council, the brethren and sisters following the example with a hearty shake of the hands.

The church being now organized, retained the same Moderator and Clerk, and proceeded to business in the usual form.

An opportunity being given for the reception of members, Eld. A. Hagan was unanimously received by letter.

The church preferred time till the next meeting in order to make choice of a pastor and clerk.

Adjourned in order.

J. P. ALLISON, Mod.

A. HAGAN, Clerk.

WHETSTONE HOLLOW, (near Dayton) W. T.

INQUIRIES AFTER TRUTH

WILL Elder Beebe give his views through the SIGNS OF THE TIMES on Jeremiah xiii. 2-4?

Also, will Eld. E. Rittenhouse give his views on the vision of dry bones, Ezekiel xxxvii., and oblige a little sister, who, by reason of affliction, has not heard a sermon for several months?

ELIZABETH P. GLADDINS.

CIRCULAR LETTERS.

The Lexington Old School Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., on the first and second days of September, 1880, to the several churches and members composing the same, we send christian salutation, praying that grace, mercy and peace may rest upon you, and upon the whole Israel of our God.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant-keeping God our lives are spared, and we are permitted to meet together in our associate capacity, for which we desire to be thankful; and as you do expect an epistle of love and correspondence, we propose to offer a few thoughts on the following scripture: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—1 Cor. iv. 7.

Now this passage of scripture was addressed (by the inspired writers, Paul and Sosthenes) "unto the church of God which is 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: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but 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. Because the foolishness of God is wiser than men; and the weakness of God is stronger

than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

"For who maketh thee to differ from another?" God makes us differ by calling us from nature to grace, and manifesting to us that he has given unto us that eternal life through Jesus Christ our Lord, whom to know is life eternal, and by enlightening the eyes of our understanding, which has made us to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to 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 given him to be the head over all to the church, which is his body, the fullness of him that filleth all in all.

"And what hast thou that thou didst not receive?" Nothing; for a man can receive nothing except it be given him from above. Do not err, my beloved brethren. 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.

"Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" We do not glory, as though we had not received it; but we say, "He that glorieth, let him glory in the Lord." "For not he that commendeth himself is approved, but whom the Lord commendeth." Now it seems to us that as this God has all power both in heaven and in earth, and works all things after the counsel of his own will, in whom also we have obtained an inheritance, praying that he would keep us by his power through faith unto salvation, ready to be revealed in the last time, he is able to and will perform or fulfill all the promises. Amen.

ISAAC HEWITT, Mod.

R. W. SANFORD, Clerk.

JAMES MILLER, Ass't Clerk.

The Tygart's Valley River Association of Regular Baptists, now in session with Amnon Church, Taylor County, West Virginia, August 27th, 28th and 29th, 1880, to the churches of which she is composed, Greeting.

VERY DEAR AND BELOVED BRETHREN IN THE LORD:—May grace be unto you, and peace from God the Father of our Lord Jesus Christ, in whom all the fullness dwells of the Godhead bodily, whereof we are kept by that power in love which was with the Son before the world was. It was necessary that a Son should be born. The angel said, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. O brethren, what a sure foundation the people of God have to rest upon. He saves them from their sins, in things past, present and to come, "by the washing of regeneration and renewing of the Holy Ghost," and he will bring the blind by a way they know not. By nature we are all blind, dead in trespasses and in sins, children of wrath even as others. Jesus says, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."—John vi. 37. He also says in the same chapter, "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." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep

on his right hand, but the goats on the left."—Matthew xxv. 31-33. We could call your attention to many more passages of scripture to prove that Jesus came to save his people from their sins. Then the question may be asked, Who are his people? Answer: All whose names are written in the book of life of the Lamb slain from the foundation of the world. Those who are hated by the world for the truth's sake, we do not expect to be loved by the world. If we be heirs of God, and joint heirs with Christ, then we must look for tribulation in the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "If the world hate you, ye know that it hated me before it hated you." "This is my commandment, That ye love one another, as I have loved you."

Dear brethren, we as a denomination are hated because we oppose all the unscriptural denominations that set up their "lo heres" and "lo theres," such as the inventions of men, crying, "Give, give," in all their celebrations or worldly organizations. But let us remember the words of our dear Lord, "For that which is highly esteemed among men, is an abomination in the sight of God." They that sleep, sleep in the night; but ye are not of the night, but of the day: therefore watch in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry by earnestly contending for the faith once delivered to the saints. May the Lord fill your earthen vessels with the rich treasures of his grace, that you may rightly divide the word of truth. May it please the God of all grace to strengthen you by his divine power in the inner man, that you may boldly declare 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10.

And now, dear brethren, see that ye fall not out by the way. Remember the words of your Savior, "Take heed that ye despise not one of these little ones."—Matthew xviii. 10. See that ye love one another with a pure heart fervently. O may the Lord guide you in all your ways, and be with you when you meet together in his holy name while in this earthly tabernacle; and when it pleases him to call us hence, may he receive us up to that house eternal in the heavens, where the wicked will cease to trouble, and the weary will be at rest.

Now may the grace of our Lord and Savior Jesus Christ be with you all forever. Amen.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

CORRESPONDENCE

The Lexington Old School Baptist Association, in session with the Second Church of Roxbury, Delaware Co., N. Y., September 1st and 2d, 1880, to the several associations and meetings with whom we hold correspondence, sendeth greeting.

DEAR BRETHREN:—We hail with gratitude this annual gathering of churches and associations from their different localities, who through their Minutes and messengers greet one another as the "called in one hope of their calling," being, as we trust, all of the one body, or branches of the true Vine, having no higher motive in view than to glorify God in our bodies and spirits, which are his.

The present occasion brings us under great obligations to the Father of lights, from whom descend these precious gifts and gatherings of his saints; and while we may behold their faces, and hear their voices in tokens of friendship, we hope with them to be mutually comforted. Since it is our privilege to listen to the joyful sound of the gospel, may the Lord grant us (as we trust he has in times past) the hearing ear and the understanding heart, and the watchmen the door of utterance to edify and comfort the saints. The psalmist declared the Lord to be good, saying, "His mercy endureth forever;" and we can record the same on the present occasion, while we have sat together in heavenly places, feeling, we trust, thankful for this divine bestowment. Some with whom we met last year are gone before us to enjoy their eternal inheritance without any molestation or fear, and others we have been wont to see, duty has called some other way, showing us that "it is not in man that walketh to direct his steps;" yet we rejoice that "the Lord keepeth the feet of his saints." And seeing it is thus with us, we desire a continuance of your correspondence, and a reception of your messengers when we again meet, which, if the Lord so wills, will be with the Halcott Church, Green Co., N. Y., on the first Wednesday and Thursday in September, 1881.

ISAAC HEWITT, Mod.

R. W. SANFORD, Clerk.

JAMES MILLER, Ass't Clerk.

The Old School Baptist Conference of Maine, convened with the Old School Baptist Church of North Berwick, September 3d, 4th and 5th, 1880, to all the associations and churches with whom we correspond.

DEAR BRETHREN:—Another year with all its events are now among the things that were, and we through the goodness of our God are permitted to meet together once more for a yearly conference, for which we desire to be thankful. Since our last yearly meeting we have been getting along in the old way as usual, (and we hope that it is in that highway cast up for the redeemed of the Lord to walk in, which is high in the gospel heavens, above all the new things that men have established in their religion in these last days). Some-

times we walk in darkness, which makes us feel and walk like the blind, not knowing where we are, nor which way to go to the city of habitation, brought to a stand-still, like Israel at the Red Sea. There we have to wait and trust in the Lord, and stay upon our God. Our souls do wait, and in his word do we hope. Our souls wait for the Lord more than they that watch for the morning; yea, more than they that watch for the morning.—Psalm cxxx. 5, 6. At such times we hope that, like as Israel, we have seen the salvation of our God, which makes us love the word of the Lord declared by one of old, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16. Therefore we yet have our sorrows and our joys, which make us continue an afflicted and poor people, and we expect to remain so as long as we live in the flesh. When we review our lives we cannot see one good thing that we have done to merit salvation, so that our only hope of being saved is in and through what Christ has done. This makes us hate our own lives, but we hope we love the life of Christ. We are perfectly satisfied that we do believe and contend for the doctrine of election, predestination, the calling of every child of God, the final perseverance of the saints, and the duty of the children of God while here in the flesh as it is laid down in the bible, for we feel to take that as our only rule of faith and practice.

Our meeting has been well attended, and the preaching by Christ through Elders Purington, Chick and Campbell was all of a certain sound, that all the children of God, from the least to the greatest, are saved by grace, and we were led to say, How good it is to hear the gospel preached in its purity. We yet desire to correspond with you.

Good-by, once more.

WM. QUINT, Mod.

R. F. STAPLES, Clerk.

The Tygart's Valley River Association of Old School Baptists, now in session with the Annon Church, Taylor County, West Virginia, to the associations with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of our God, who rules all things after the counsel of his own will, we are permitted to meet together in another associate capacity, for which we feel thankful to the author and finisher of our salvation. Dear brethren, stand fast in the Lord. May he preserve you by his grace; may the sweet manifestations of his word be felt among you; that you may be kept by his almighty power through faith unto salvation; that we may walk together as a band of brethren in the same faith once delivered to the saints.

Our churches are nearly all represented, as you will see by our Minutes. We are glad to have your messengers with us, namely, Elder A. Canfield, brethren J. Barb, S. Lynch, J. Musgrave, J. S. Brewer and T. B. Steel. We were also made glad by the coming of our beloved brethren from the Corresponding Meeting of Virginia, Elders William M. Smoot and E. V. White, who came to us laden with the precious truths of the gospel. May the mercy of our God rest upon you, and keep you from all harm, for Christ's sake. We wish a continuance of your correspondence.

Our next association will be held with the Mt. Olive Church, Barbour Co., W. Va., on Friday before the last Sunday in August, 1881.

J. S. CORDER, Mod.

H. CHENOWETH, Clerk.

APPOINTMENTS.

CORRECTION.

PLEASE publish Elder S. H. Durand's appointment at this place for the fourth Sunday in September, and that of Elder B. Bundy for the second Sunday in October. Covenant meeting the previous evening.

J. M. BOES.

UTICA, N. Y., Sept. 8, 1880.

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.

POETRY.

SOLOMON'S SONG V. 9.

If ye inquire and long to know
Why I love my beloved so,
His wondrous beauties love to trace,
And tell the wonders of his grace;

Although the whole I cannot tell,
Such wondrous love in Jesus dwells;
His love gives peace within my breast,
And gives my burdened spirit rest.

His love's too great for finite span;
His love it reaches down to man;
His saints are all embraced therein,
And saves them from the guilt of sin.

His love is ever full and free;
His love it doth abound to me;
Such fullness in my Jesus shines;
I am my Lord's, and he is mine.

Although he sometimes hides his face,
Yet he has promised me his grace;
This word of his stands ever true,
"My grace sufficient is for you."

W. WILLETT.

ALTONA, Michigan,

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1880.

2 CORINTHIANS XI. 2, 3.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

The faithful apostle's jealousy was excited in regard to the saints at Corinth, but not with an unjustifiable apprehension of being himself abused in their estimation, but with a godly jealousy. The word is most frequently used in common parlance in a bad sense, as signifying an unreasonable suspicious lack of confidence, cherished without proper grounds; but the anxious solicitude of the apostle was excited lest they of whom he was jealous should suffer from the alluring devices of the old *means* using serpent who beguiled Eve, and prevailed on her to transgress the command of God. There is indeed a godly jealousy which God approves, and of which he speaks, saying, "I the Lord thy God am a jealous God."—Ex. xx. 5. And as he spake by Moses to the children of Israel, "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."—Exodus xxxiv. 14. And again, "For the Lord thy God is a consuming fire, even a jealous God."—Deut. iv. 24; v. 9; vi. 15; Joshua xxiv. 19. A godly jealousy, then, is that which is inspired by the Holy Spirit, and free from the pollution of carnality. Although Paul was himself, in the flesh, subject to the passions which are common to others in their fleshly nature, yet as an inspired apostle of the Lord Jesus his jealousy over his brethren was a godly jealousy. He was jealous for the supreme glory of God, and for the most sacred spiritual interests of the cause and people of God, watching with the most untiring vigilance, and faithfully warning them to beware of every seductive spirit and hurtful snare by which their fidelity to Christ might be exposed to danger.

At the very time of writing this letter of admonition, the enemies of the truth were causing disorders in the church, and from the manner of his writing we infer that false apostles and false doctrines and disorderly preachers had been admitted among them, and were drawing them away from the simplicity that is in Christ, to whom alone their allegiance was due, and thus tending to an adulterous departure from their fidelity to Christ their espoused Husband, and an unhallowed alliance with "another Jesus." For, says he, "I have espoused you to one husband." The sacredness of the espousal of the church at Corinth applies with equal force to all the churches throughout all time; and with what diligent fidelity should the saints in all ages remember that they are by the apostles' doctrine and fellowship espoused to but one husband, and that any and every departure from him, and alliance religiously with any other

lover, is an abomination which God abhors. But the old serpent, which we are told is the devil and Satan, who beguiled Eve, is constantly watching to beguile unstable souls, and with the plausible insinuation that love is so amiable that you may lavish even your conjugal affections on anything and everything that is presented in the guise of religion, and that you should extend your religious devotion to teachers and doctrines, to institutions and religious societies which the head and husband of the church has given no authority for. Among the artful means employed by the old serpent to beguile the betrothed bride, the Lamb's wife, is the suggestion that the children of the kingdom may be greatly multiplied by new alliances; and as it is designed to call them all by the name of the Lord, he will not be dishonored, displeased or jealous if we form alliance with the nations which are around about us, especially those of our neighbors who say they have a mind to work for Jesus.

The Corinthians seem to have become enamored by the false teachers which had been allowed to come in among them; and while judging from outward appearances, how soon Paul's personal appearance became weak, and his speech contemptible to them. And is it not so even now? As soon as false apostles, who transform themselves as ministers of righteousness, are admitted, with their theological plumage of the schools of men, and with the excellency of speech which man's wisdom teaches, the apostles fall into the background in the estimation of those who are beguiled by them, and are considered quite behind the times. Tauntingly they deride the chaste bride of Christ, saying she must soon become extinct, waiting for the Lord to bring in his sons and daughters, while they can multiply their converts by means within their own power. But theirs are children of the bond-woman, who can never be heirs with the children of the Jerusalem which is above, and is free, who is the mother of all who, as Isaac was, are the children of promise.

The favor with which false apostles and deceitful workers were received by the church, and the baneful influence they had gained over the unstable members, excited in Paul a godly jealousy lest they should be diverted from the simplicity that is in Christ, for well he knew that "evil communications corrupt good manners;" and the adulterous tendency of the errors into which they were being led called loudly for severe reproof. Not because he loved them not, but because he did love them, and desired to reclaim and solemnly remind them of their sacred espousal to Christ as their one husband, and their obligation to him to the exclusion of all others in that relation. In his official character, as an apostle of Jesus Christ, he had solemnized their espousal to Christ, as their one and only spiritual husband and Lord, as a chaste virgin, who, renouncing all other lovers,

were in their espousal to him and "by one Spirit they were all baptized into one body," (1 Cor. xii. 13) and "had put on Christ."—Gal. iii. 26. Any alliance, therefore, with any other than Christ is infidelity to him. To call on any other for spiritual protection, support or comfort, is to dishonor, deny and forsake him. God has said in prophecy to the Gentile church, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."—Isa. liv. 2, 5. How great and marvelous is that grace which God has bestowed on his redeemed people in Christ Jesus, in calling them by his Spirit from the power of darkness into his marvelous light, and in betrothing them to himself forever in righteousness, and in judgment, and in loving-kindness, and in mercies, and in faithfulness, and in causing them to know the Lord.—Hosea ii. 19, 20. In this most sacred union with God and the Lamb, the bride, the Lamb's wife, is brought under the most sacred obligation to love, honor and obey him. "For the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it might be holy and without blemish." "For we are members of his body, of his flesh, and of his bones." "This is a great mystery: but I speak concerning Christ and the church."—Eph. v. 22-27, 30, 32.

In view, then, of the great love wherewith God has loved us, even when we were dead in sins, and the sacredness of our marriage relations to Christ, should we not devote our body and spirit a living sacrifice, holy (consecrated and set apart) and acceptable to him, which is our reasonable service, and

"Let every act of worship be
Like our espousal, Lord, to thee;
Like the dear hour when from above
We first received thy pledge of love."

The qualifying term, *godly* jealousy, implies the existence of another kind of jealousy which is not godly, and which should be studiously avoided. A jealousy inspired by the fear of the Lord, and a sacred regard for his honor and glory, and for the steadfastness of all the saints in the faith and order of the gospel, is such as the apostle was moved by, and which he denominates godly, in distinction from a perverse, fault-finding, suspicious, evil surmising disposition to make a brother an offender for a word, and to magnify the faults of others in order to exalt one's self.

The prophet Elijah on one occasion said, "I have been very jealous for the Lord God of hosts." He was not jealous for himself, fearing that some one would excel him; but his jealousy was excited by the abominable idolatry of Israel. "For," said he, "the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away."—1 Kings xix. 10. A godly jealousy will not only awaken in the saints fearful trembling when false apostles invade the church and beguile unstable souls, when iniquity prevails, and the love of saints grows cold, when the laws and institutions of Christ are neglected, and a lusting after the applause and honors and treasures of the world and of anti-christ causes many to turn away their ears from the truth, and to be turned to fables; but it makes those who possess it very jealous of themselves, lest they should be actuated by some selfish principle or fleshly aspiration, for they have no confidence in the flesh. A godly jealousy is always associated with deep humility in the people of God; while ungodly jealousy generally is coupled with a selfish desire for self-exaltation, and a deplorable inflation of pride and self-esteem. May we be preserved from all ungodliness and worldly lustings, and may the grace of God which bringeth salvation teach us to live soberly and righteously and godly in the present world, and in hope of eternal life, which God, that cannot lie, promised before the world began.

A godly jealousy, as exemplified in this record of Paul, will lead the watchmen of Zion, and the faithful servants of the Lord Jesus, to beware of men who come to them in sheep's clothing, while inwardly they are ravening wolves. The espoused husband of the church has warned his bride to beware of them, and he has given them an infallible sign by which they shall be known. By their fruits ye shall know them. They may put on all the external appearance of zeal for the cause, with solemn protestation against error, and seem able to discern notes in the eyes of others, but still be like those whom Paul encountered at Corinth and in Galatia, bewitching the saints, and causing disorders and divisions among the children of God. By their fruits ye shall know them. Try them on their back track, examine what they have been doing in all their former intercourse among the churches of the saints, and you will not have occasion to retrospect them far before you will discover marks of havoc which they have made, in breaking up the harmony of the saints and scattering the flock of Christ. To scrutinize them closely, and learn what have generally been their fruits, will expose their true history. As Paul the aged, who had given such unmistakable demonstration of his calling and apostleship by what he had suffered in defending the truth, in feeding the flock of God, and in espousing them to their one

husband, in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times he received forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a night and a day in the deep, in journeyings often, in perils of waters, of robbers, of his own countrymen, by the heathen, in the city, in the wilderness, in the sea, and among false brethren, in weariness and painfulness, in watchings, fastings, in hunger and thirst, in cold and nakedness, besides those things that are without of daily recurrence, the care of all the churches; yet with all these evidences of his apostleship he had to encounter those false apostles, who transformed themselves into the apostles of Christ, and by transformation imposed themselves upon the churches as ministers of righteousness, and by them traduced, and made to appear even in the estimation of his brethren as weak, and his speech contemptible.

When we consider what the holy apostles and primitive ministers of the gospel endured, and, above all, what contradiction of sinners against himself the dear Redeemer endured, and read that "evil men and seducers shall wax worse and worse," is it surprising that those who would at this day live godly in Christ Jesus suffer persecution? But who can so well afford to suffer persecution, and to have their names cast out as evil? If we be sustained by that grace which enabled the apostle to say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," (Acts xx. 24,) then can we in truth say,

"Let but his grace my heart renew,
Let sinners gaze and hate me too:
The word that saves us does engage
A sure defense from all their rage."

APPOINTMENTS.

DIVINE providence permitting, we will attend the meeting at Duart, Ontario, on Saturday and Sunday, September 4th and 5th, and then proceed in company with our son, Elder William L. Beebe, to the Licking Association, Kentucky, on Friday before the second Saturday in September. Then, if our health and strength will permit, we will attend with him the Euahly and Yellow River Associations in Georgia, on the 17th and 24th days of the same month; and leave the arrangement for any further appointments at the south until we see how our strength will hold out. At our advanced age, enfeebled as we are by the recent hot weather, we do not flatter ourselves that we shall be able to attend any other than the above named associations, and then return with our son in time to attend the October Quarterly Meeting at Albrough, Ontario.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—In compliance with the request of the bereaved widow, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of ex-Judge **Joseph Morrison**, of Wrightstown, Pa., who departed this life July 30, 1880, in the 86th year of his age.

The subject of this notice was a noted and worthy man in all the relations of life, as well as in the church. He had held the office of County Commissioner one term; he was County Treasurer one term; he was recorder of deeds one term, and was Associate Judge of Bucks County, Pa., fifteen years; and in all that time which he held public office, embracing twenty years, no charge of dishonesty in any of those responsible positions was preferred against him; for he was an honorable man in the true meaning of the term. In the 82d year of his age I baptized him; but he dated his experience back a long time previous. His course of life long before his baptism, as well as since, showed conclusively him to be a man born of the spirit of God, which caused him to be a useful man in the church and in society. His kindness and liberality were two leading traits of his character as a man; but his toils, anxieties and labors here upon earth are all ended and he has passed away from all temporal things; but his name is still dear to the thousands of his fellow-mortals who were personally acquainted with him and survive him.

He has left a wife, four sons, three daughters, one brother, two sisters, as well as a host of other relatives and friends, who feel that a useful citizen, a kind neighbor, a good counsellor and a devoted follower of Christ has been called home to immortal glory.

His funeral was numerously attended the 4th instant, and 1 Thess. iv. 13-18 was used as a text upon the occasion.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Aug. 17, 1880.

DIED—In the full triumph of faith, at her residence in the city of Clinton, Dewitt Co., Illinois, at five o'clock on Sunday morning, July 25, 1880, sister **Clarissa Welch**.

The subject of this notice was born at Newburgh, Orange Co., N. Y., July 6, 1798, and at the age of ten years moved with her parents to Ohio and settled in Delaware County, where she remained until her marriage with Aaron Welch, of the town of Delaware, Ohio. On the first of May, 1820, she experienced religion, and joined Malborough Old School Baptist Church, and was baptized by Elder George, October 20, 1820. Her mother, brother and younger sister were baptized at the same time. Thus in early life she commenced to walk in the footsteps of her Savior, and continued faithful through all her long life.

She was sick only a few days, and said from the first that it was her last. Two nights before she died she had been very sick, and in the morning she told her friend that it had been the happiest of her life. She finally sank away, in full hope of rest. Her husband and two daughters witnessed a faithful wife and christian mother pass away, and leave them to mourn her absence.

Sister Welch was an exemplary Baptist, and was always at her place in the church when she could be there. For a long time brother Welch has been a deacon, and she has performed her part well. Her house was a pleasant home for the brethren, as you, brother Beebe, and a great number of others can witness. It seemed to be her delight to read the bible and the SIGNS OF THE TIMES, which she had read from the first, except about three years. The following lines copied by her seem to express her sentiments:

"Farewell to sickness, all the aches and pains
That crowd my vitals and consume my reins.
No hectic flush shall on my cheek disclose
The transient burning of a dying rose.
This aching heart shall throb no more.
Farewell to friends; I leave the social ring,
And fly to Eden on a seraph's wing;
I soon shall join the saints of the First-born,
Whom robes of light and crowns of life adorn.

Farewell, thou dearest of my joys on earth—
The church of God, my place of second
birth;

Of second life, and nameless comforts, too;
More dear than gold, more sweet than morn-
ing dew,

Have been thy verdant pastures to my soul."

Thus has passed away another mother in
Israel. Yours as ever,

W. A. THOMPSON.

TONICA, Ill., Aug. 10, 1880.

DIED—At his old home in Buffalo Hart, Sangamon Co., Ill., May 24, 1880, brother **Robert E. Burns**, in the 82d year of his age. He was born March 28, 1799, in Washington County, West Va., was married in Clark Co., Ky., Sept. 15, 1825, to Patey Cass, and moved to Sangamon County, Ill., during October, 1825, in Buffalo Hart Grove, where he resided until called away by death. He was the father of four children, only one of whom, with our dear old sister, survive him, to mourn their great loss. The death of father Burns is a great loss to the church of which he was a worthy and faithful member for nearly fifty years. He was always ready and willing to contribute to assist his brethren in defraying the expenses of the ministry, to the truth of which scores can testify. He was not only loved, honored and respected in the church, but was one of the excellent men of the earth. He was possessed of more than ordinary intellect, was honest and upright in his dealings, and owned one of the finest farms in Illinois, comprising several hundred acres. In his last sickness, which was a complication of diseases, he bore his sufferings with christian fortitude that was astonishing. I had the pleasure of visiting him several times during his sickness, and found him perfectly resigned to go. He retained his strong mind to the last, giving directions to his men, and consoling his good old companion, and his daughter and her dutiful children, who all tried to do the most for him. At his request I addressed a very large and solemn congregation of people at the old home, on the 26th of May, after which they followed the remains to the tomb, feeling that a great and good man had fallen. May the Lord in his goodness sanctify this affliction to the good of all, is the desire of the writer.

W. A. THOMPSON.

TONICA, Ill.

DIED—At his residence in Schoharie, on the 22d day of July, 1880, aged 88 years and 7 months, our dearly beloved brother, **William Burton**, who came to the church and told his experience, and was received as a candidate for baptism on the 23d of September, 1832. He served as the Clerk of the church on Schoharie Hill to their satisfaction for about nineteen years, when I was received a member of the church, and he requested me to serve in his place, which I did by a vote of the church. I have been intimately acquainted with him since 1853, and I must say that I never was acquainted with a member of any church whose daily walk and conversation was more uniform every day. He was considered one of the most accommodating men in our county, and was always ready to help the church and the poor. He was a great lover of the SIGNS OF THE TIMES, of which he had been a subscriber a great many years. About one year ago I saw him at his house, and he told me his paper had stopped coming, and he felt so lonely he hardly knew how to do without it, as he had become so deaf that he could not hear to understand the preaching. He said he often felt as though it was his duty to meet with the brethren and sisters and fill his seat, even if he could not hear a word. He seemed to feel a great interest in the welfare of the church. He was decidedly an Old School Baptist. The doctrine of sovereign grace, embracing God's immutable love, manifested in personal election, the complete redemption of all the heirs of promise through the blood and righteousness of the Lord Jesus, and the effectual operation of the Holy Spirit, to lead and guide into all truth, were subjects on which he seemed to delight to dwell. He continued a worthy member of our church up to the time of his death. He was an affectionate husband and a kind father, and an

exemplary christian. His wife and several of his children passed away before him. He has, I think, two daughters living, who, together with a numerous train of relatives and friends, with the church of which he was a member, mourn the departure of one who will long be remembered. But they sorrow not as those who have no hope, for they believe that he sleeps in Jesus, and God will raise him up at the last day.

Our beloved Elder Balas Bundy was called on and preached at the funeral an excellent sermon, after which the remains were consigned to their last resting place, by the side of his wife and children, in the presence of a large concourse of weeping relatives and sympathizing friends.

Earthly cavern, to thy keeping
We commit our brother's dust:
Keep it safely, softly sleeping,
Till our Lord demand thy trust.

A poor, unworthy brother,
PETER MOWERS.

SCHOHARIE, CO., N. Y.

DIED—At Alexandria, Va., Sept. 3, 1880, sister **Mary Ferguson**, in the 95th year of her age.

The subject of this notice was born in Fairfax County, Va., in March, 1786, and was the daughter of Elder Joseph Broders, a Baptist minister of primitive days. When about sixty years old she was received by experience and baptism into the fellowship of the church at Alexandria, Va., by Eld. Wm. J. Purington. She remained a firm believer in the doctrine of salvation by grace alone, through the blood and righteousness of Jesus Christ, her Redeemer, from the time of her baptism unto the day of her death. In the last part of her pilgrimage on earth it pleased the Lord to afflict her, and for about seven years she has been confined to her room, bed ridden. In conversation with her, by those who visited her, she would often say, when told of the death of some friend, Why was it not me? and wondered why the Lord did not take her, as she was only a trouble to her children and friends, having to be nursed as a child. She felt a perfect resignation to die. Her mind was clear and full upon religious subjects to the day of her departure. On other subjects she would sometimes talk as a child, and wander back to incidents in childhood days.

So, one by one, at the appointed time, we are gathered as sheaves ripe for the garner, as the Lord calls.

Affectionately yours in hope,
JOS. BRODERS.

WE are called upon to record the death of our highly esteemed brother, **Winfield R. Turner**, who departed this life at his residence in Appanoose County, Iowa, April 11, 1880, aged 60 years, 11 months and 16 days. His disease was consumption. He was born April 25, 1819, in Bedford County, Va., was married to Martha J. King (his second and surviving wife) in 1853, and emigrated to Iowa in 1855, where he and his beloved wife cast in their lot with the little church near Moravia.

Brother Turner was a devoted Baptist and a lover of the truth of God, and meek in his walk and conversation. He adorned the doctrine of God our Savior, in his love to his people and to his truth, and in his earnest desire to be found in the way of his commands. He leaves a wife and eight children, with the church, to mourn the loss of a loving husband, a dear and affectionate father, and an humble follower of Jesus. But we mourn not as those having to hope, but we look beyond the dark way of life's sorrows, where looms up before us the brightness of the resurrection from the dead, when our faith shall cease in endless sight. There our God shall wipe away all tears, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

Yours in tribulation,

R. CUMMINS.

ELDER G. BEEBE & SON:—By request I send you the obituary of sister **Sabrina Bryan**, wife of Oliver Bryan, of Rensselaerville, Albany Co., N. Y. She died July 12, 1880, aged 91 years and 2 months. She has been a

constant member of the Baptist Church about fifty-seven years. She was baptized by Eld. Burgett. She was firm in the faith and doctrine of the Old School Baptist Church, and was verily a mother in Israel. She has left an aged husband and children, who, with the church, deeply feel their loss; but we sorrow not as those who have no hope. While able, she was faithful to attend her covenant meetings, and was a bold defender of the truth of the gospel.

I spoke on the occasion of her funeral to a large and attentive audience, from the words found in Isaiah xl. 1, 2.

Yours in hope,

I. B. WHITCOMB.

JEWETT, N. Y., Aug. 10, 1880.

DIED—At Mr. Nathaniel Brittingham's, near Powellville, Wicomico Co., Md., June 1, 1880, **Miss Hetty Baker**, in the 73d year of her age. The circumstance of her death was of a shocking nature. It seemed that the hand-pole of the well had become loose from the top of the well, and a young man, the son of Mr. Brittingham, threw a rope over the top end of the sweep. As she was passing, he told her to take hold of the rope and pull while he went to the other end to shove up. As she took hold, she gave a jerk, and the crutch gave way at the ground, and fell forward, striking her just above the right eye and breaking her skull bone in several directions. A doctor was called, but to no purpose. He took from her head several pieces of bone. This took place May 28th, and she died June 1st. She never afterwards spoke. Sister Baker had lately become a member of the Old School Baptist Church called Indian-town, April 4, 1880. Our short acquaintance with her as a member was very favorable. Those who knew most of her loved her best. May the Lord sanctify this to our good and his own glory.

T. M. POTLSON.

Wilson N. Huffman was born June 8, 1854, and died July 7, 1880, aged 26 years and 29 days. He was no professor of religion, but was moral in his habits. He leaves a wife and one child and many friends to mourn his departure. His mother and a goodly number of his relatives are Old School Baptists.

I was called upon to preach on the occasion, which I tried to do on the Sunday following.

G. M. PETERS.

ASSOCIATIONAL.

The Juniata Regular Baptist Association will be held with the Fairview Church, Fulton Co., Pa., to commence on Friday before the first Sunday in October, 1880, and continue three days.

The brethren, sisters and friends are invited to attend. Those coming by rail-road will be at Hancock on Thursday, (the day before meeting) and will be met during the day till 3 o'clock p. m., and conveyed to places of entertainment and to the meeting.

JOSEPH F. GARLAND, Clerk.

The Salisbury Old School Baptist Association is appointed to be held with the church at Fishing Creek, Dorchester Co., Md., to begin on Wednesday after the third Sunday in October, 1880, and continue three days.

Those coming by way of Philadelphia will take the cars at the Baltimore depot at 8 o'clock on Tuesday morning, change cars at Seaford, coming on the Dorchester and Delaware Road to Cambridge. Those coming by way of Baltimore will take the steamer Pilot Boy, Pier 9th, Light Street Wharf, at 7 o'clock on Tuesday morning, for Milton Wharf on the Little Cheptank River.

We hope our brethren in the ministry and the friends will attend, and that we may be built up in our most holy faith.

S. L. WOOLFORD.

The Kaskaskia Old School Baptist Association is appointed to be held with the Bear Creek Church, six miles north-west of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1880, 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 115th session of the Kehukee Association, commencing on Saturday before the first Sunday in October next, will be held with the church at Moratock, near Plymouth, N. C.

Visiting ministers and brethren from a distance can reach Plymouth by steamer from Norfolk or Franklin, Va., and will be met and cared for by Mr. Joseph Skettletharpe, of Plymouth.

JOS. D. BIGGS, Clerk.

The Indian Creek Regular Old School Baptist Association will be held this year with the brethren of Mercer's Run Church, Lumberton, Clinton Co., Ohio, some seven miles south-east of the meeting house, commencing on Friday before the third Sunday in September, at 10 o'clock a. m. A cordial invitation is given to brethren and sisters of our faith and order, especially brethren in the ministry, to visit us at that time.

Those coming by railway will come on Thursday, via Xenia or Washington C. H., on the Dayton & Southeastern Narrow Gauge, leaving those places at 4 p. m. for Allentown Junction, and there take the C. W. & C. Road to Mt. Pleasant station, arriving at 6 p. m. where they will be met and cared for by the brethren.

ALLEN HAINES, Clerk.

The forty-sixth annual meeting of the Salem Association of Regular Baptists will convene with the Bethel Church, 3 miles west of Denver, Hancock Co., Ill., on the Wabash R. R., and 4¹/₂ miles south-west of Bentley, on the same road, and 4 miles south-east of Basco, on the B. & Q. R. R., at which points conveyances will be on Friday morning. The meeting to commence on Saturday morning, 10 o'clock, before the third Sunday in September, 1880. Brethren and sisters, and especially our ministering brethren, are cordially invited to attend.

C. G. SAMUEL.

The Western Corresponding Association of Missouri have appointed their next meeting to be held with the Otter Creek Church, at or near the Concord school house, five miles south-west of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1880.

Brethren coming from either east or west on the B. & M. R. R. will get off the noon train at Woodburn on Thursday.

W. S. OLIVER, Clerk.

The Big Spring Association will commence on Friday before the third Sunday in September, 1880, at 11 o'clock, and continue three days.

Brethren coming from the east, west, north or south will stop at Summit, six miles west of Mattoon, on the Terre Haute & Alton R. R., where they will be met with conveyances on Thursday, about 12 or 1 o'clock. If any do not get there until the night train, inquire for sister Place. Brethren and sisters are cordially invited, especially the ministering brethren.

ISAAC TAYLOR.

The Little Hope Association of Primitive Baptists will meet with Big Spring Church, two and one-half miles west of Garden Valley, Smith Co., Texas, instead of four miles north-east, as was published in the minutes of our last association, commencing on Saturday before the third Sunday in September, 1880.

D. ODOM, Clerk.

The Maine Old School Baptist Association is appointed to be held with the Bowdoinham Church, to begin on Friday, September 10th, 1880, and continue three days.

Friends coming by railroad will be met on the day before at South Gardiner station, on the Maine Central R. R., about three o'clock p. m. All friends to the truth have a standing invitation to visit us, especially ministers of the gospel.

H. CAMPBELL.

YEARLY MEETINGS.

The Old School Baptist Church of Gilboa has appointed a yearly meeting to be held at their meeting house in the village of Gilboa, Schoharie Co., N. Y., to commence on Saturday before the second Sunday in October, (9th) 1880, and continue two days. The friends of our faith and order, especially the ministering brethren, are invited to meet with us. Those coming by rail-road will be met by the brethren at Moresville.

By order and in behalf of the church,
B. COLE, Clerk.

The Old School Baptist Church at London Tract will hold their yearly meeting at their meeting house on Saturday before the third Sunday in October, 1880, and continue three days. And we extend a cordial invitation to our ministering brethren and friends to meet with us.

All coming on the Philadelphia & Baltimore Rail Road, east or west, will be met at Newark station on Saturday morning at the 9 o'clock train.

By order of the church,
JAMES McDOWELL, Clerk.

The Lord willing, the Old School Predestinarian Baptists will hold their visitation meeting at their meeting house on the county line, one-half a mile north of Woodstock Station, on the Detroit & Hillsdale Road, to commence on Friday before the first Sunday in October, (instead of Saturday, as in the minutes) at 10 o'clock.

All coming from the east will come to Napolian, and those from the south and west to Woodstock. We expect Elders L. Seitz and Thomas Cole, and all that will come may come and see our order.

By order of the church,
WM. S. CARPENTER, Clerk.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 24th, 1880, and continue three days.

All those of our faith and order who wish to attend are cordially invited.

CHARLES LIVESAY, Clerk.

The Old School Baptist Church of Schoharie, N. Y., has appointed a Yearly Meeting to be held at their meeting-house, on Schoharie Hill, on Wednesday and Thursday after the fourth Sunday in September, 1880, at 10 a. m. each day.

All who come by railroad will be met at Howe's Cave station on the day before the meeting, and conveyed to places of entertainment. All brethren and friends of our faith and order are cordially invited to meet with us.

G. W. GUERNSEY, Clerk.

The Yearly Meeting of the Otego Church will (if the Lord will) be held on the 13th and 14th of October, which will be Wednesday and Thursday after the second Sunday, when it would be very pleasant and gratifying to meet our aged father and brother, Elder Beebe, once more, together with all who love the truth for Jesus' sake. Brethren, sisters and friends will be met at the depot on Tuesday on the arrival of trains from the east and west.

G. M. FRENCH, Clerk.

A two days meeting is appointed to be held with the Andes Old School Baptist Church at their meeting-house at Union Grove, Delaware Co., N. Y., on the third Saturday and Sunday in September, 1880, meeting to commence at 10 a. m. on Saturday. Ministers and brethren of our faith and order are cordially invited to attend.

JAMES A. HUNTLEY, Clerk.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

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 advantage 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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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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DEVOTED TO THE

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THE FIRST AND FIFTEENTH

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D. L. Blackwell NOV 30

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48.

MIDDLETOWN, N. Y., OCTOBER 1, 1880.

NO. 19.

POETRY.

ACROSTIC.

"Love ye one another," is fulfilling of the law;
O with what love did Jesus his disciples draw;
Very sweet was their communion, precious was his word;
Especial his affections, to those followers of the Lord.
Ye children, then, of sorrow, assail'd with doubts and fears,
Encouragement receive, for he says, "Be of good cheer."
On his sayings may ye ponder, on his blessed word depend,
Nor doubt this heavenly Shepherd will his little flock defend.
Every soul whom he hath quickened, every one for whom he died,
Are gathered in his arms at last, though scatter'd far and wide.
Not one shall be forgotten—he knows them all by name.
Off they wander, through their proneness, But his love remains the same;
Though they're faithless, he is faithful, in his justice and his love.
He will leave them for a season, that he may his mercy prove;
Ever mindful of their weakness, he forgives each added wrong;
Receives them to himself at last, to join the ransomed throng.

M. HELLINGS.

THE PILGRIM'S WANTS.

I want a sweet sense of thy pardoning love,
That my manifold sins are forgiven;
That Christ, as my Advocate, pleadeth above,
That my name is recorded in heaven.
I want every moment to feel
That thy Spirit resides in my heart;
That his power is present to cleanse and to heal,
And newness of life to impart.
I want—O I want to attain
Some likeness, my Savior, to thee;
That longed for resemblance once more to regain,
Thy comeliness put upon me.
I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic white throne,
Which none but thyself can declare.
I want so in thee to abide
As to bring forth some fruit to thy praise;
The branch which thou pruneest, though feeble and dried,
May languish, but never decays.
I want thine own hand to unbind
Each tie to terrestrial things;
Too tenderly cherished, too closely entwined,
Where my heart so tenaciously clings.
I want, by my aspect serene,
My actions and words to declare,
That my treasure is placed in a country unseen,
That my heart's best affections are there.
I want, as a traveler, to haste
Straight onward, nor pause on my way,
Nor forethought in anxious contrivance to waste
On the tent only pitch'd for a day.
I want—and this sums up my prayer—
To glorify thee till I die;
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.

CORRESPONDENCE.

SEPTEMBER 14, 1880.

DEAR BRETHREN BEEBE:—In the SIGNS OF THE TIMES for Sept. 1st, inst., I find the following request:

"Will Elder A. B. Francis please give his views on 1 Cor. v. 8? 'Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.'"

Inasmuch as the Lord has not given me the pen of a "ready writer," I might have reasonably asked to be excused from attempting to write an article on this subject; that was my first impulse, although I could not say that I have no view of the subject. After mature reflection I have concluded to make the attempt, although "in weakness, in fear, and in much trembling," as I know it will be, like the writer, very imperfect; but feeling a desire to serve the Lord's dear people, with what ability the Lord has given me, in whatever way and manner indicated by their demands, trusting in the Lord to give me thoughts and pen, I will attempt a brief reply.

This letter, as indeed are all Paul's epistles to the churches, was written to an organized gospel church, and whatever of instruction or comfort it contains is especially for the comfort of believers, those who are called of God and born of his Spirit. As we believe Paul to have been inspired by the Holy Ghost, whatever he has written under the seal of inspiration is a part of that "scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c. In the address he announces his office, and the authority by which he wrote. As all the admonitions in the word are to those who are called of God, as the children of God, not to make them children, but because they are children, he in the first chapter sets forth their calling, and bases his appeal to them for union, peace and harmony among them, on the ground of their having received the grace of God by Jesus Christ, &c. In the fourth chapter, second verse, he says, "It is required in stewards that a man be found faithful;" so in faithfulness he kept back nothing that was profitable to his brethren. He might have passed by the disorders that existed in the church at Corinth, taking no notice of them; but would he have been a faithful steward? I think not. And so he felt that in faithfulness it became him as a steward of the myste-

ries of God to reprove and point out the disorders which there existed, accounting it a very small thing that he should be judged of them or of man's judgment; for he sought not to please men, but God. In the chapter in which our text is found he alludes to a disorder, reported as existing among them, of a grievous nature; one too gross to be even named among the Gentiles. And these inconsiderate Corinthians were puffed up in their fleshly pride, instead of mourning that he who had done the evil deed might be taken away from among them; but Paul, in his office of apostle, and as an overseer of the flock of God, over the which the Holy Ghost had made him an overseer, though absent in body, yet present in spirit, had already judged, as though he were present, concerning him that had so done this deed, and says, in fourth and fifth verses, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord." In my understanding, no church is qualified to administer discipline, except in the name of the Lord Jesus, by his power, and the same spirit of judgment that was in Paul, and by which he judged in the matter. We have need to be careful in our decisions as churches, in matters of discipline, that we exercise it for its proper and legitimate end; not in malice, or for revenge, but for the cleansing of the church, and really for the ultimate good of the offending person.

He tells them their glorying is not good. "Know ye not that a little leaven leaveneth the whole lump?" The effect of leaven is to make that of which it is a part appear what it is not. Leaven is used in making of bread; not that it adds anything to the substance of the bread, but its effect is to make a deceitful appearance. Jesus said to his disciples, "Beware of the leaven of the pharisees." If there is a corrupt, disorderly person in a church, and the church does not exercise its discipline, the whole church will be affected by the disorder. In the case of the Corinthian Church, their danger was that by retaining in their fellowship the person guilty of such a gross immorality, it would itself, as a whole, be regarded as corrupt and unwholesome, and be held to account for the disorder. And so it will be with any church. *The Lord will spew it out of his mouth.*

The exhortation of the apostle to

them was, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us." The church of Christ is a new lump. It is not of this world. Her King is a heavenly King, who has said, "My kingdom is not of this world." Its laws are from its King, and whatsoever he has commanded us we are to observe and do. Hence when there are things in the church calculated to disturb its peace, which is indicated by a lack of confidence, fellowship, and enjoyment of gospel comforts, we should seek for the things that offend, and put them away; but be careful that it be not done in a fleshly spirit; for we have no kind of fleshly interest in the matter; and if we bring in or allow fleshly interests to enter here, we may expect to be reprov'd. There is one that judgeth, even God, who judgeth with righteous judgment. We may deceive men, but God we cannot deceive.

The reason given by the apostle for his admonition is, "For even Christ our passover is sacrificed for us." As Christ died to purge away our sins, and we have hope of this, we should so live. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." And we are not only to keep ourselves pure, but the church also; for the discipline is placed in the hands of the church, under the instructions of the Lord and his inspired apostles.

We come now to the immediate consideration of the text. "Therefore let us keep the feast," &c. What feast does the apostle mean? Evidently the antitypical passover. The passover was instituted at the very time of the deliverance of the children of Israel out of Egyptian bondage. On that very night the destroying angel passed throughout the length and breadth of the land of Egypt, and smote the first-born of every family thereof. But upon the door-posts and lintels of the doors of the houses of the Israelites was sprinkled the blood of the lamb that was slain for that purpose; and for this the destroyer passed over the houses of the Israelites. That moment the shackles dropped from the limbs of the chosen people of God. They were commanded to observe the feast yearly in commemoration of this event, always in the same manner. Now Christ is our passover. He is the Lamb of God that taketh away our sins, having borne them in his own body on the tree. "Forasmuch as ye know that ye were not

redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot," &c. If we have an experience of this, and by precious faith are enabled to receive him as our passover, then we have, not a yearly, but a continual feast, eating and drinking abundantly of that which our God has prepared, the bread which came down from heaven. "He that eateth my flesh and drinketh my blood hath everlasting life." Now the exhortation, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," is applicable to us. The walk of the child of God, walking in the Spirit, is an orderly, quiet, peaceable walk, in meekness and love, having Christ before us as our pattern. Whatever is not according to this, is of the flesh. Hence all the admonitions in the New Testament are to the effect that we should "walk in the Spirit," &c., and not after the flesh. The exhortation contained in the text I understand to be of the same character. "Therefore let us keep the feast," the continual feast of our passover; "not with the old leaven, neither with the leaven of malice and wickedness." Peter exhorts us, 1st Peter ii. 1-3, "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." And Paul, Eph. iv. 31, 32, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"But with the unleavened bread of sincerity and truth." The paschal lamb of the Israelites was eaten with unleavened bread; and so we are enjoined to eat our passover without leaven; neither the old leaven, nor the leaven of malice and wickedness; but as a new lump, of those born of and led by the Spirit of God, eating and drinking to the refreshing of our spirits; unleavened by any fleshly emotion. So shall we eat our passover in sincerity and truth. I think a remote allusion is here made also to partaking of the Lord's supper. That is an ordinance enjoined upon all who eat by faith of our passover, as an outward demonstration of that faith; and certainly if we keep the feast as enjoined by Paul upon the Corinthians, with the unleavened bread of sincerity and truth, so will we eat of that bread and drink of that cup. It cannot be otherwise. We do these things in commemoration of the sufferings and death of our Lord.

I will now add, by way of conclusion, the next three verses. "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world; for then ye must needs go out of the world. But now I have written unto you not to keep company, if any man

that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."

Brethren Editors, I submit what I have written to your judgment. If you see proper to publish it, I ask for it an early insertion in the SIGNS. I have done the very best I could, and I hope it may meet the approval of "Inquirer after Truth." I am satisfied of the truth of what I have written, but have by no means exhausted the subject.

Affectionately,
A. B. FRANCIS.

RIPLY, Tippah Co., Miss., July, 1880.

ELDER G. BEEBE & SON:—I will attempt to pen a few thoughts for your consideration, and also for the many dear brethren and sisters that read your most excellent paper, the SIGNS OF THE TIMES; but I feel in making the attempt, as I do when attempting to preach God's truth to his people, that with the Holy Ghost to guide I may be able to comfort the saints; but without the guidance of the Spirit no one can preach gospel truths, neither pen them on paper. I see in the last number of the SIGNS, dated July 15, a communication from brother H. J. Redd, which contains food for the children of God. Brother Redd does not agree with me on the subject of the spiritual birth, or at least does not understand that the Savior had any reference to water baptism when speaking to Nicodemus in John iii. 5. The third verse reads, "Except a man be born again, he cannot see the kingdom of God." Now, brethren and sisters, one and all, the new birth is a subject upon which there has been a great deal of caviling, and I fear to but little profit. Brother Beebe has been called upon time after time to explain himself more fully, when it does seem to me that he has for more than forty years made it plain to my understanding every time he has expressed his views on it. I know the great trouble that some have, which is this: they seem to have it in their mind that there is something within the natural man that is born of the flesh, which is brought forth in the spiritual birth as the child from its mother. A man must be born to see the kingdom of God, which is the church that the Savior set up when on earth; and this kingdom is with and in every one after being born of the Spirit. When this is done, he desires to live with the people he loves; and he finds that people to be a persecuted people, which are certainly the Old School Baptists. Jesus Christ formed in you, the hope of glory, is the truth of the whole matter. But the evidence of the spiritual birth is the fruit the saints bear, which is the fruit of the Spirit, and not the fruits of the flesh. The dead faculties of the man cannot understand the things of the Spirit, for they can only be spiritually discerned. Now the natural man, which is the flesh, warreth against the Spirit, and the Spirit against the flesh, and this flesh is the natural man.

Brethren, I cannot see how any one of the saints can read brother Paul's experience, and question further on the new birth.

But to be born of water and of the Spirit is something that brother Redd, and a good many others, I expect, do not understand me in the article in the SIGNS of June 1. Now, brethren, do not understand me to mean that there is a spiritual birth and a water birth too. Being born of the Spirit gives us a knowledge of the things of the Spirit, which is duty to God in this life. We desire to be baptized in Jesus Christ by a burial in water, representing a burial and resurrection of the body. Now I do not understand that there are any saving properties in a water baptism, except in the common salvation, (Jude 3) which is the salvation that our beloved brother Paul tells us to work out with fear and trembling. Brother Redd thinks if we must first be born of the water, before being born of the Spirit, it would, beyond doubt, establish the Campbellite doctrine. So do I also think. Brethren, we had better not shun to declare the whole counsel of God, and in declaring God's word I feel it to be my duty to declare all that God has been pleased to reveal to me. We find, after the crucifixion of our Savior, a people who were pricked in their heart, and desired to know what they should do to be saved, the Campbellite says; but it does not read that way. "Men and brethren, what shall we do?" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And in that gift of the Holy Ghost is comfort and truth, love, peace and joy, and a spirit of reconciliation to God's holy and righteous will, and also a knowledge of our duty to God while in this life. Baptism has nothing to do with our eternal salvation; for that eternal life is hid with Christ in God. But baptism does have something to do with our natural life, and something beautiful. Death, burial and resurrection (brethren, never leave out the resurrection) of the body. Giving us a foretaste of being raised from the grave after the death of these mortal bodies, which are sown in weakness, but raised in power; sown natural bodies, but raised spiritual bodies. 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. But, somebody says, Paul says that flesh and blood cannot inherit the kingdom of God. Very well, but what else did he say? "Behold I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Then, brethren and sisters, be-

yond all doubt these same mortal bodies that we know each other in here on earth shall be raised in the resurrection from the grave; but I do not understand that we shall know each other as father and son, mother and daughter, husband and wife, but shall know as we are known, and be in a spiritual body, like the glorious body of our risen Redeemer, which is Jesus our Lord and Savior.

Now, brethren and sisters, I want to take a little text, and yet a very big one; but I fear that brother Beebe will be wearied with this communication; but I do not trouble him often, and he is so patient. It does seem to me that if he had not had the patience of Job he could not have borne with so many crosses thus far. Jesus says, John xv. 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." This was not spoken to the world, but to those who had been born of the Holy Ghost. How are we to abide in Jesus? By walking in him, walking worthy of him, keeping his commandments and obeying him in all things. And one of the all things is to be baptized, immersed, and that certainly means a burial in water. And who is a proper administrator of that baptism? Only those who have been called and qualified and sent out for that purpose. And many other duties, too. "Feed my sheep," "Feed my lambs," said Christ to Peter. How can any one feed a sheep or lamb unless he has some kind of food to feed them with. He cannot do it. And unless God gives him the food, where can he get it? Some in my country say they get it down here, at a large house all whitewashed outside, like the whited sepulchre, but within is full of dead men's bones. God has but one house that he teaches his ministers in, and in this house he prepares his children to hear what he is pleased to give them. So it is plain that God does not educate his ministers in such high language that his children cannot understand what they mean when they are dividing the food that God has given them by revelation.

Now to the subject of, "If ye abide in me, and my words abide in you." Here are the promised blessings; but they can only be had and enjoyed by walking in obedience. Now if you do not obey him, does he promise you any blessing? No, none. But you will be fed on his chastisements, of which I could name many. Disappointment in all your undertakings, bodily afflictions, a sorrowful heart, yea, and many trials that every child of grace learns in times of disobedience. Brethren, have we any account in the revealed word of God of his people being blessed while walking in disobedience? No, none. There is but one church of the true and living God. But there are many branches of antichrist, and each branch has a god to worship. At this time there are one thousand branches, and equally as many, or more, gods. But there is but "one Lord, one faith, one baptism." Are we the people who are worshipping

the true and living God? Are we the people who have that one faith? And again, are we, the Old School Baptists, the people who have but the one baptism? If we are not that people, then, I ask, where are they to be found? Have we lost sight of them? If the Old School Baptists are not the people who have been born of the Spirit of the true and living God, and are following the Savior, and are practicing after the apostolic order, then they cannot be found in this nineteenth century. But I am bound to think, (if so be that I am in gospel bonds) that we are the only people to be found at this time bearing the marks. Hence the need of letting our light shine, (which is Jesus shining in us) that others may see our good works, and glorify our Father which is in heaven. Brethren and sisters, are we doing this? O, I fear that there are some of us to be found with that light hid, by neglecting our duty in many ways. Neglect not the assembling of yourselves together, as the manner of some is. "A city set upon a hill cannot be hid." Are we of that city? If so, we must be separate from the world in our religious worship, keep the unity of the Spirit in the bond of peace, and keep the house of God in order. We look around us, all over the country, and see the evil in our land. Brethren, can we say that we are not guilty? Are we walking in Jesus, and walking worthy of him? The preaching of the gospel is to save them that believe; not in eternity, but in this life. Where are you, my fellow-servants? Are you in active duty, serving the churches scattered over the hills? Brethren and sisters, are you attending your church meetings regularly, and encouraging your ministering servants? Who can say, I am not guilty? How many of us are distributing to the necessities of the poor saints, and to those old servants who are ready to depart, who have spent many years of their life in serving in the ministry? We should not shun to declare these things through fear that some one will accuse us of preaching for money, for it is the doctrine of Jesus and the apostles. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Says the apostle, "If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things?" Can an Old School Baptist be found who would withhold the things that God has blessed him with, from a brother or sister that is found to be in need of the comforts of this life? If there are any such to be found, they are not walking worthy of Christ. Then, again, can there be a ministering servant found who would withhold anything from the poor of the flock that God has blessed him with, especially a poor widow? Then the words of our Savior, "If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done unto you." And I do know that if we ask according to the will of God, we shall receive. But when we ask not according to his will, we ask

amiss, and receive not the things we ask for. Worldly preachers tell sinners to ask in faith and they shall receive, and that they can exercise faith if they will. But we know that we cannot ask in faith when we are not in possession of that faith; but after that faith is given us, then we are exercised by it. "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." Again, "I am found of them that sought me not; I am sought of them that asked not after me." And again, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The truth of God is Jesus. If he is in you, you are born again. Then abide in him, and may his word abide in you. Arise, ye little saints, and be baptized, and ye shall receive the gift of the Holy Ghost.

I have given my views in regard to the new and spiritual birth, and also of our duty to God and to each other. I hope that brother Redd and all who may read this may be comforted. But remember, brethren, I am but a poor worm of the earth, and unless the Spirit dictates, the saints will not be benefited. I am truly glad, brother Redd, that you called my attention to this subject, for I find that some of the Baptists are shut up to a knowledge of it, to their own satisfaction. If any brother has better views than I have penned in this imperfect article, let him not withhold what God has given him. Baptism is not essential to our eternal salvation, but it is essential to our temporal salvation; and I understand that the birth of the Spirit gives us a knowledge of what baptism is and also what it represents. And now, in conclusion, as ye have learned Christ Jesus the Lord, so walk ye in him. May the blessing of God and the communion of the Holy Spirit abide with us all. Amen.

I desire you to publish this in the SIGNS, brother Beebe, when you have room. I do not feel that I shall write any more for publication.

T. L. MORTON.

UNION CITY, Ind., Feb. 2, 1880.

DEAR ELDER BEEBE:—I inclose a letter received a short time since from a brother in the flesh, and I hope in the spirit, which I think will be read with interest by the readers your most valuable paper. I read it with great comfort, and think it contains sound doctrine. If you think it worthy a place in your paper, please publish it, and oblige

ALICE THOMAS.

CALEDONIA, Ohio, Jan. 12, 1880.

DEAR SISTER:—I take the opportunity this evening to write you a few lines, in answer to yours, which we received a few weeks ago, and should have answered sooner, but I have been so busy. It seemed that I could not write anything that would be of any comfort or satisfaction to you upon the subject you wish me to write upon, which is a subject of great importance to me; nor do I

know now whether I shall be able to transcribe my views upon paper to your satisfaction. However, I have undertaken the task, which, if I am enabled to write as becometh sound doctrine, will be a pleasant task indeed. But before commencing I wish to say that I was glad to hear from you, and of your safe arrival home, finding your husband well, which is a very great blessing indeed, and one which we all like to enjoy. But when I contemplate the blessings bestowed upon poor, perishing sinners (for such we are by nature), giving us the light of the glorious gospel of the Son of God, and an evidence of our heirship to an inheritance incorruptible and undefiled, and that fadeth not away, I can say, with you, that I would not give my little hope for all this world's goods. "For if in this life only we have hope in Christ, we are of all men most miserable." There would be nothing to buoy us up under our trials and afflictions, nothing to prompt us to a trust in our God; but all would be chaos and a delusion, and like the beast of the field. But bless the Lord, O my soul, bless his holy name, that he ever had thoughts of mercy for poor, perishing sinners. When there was no eye to pity, nor hand that could help us, he prepared a ransom in eternity, a Savior to take away our sins, satisfying all the demands of the law that was held against us as transgressors, nailing them to the accursed tree. But you may ask what were the demands of the law against us. I only have to refer your mind to the law given to Adam, our progenitive head, and the restrictions placed upon him, to show you that we, as children of Adam, partake of his nature. And as a fountain cannot rise higher than its head, nor send forth both sweet and bitter water at the same time, we cannot expect, from any course of reasoning, to rise to any better state than he did. He was a sinner, condemned by the holy law of God. "In the day that thou eatest thereof thou shalt surely die." Death was the consequence, for Adam transgressed the law. We are his descendants, and are therefore partakers of his nature, and also of his transgression. And further than this, I believe that the omnipotent Jehovah ordained or placed upon man these restrictions to show him that he was a depraved being. For "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," the Lord placed a flaming sword, which turned every way, to keep the way of the tree of life. Hence, I do not see where the doctrine of the agency of man comes in, that so many contend for at this day and age of the world, nor how we, the descendants of Adam, can rise to any better state than he did. They become so sanctified, from performing certain deeds which they call duty, that they claim to be entirely free from sin; and I heard the Principal of Delaware College say that he had not committed a sin in seven years!

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come,) being descendants of Adam, their parent head. Hence the Lord looked down from heaven, to see if there were any that were good, any that could understand. He declared that all had gone out of the way; that there were none good, no, not one. With their lips they had used deceit; their mouths were full of bitterness and cursing. The poison of asps was under their tongue; destruction and misery were in all their ways; and the way of peace they had not known. Even Moses himself transgressed the law, becoming impatient with the appointed time of the Lord in sending them water; whence he smote upon the rock more times than was needful for him to do, thus manifesting a disposition to bring God under obligation to him, for which reason he was not permitted to go over Jordan into the land of Canaan. Hence you can see that all are totally depraved beings, and also the truth of the words of Paul, "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." "For what man knoweth the things of a man, save the spirit of man which is in him? Neither knoweth any man the things of God but the Spirit." No wonder the apostle cried out in lamentation, when he was made to know the heavy load of sin resting upon him, "O wretched man that I am! who shall deliver me from the body of this death?" He had been brought up to believe that by the works of the law he could be justified. Having been schooled in the school of Gamaliel in the perfect manner of the law, he expected to receive recompense under the law, and was so zealous in his piety that he even took letters to Damascus, to take all that spoke of one Jesus of Nazareth. But on his road he heard a voice crying, "Saul, Saul, why persecutest thou me?" When the commandment came, sin revived, and he died; he could no longer resist the hand of God. He fell to the ground, and on the third day the scales fell from his eyes. And the Lord said unto Ananias, "Go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." "For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." He was called to be a servant of Jesus Christ, and sanctified by God the Father unto the gospel of God; for he says he was 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 Gentiles.

Sanctification signifies to set apart. He was called and set apart to the ministry by the power of God. All God's children are called by his grace into a knowledge of his saving power over them, sanctified and made to rejoice in his glorious plan of salvation, wrought for them in the mediation of his Son, who gave himself for all God's children, that he might redeem them from all iniquity, purifying unto himself a peculiar people, zealous of good works, which are preserved in him. Therefore we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 4-6. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "For as many as are led by the spirit of God, they are the sons of God." "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; if so be that we suffer with him, that we may be also glorified together." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." "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." Who then shall separate us from the love of Christ? If God be for us, who can be against us? For the doctrine of the final perseverance of the saints I will refer you to the eighth chapter of Romans, from the thirty-fifth verse to the end of the chapter. Hence you can see that God is immutable, a wonder-working God, working in us that which is well pleasing in his sight, having all power in heaven and on earth, forbearing, for he loved us when we yet in our sins, and hath quickened us together with Christ. By grace ye are saved; there is salvation in none other. Christ is the quickening Spirit. Although he was ridiculed, spit upon, of no great reputation among the Jews, called the prince of Beelzebub, and finally crucified and

slain, yet the apostles proclaimed Christ to be the only name given under heaven whereby we must be saved. Paul says it is a faithful saying, and worthy of all acceptance, that "Christ Jesus came into the world to save sinners, of whom I am chief." He is the leaven that leaveneth the whole lump, the resurrection of the dead, the first-born of many brethren, the only begotten of the Father, the chiefest among ten thousand, the Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. I will close by quoting Romans viii. 32: "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?"

I have written just as I could get the chance. I am very busy in my school. Write soon.

S. L. PLACE.

COKE, Texas, July 31, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—Feeling confident that there are some kind brethren and sisters in my native country who would like to know of my welfare, and also how I stand in regard to what is called the "Arian two-seed heresy," I will simply say that I do not know anything about such doctrine, although I have heard a great deal said about it in this part of Texas. But I cordially embrace the bible doctrine, as preached by Elder Gilbert Beebe, and others of the same faith and order.

I have just returned from what has been known as the Concord Association of Primitive Baptists, held with the church in Freestone County, Texas. Owing to a division that has existed for some years in the association, the churches composing this division of the association have seen proper to dissolve the association, or more properly speaking, this wing of it, (for there have been two Concord Associations since the division, each claiming to be Concord proper,) and have called a convention to meet at Salem Church, in Coryll County, Texas, on Friday before the fourth Sunday in October, 1880, for the purpose of organizing a new association. They have also invited all consistent Baptists of the other wing to meet with them, to see if they cannot bring about a better state of affairs, and find the old paths, and walk therein as one people, seeing eye to eye and speaking the same things. May God in his infinite wisdom and mercy bring order out of confusion, unite them with strong cords of love, enable them to forbear one another in love, endeavoring to "keep the unity of the Spirit in the bond of peace." There was not a discordant sound heard in the association, all passing off pleasantly. I cannot say so much for the preaching at the stand, for there were some "extracts" read and commented upon by one of the ministers that were anything but gospel food. I do not say it is not right to read "extracts" and comment upon them; but I do think if the ministers of Christ would preach "Christ and

him crucified," it would be far more edifying and much more nourishing to the feeble saints of God than so much contention about words to no profit. I feel to hope that the Lord in his goodness will send us refreshing seasons of his love, for we have been traveling through a drouthy country, and have well nigh fainted by the way. When the children of the Most High God turn from following in his footsteps, and choose rather to follow men, or in other words, when some are for Apollos, and some for Cephas, and some for Paul, they are sure to get into trouble, and to fall out by the way; and indeed, how can two walk together unless they be agreed? But if all would determine to know nothing save Christ and him crucified, how much more pleasant it would be. I think we would have a feast of fat things full of marrow, and wine on the lees. O that I might see such a time among the Baptists of this country. I have seen nothing of the kind since I have been among them; yet I know it is all for the best, and that the Lord has a purpose in all these things. If we had no winter, we could not appreciate spring; and had we no night, we would not appreciate light. It is needful, that we have a drought occasionally, that we may the better value good seasons when they come. I do feel to hope that the long spiritual drought is at an end, and that we will soon have a refreshing season from the Lord. "Behold how good and how pleasant it is for brethren to dwell together in unity." "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."

I will say to the brethren of the Tallahatchie and Mississippi River Associations, that I would be delighted to meet with them this fall, but the Lord wills otherwise. Although I am absent in body, I am present in spirit. It is a feast to me to read communications in the SIGNS from brethren E. A. Meaders, A. B. Morris, P. Culp, and others whom I know in the flesh.

We would be pleased to have as many of the household of faith with us at our convention as can conveniently come; and I especially would be more than glad to meet with Elders W. W. Mothershed and G. W. Miller, of the Trinity River Association.

If you see proper, please publish this; if not all will be well with me. May God in his mercy bless you and yours, is my prayer for Christ's sake.

Yours in christian love,

L. C. POWELL.

BUFFALOVILLE, Spencer Co., Ind., May, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Notwithstanding the apposition the SIGNS OF THE TIMES has met with, it is a welcome visitor to me, as well as to many others of

the household of faith. I am a young Baptist, notwithstanding I have been raised by Baptist parents. As I understand the scriptures, I cannot see how any consistent Baptist can find fault with the sentiments expressed in your able editorials for the last two years. For my part I indorse every sentiment you have advanced, so far as I understand them. I am happy to say that while you are enabled to hold forth the precious promises of God in such glowing colors to the household of God, we agree that salvation is wholly of the Lord, and that we have no more power to create the eternal life which is in us, than we have to create natural life in ourselves. We cannot do anything to merit salvation, no more than the dead can do anything to create natural life. We believe the angel spake the truth when he said to Joseph that Mary should bring forth a son, and his name should be called Jesus, for he should save his people from their sins. And Jesus said that he came not to do his own will, but the will of his Father. "And this is the will of the Father which sent me, that of all he hath given me I should lose nothing, but should raise it up at the last day." Again, "No man can come unto me except the Father which hath sent me draw him, and I will raise him up again at the last day." And again, "My sheep hear my voice, and I know them, and they follow me. And I give [not offer] unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." How can any body contradict all this, and contend that some are going to hell for want of the gospel being preached? Or how dare any one say that all are called, when we read that not many wise, not many mighty, not many noble, after the flesh, are called? But all things work together for good to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. 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. What shall we then say to these things? If God be for us, who can be against us? Brethren, if we are evil spoken of, or persecuted, what does it amount to? If God be with us, who is he that can harm us? We should examine ourselves and see whether we be in the faith. We are commanded to work out our own salvation (not the salvation which is of God, but our own salvation) with fear and trembling; for it is God that worketh in us both to will and to do of his good pleasure. This is what Jude calls the common salvation, of which it was needful for him to write unto the brethren, and exhort them that they should earnestly contend for the faith once delivered to the saints. I believe that salvation to be in main-

taining good works, and in keeping from witchcraft, error and delusion. But I must speak of one more glorious assurance, and that is, "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." Now I ask, Is this offered life? If I give any one a thing, do I offer it? It is true that I, a poor worm, might offer it before I give it; but this life they cannot reject; neither can they take it before he gives it. They can neither hasten nor prolong the time. But after they have received this life they can disobey; but for disobedience they shall receive chastisement, and in obedience they shall have peace with God. We read in the 12th chapter of Isaiah joyful tidings. "And in that day thou shalt say, O Lord, I will praise thee. Though thou wast angry with me, thine anger is turned away, and thou comfortest me. 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. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

Now, brother Beebe and son, I wish you to excuse my imperfections and my limited education, and if you think this worthy of publication, correct all mistakes; but if you think it not worthy, cast it aside and it will be all right with me. May the grace of our Lord Jesus Christ be with you and all the household of faith, is the prayer of your brother in hope of eternal life,

C. B. OSKINS.

ALDIE, Va., Jan. 19, 1880.

DEAR ELDER BEEBE:—Inclosed you will find two dollars, for which you will please continue my paper, the SIGNS OF THE TIMES. I should have remitted some time since, and will have to ask you to excuse my delay, as it was unavoidable. I have for some time felt a desire to try to tell you something of my experience, if indeed I have any, which I am very often made to doubt so much as to almost lose all hope. I often wonder how a just and holy God can pardon so vile a sinner as I have been from my earliest recollection to the present time. If my salvation depends upon my good deeds, then do I know that I am forever lost, for not one thing have I ever done to merit the favor of God. "For to will is present with me, but how to perform that which is good I find not." My little hope is in the precious blood of Christ, and in the grace and mercy of God. If I am one for whom Christ died, I know I am secure; but there is my doubt. If I had as bright an evidence as many whose experiences I read, I feel that I should

never doubt again. If I have passed from death unto life, it has been in such a gradual way that I can scarcely tell when the change was wrought.

From my earliest recollection I had a great fear of death, and would often resolve to do better, fearing that I might die. I knew I was not a christian, but thought I was as good as most people, and would often say that I would not do some things that I saw professors of religion do. On several occasions, at camp-meetings and other revival meetings, I went forward to be prayed for; but in a short time my serious impressions would pass away, and I would be just as worldly minded as I had ever been. I but seldom attended any but Methodist meetings until after I was married, when I went to reside within half a mile of Mt. Zion Old School Baptist meeting house. Although so short a distance, I rarely attended, but would occasionally go on Sunday, because the congregations were usually large, and an opportunity was afforded to meet with friends and acquaintances. So far as the preaching was concerned I did not want to hear it, for if there was any denomination of people that I despised, it was the Old Baptists. I would sometimes hear a few words spoken by Elder Leachman (who was then pastor) that would make me so angry, that I would think I would never hear him again. Thus time passed until he was called away by death, and Elder Joseph L. Purington was called to fill his place. I went to hear him quite often, and gradually became fond of hearing him preach; still I could not understand how any one could be saved without something being performed by himself. I felt often, while looking at the members, that if I could feel as happy as they looked to be, that I would willingly give worlds, if I had them at my command, to be one of them. But that I felt could never be, for they were christians, while I was a poor, vile sinner, not worthy to be among them. Time and time again I would resolve to lead a new life; but my resolves were no sooner made than they were broken, and instead of getting better, it appeared that I was growing daily worse, until at last I hope the Lord showed me my lost and helpless condition, and made me to know that my efforts were of no avail, and that the blood of Christ alone could cleanse me from sin. For a long time I hoped to have a hope, but could only feel that I was a miserable sinner. If the Lord has ever revealed himself to me, it was something over two years since, when a calm, peaceful feeling took possession of me, and I felt at peace with every one. All nature looked joyous and bright, and I felt if it was the Lord's will that I should die, I would not feel afraid. Everything moved so smoothly for a few days that I concluded I should never have any more trouble; but alas! those feelings were of short duration, for the old Adam is still contending for supremacy, but I hope there is a stronger power than

his to contend against. I have very many doubts as to whether I may not be mistaken in it all; but I do know that the things I once loved, I now hate, and the things I once hated, I now love, and I hope I love the people of God. I am surrounded by several denominations of religion, but I have no desire to hear their preaching. All that is any food for me is the religion preached by Old Baptists. I related to the church my little experience on the fourth Saturday in October, 1877, and was received, and baptized on the following Sunday by our much-loved pastor, Elder Badger.

The most unworthy of God's children, if one at all,

EMMA SAFFER.

LOCKTOWN, N. J., Feb. 15, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—While sitting here alone, and not being able to work, and feeling myself of little or no use to any one, I thought I would try to write a little to my dear brethren and sisters scattered abroad over this sin-polluted world; but when I attempt to write, something seems to say to me, You had better leave the writing for abler pens, seeing you are such a poor scholar, and do not know one bit of grammar; and you get things so mixed up, and wrong end foremost, that you are ashamed of it yourself; and that is not the worst of it, for when you do write you have such a poor story to tell, unless you go away back, forty or more years ago, when the Lord revealed his gracious name, changed your mournful state, and turned your night into day. Then it was no trouble to tell to sinners what a dear Savior you had found. Then it was no trouble, but a pleasure to you, to go five or six miles at night to a prayer meeting; and when you met a brother, no matter where or when, you always had something to say to him about this blessed Jesus, who, you felt, had pardoned all your sins; in whom you felt complete, with a mansion in his heart, and his banner over you was love, and that love was all your song. Now this same something says to me, After being permitted to dwell upon this earth so many years, and being blessed in so many ways, what kind of a story can you now tell? Can you say that you have grown in grace, and in the knowledge of the truth? Can you tell how good and obedient you have been, and if others had done as you have, they might have been blessed too? Or is this your story: O, I am such a poor, sinful creature, it is seldom that I can do anything as I wish. It seems as if all the growth there is about me is a downward one. The longer I live, the less I seem to know. I cannot feel humble, like one ought to be in my afflicted state. I do not know but what I am reconciled to my afflictions; I could wish to be. The blessed Lord is so good, he leaves me no room to complain. He opens the hearts of his children to minister to our necessities. We find him to be a present help in every time of need. Why should we ever be afraid to

trust him, who hath said, "I will never leave thee nor forsake thee?"

In looking over the last number of the SIGNS, February 15th, I found a most precious letter written from Palestine, Texas, by a stranger. It was to me a feast of fat things, full of marrow. The writer of that precious article is no more a stranger to me, but is a fellow-citizen with the saints and of the household of God. I hope that brother Beebe, or some one else, will grant him his request, by writing on that most precious subject, the blessed union which exists between Christ and his church, the bride elect.

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

I wish I could write something that would be strengthening to the poor of the flock; but our strength and our hope is in him who worketh all things after the counsel of his own will.

Now, my dear brethren, I hope you will look as favorably on my poor scribble as you possibly can, knowing that I am but a worm, and no man. When I wrote to you some three years ago, I did not then think I should be permitted to remain on the Lord's footstool until this time; but we know nothing, while he knows all things.

I will close this poor, imperfect scribble, with an earnest desire for the peace and prosperity of all the branches of the church of God.

CORNELIUS MYERS.

FT. CLATSOP, Oregon, Jan. 4, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed please find four dollars, which will pay for our paper until June 15th, 1881. We have, on account of the scarcity of money at present, been obliged to discontinue some of our papers; but we do not feel willing to part with the SIGNS, for it is like an old and true friend. We have read it from time to time for more than twenty years, and its pages are still as rich and full of instruction and comfort as ever. May God direct the minds of its able writers to still speak comfortably unto Jerusalem, to build up and strengthen her often feeble and desolate children. And you, little ones, who like the unworthy writer are always groping in the darkness, down in the valley of shadows, speak often to each other in the name of Jesus, of his wondrous love, which implanted this rich flower of grace in the heart of each one of his tried and afflicted children, causing them to praise his name amidst all their earthly trials. Although they may be separated far from each other, and never be permitted to hear the sweet music of Zion's gospel bell, nor to gather with the saints at the precious communion table, yet in spirit we can meet and love and worship at his feet, yea, and receive a blessing. The good Shepherd does not reserve the sweet manna and living water for those only who are permitted to assemble and worship in large congregations. He seeks the lost and bleat-

ing lambs, the aged, silver-haired pilgrims, wherever they may be, and his all-seeing eye can penetrate the thick darkness, and cause light to shine and warmth to glow, the hungry heart to be filled with good things, and the feeble voice to sing, The Lord is my Shepherd. May this good Shepherd bless and strengthen you, dear father Beebe, and long spare you to wield his trusty weapons. How often do we feel grieved, yea, indignant, to know that some of our own selves, as it were, will rise up and hurl Satan's darts at you. In all conceivable forms do they come, aimed to injure and wound an aged minister of Jesus. Yet he who fed Elijah in the wilderness will still strengthen and support all who put their trust in him. During the past year he has kindly taken very many of his aged servants home, and among the number our precious father, Elder A. T. Beebe; and while we feel our bereavement, yet we know that he is at rest with him whom he delighted to serve.

Farewell, dear brother; and that the good God may sustain and richly bless you, is the desire of your friend and unworthy sister,

LUCY C. HECKARD.

MITCHELL, Ind., May 26, 1880.

DEAR BROTHER BEEBE:—With pleasure I improve a few moments in writing to you, for I greatly desire to let you know what a comfort and blessing the SIGNS OF THE TIMES is to me. I feel instructed, strengthened and nourished, and knit together with those dear little ones who write, and I desire to say to them, Write on, my Father's children, as often as your mind is exercised by the Holy Spirit to write, for he will guide you into all truth. It is news from heaven to my poor, faint and weary soul, and is a feast to me that the world knows nothing of; it is the bread of heaven broken to my hungry and longing soul. This is the only medium through which I hear the gospel preached. It is good news from the Mediator, the glorious Son of God, who said, if he went away he would send the Comforter, who would guide his disciples into all truth. If we have all truth on our side, it matters not what men or devils may say. Let us be still, and know that the Lord is God, and beside him there is none else. Jesus has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." My dear brethren and sisters, this is an evidence that we are assuredly the little ones of Jesus. He says they shall say all manner of evil against us. Here is one of those strong shalls, it really must be so. Jesus knew what they would do, therefore he tells us what they shall say. He did not say they might say a little harm falsely, but "all manner of evil." This says to us that there is nothing too bad for the enemy to say, or lay to the charge of God's elect little ones. All

manner signifies nothing left out. What better evidence need we than Jesus' testimony? Now he says, "Rejoice and be exceeding glad, for great is your reward in heaven." My brethren, it is heaven below our Redeemer to know; to know that he hath acknowledged us in the fullness of affection: and he will save to the uttermost all for whom he died.

Your little sister,

L. E. SHEPARD.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, in session with our sister church at Bald Eagle, Bath County, Kentucky, September 10th, 11th and 12th, 1880, to the churches of which she is composed, sendeth greeting.

DEARLY BELOVED IN THE LORD:—Through the goodness and mercy of our covenant-keeping and merciful God we are again permitted to celebrate our annual festival, for which our hearts should rise in strains of sweetest melody and harmonious accents of praise to his matchless name. As our custom has been to try to cheer up the saints by a Circular Letter, we have no disposition to discontinue the custom on such occasions; yet we feel greatly in need of light from above to enable us to present the truth as it is in Jesus. Our Circulars for some years past have been chiefly written upon doctrinal subjects, and to avoid too much repetition in our letters, we have chosen a more experimental subject: the walk and conversation of the disciples of the lowly Jesus.

The subject of divine grace is arrested by a writ issued by the Judge of the high court of heaven, arraigned and found guilty, passes judgment upon himself, and cries for mercy. This is an evidence of divine life implanted, as the dead cannot hear the summons. When God summons his outcasts to appear before him, it is to show them their lost and ruined condition, how they are completely enveloped in the cloud of darkness and despair, and how impossible it is for them or any of their fellow-mortals to extricate themselves from the gloomy recesses of sin wherein they lie. Yet he gives them a desire above all things to escape the polluted dungeon, where they see and feel enough of the horrid consequences of sin to court its favor no more forever; and not only so, but to show them his great loving-kindness in providing a ransom, and in making a way for their escape, whereby they are enabled to lay hold upon Jesus, who is presented to their faith as the only name under heaven given among men whereby they must be saved. With rapture and surprise they see the law indelibly imprinted in their hearts and revolving in their minds. The law of sin and death condemns, but the law of the spirit of life in Christ Jesus makes them free. The Holy Ghost is sent to teach them. The first lesson they learn is that they are sinners saved by grace, taken up out of an horrible pit, their feet placed upon a rock; but they wonder why it is so.

"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?"

Their wonder and astonishment is increased when they see their utter inability to repay the great God for such unprecedented favors. But the divine Teacher sends home to their hearts the joyful tidings that they were included in the great purpose of redemption before the world was, that he has hid these things from the wise and prudent, but revealed them unto babes, for so it seemed good in his sight, and those sins and iniquities from which they are redeemed can torment them no more forever, for he put them away by the sacrifice of himself, and removed them as far as the east is from the west. They are taught how great an undertaking it was for Jesus their Redeemer to come down from heaven and sojourn in a body of flesh, in a ruined, sin-polluted world, to mix and mingle with sinners, to eat with them, sleep with them, and dispute with them, to suffer from hunger, thirst, cold and heat, from opposition, derision, persecution and scorn, and then to bow under the weighty load of the sins of all his covenant people, for the law demanded divine justice and divine wrath to mark him out as the victim of vengeance. They view the innocent and holy Jesus performing his routine of labor without a murmur. He goes yonder to cleanse a leper, traverses the burning sand to lift up and heal a cripple, thence to the wilderness to open the sightless eyes of a blind man, and is called from beyond Jordan to visit the sepulchre of the departed, to call the spirit back to its deserted temple. They are taught by this glorious anointing that he did bear our griefs and carry our sorrows, that he was wounded for our transgressions, and bruised for our iniquities, that he was led up to Calvary as a lamb for the slaughter, to be nailed on a tree as a malefactor, to breathe his tender life away, to give them a clear receipt, written in indelible characters of blood, against any and all charges. There they can sit and read their release, for it is written in their hearts, locked up from the prying eye of the adversary, a lamp always burning within, and an unerring tutor always present to spell and pronounce the words in every conceivable form, to suit the infant capacities of his children, namely, "By grace are ye saved," "Saved in the Lord with an everlasting salvation," "Saved by the Lord," &c. But these children have learned in their sojourn here that there is much to lament. They want to follow their Savior, if they can, while the sun shines; but when clouds arise something whispers to them that there is trouble ahead. But the faithful sentinel of their souls whispers to them, Cheer up; if you pass through the waters I will be with thee, or through the rivers, they shall not overflow thee. My presence with thee shall protect thee from all harm; for I am resolved that no weapon that is formed against thee shall prosper, and every tongue that

riseth up against thee in judgment thou shalt condemn. Sooner can a woman forget her sucking child, that she should not have compassion on the son of her womb, than that thy God should forget thee or forsake thee. He says, I have graven thee upon the palms of my hands; thy walls are continually before me. Nothing can separate thee from his love: tribulation, distress, famine, nor any other creature. If he decks the fair lily with a mellow tinge, and causes it to exhale a rich fragrance, he will much more provide for thee. It was he that sent his feathered and dumb messenger to his servant with bread and flesh at morn and night. It was he that stayed his handmaid's meal to feed his disconsolate prophet. It was he that formed the coals and baked the bread while he sat under the juniper tree and slept. It is he who said of his disciples, "Bread shall be given them, and their waters shall be sure;" and his disciples have found it true.

And now, children, consider what he has done for thee. He took thee up out of a pit wherein was no water, transplanted thee into his glorious kingdom, made invulnerable walls and bulwarks around thee, supports thee with his everlasting arms, feeds and tends thee well, and waters thee every moment, lest any hurt thee. He has clothed thee with the beautiful garments of salvation, and spread over thee a glorious robe of righteousness. He has decked thy head with a crown of glory, armed thee with the sword of the Spirit, and the shield of faith for the helmet of salvation, which shall quench the fiery darts of thine adversary. For thy weapons are not carnal, but mighty through him, to the pulling down of strongholds; and when he girds thine armor on, he exposes himself to shield thee. When thou art wounded he is wounded; for in all thine afflictions he was afflicted, and the angel of his presence saved thee. He has also ransomed thee from the power of the grave; so thou art begotten again unto a lively hope by his resurrection from the dead, to an incorruptible, undefiled, unfading inheritance, reserved in heaven for you. You are therefore his chosen generation, his royal priesthood, his holy nation, his peculiar people, that you should show forth his praise, which should be your living and dying theme. As he has made you the light of the world, you should let that light shine. Do not put it under a bushel, for if you do, you do not glorify him, neither manifest good works. If you fear your Lord, speak often one to another, and your light will shine, and others will see your good works and glorify him. Do not seek to lay up treasures in earth, for the moth and rust to corrupt and thieves to steal; but lay up for yourselves treasures in heaven, and your light will shine and guide you safe. Think not what you shall eat or drink or wear, but seek first his kingdom and his righteousness, and all these things shall be added unto you, and your light will still shine on; but if you persist in world-

ly thoughts, first consider how impossible it is for you to add one cubit to your stature. Can you make one hair white or black? If not, why be troubled about these things, which God controls for your good? "All things work together for good to them that love God, to them who are the called according to his purpose;" therefore you have no excuse from the duty you owe to him. You are not your own, for you are bought with a price; therefore glorify God in your bodies and spirits, which are his. Do not forsake the assembling of yourselves together, and hunt up this, that or the other excuse. He meets you in your assemblies, and feeds you at his table. He knows of your hungerings and thirstings after righteousness, and says, Come unto me, when laboring and heavy laden, and I will give you rest. God is always found at home on his throne in his kingdom. Do not try to throw his yoke away; but take it upon you and learn of him, and all will be well with thee. His yoke is easy, and it should be your delight to bear it; his burden is light, and you shall find rest unto your souls. Walk in the light, even as he is in the light. In the assembling of yourselves together notice your delinquents, and exhort one another; and if any should be lame, let it not be turned out of the way, but let it rather be healed. Let him that speaketh, speak as the oracles of God, and they that minister as with the ability that God giveth, that God in all things may be glorified. Let your light shine all around, to reflect his glory, and show to the world that you have been with Jesus, and are taught of God.

J. F. JOHNSON, Mod.

J. W. ROYSTER, Clerk.

BELOVED IN THE LORD:—In addressing you through this our annual Circular, we call your attention to the great difference between the law and the gospel dispensations.

The law was given to national Israel, which was the one nation of all the nations of the earth in which the Lord chose to record his name; and it promised them many blessings in the observance thereof, but they were all temporal. By that law the people of all other nations were forbidden to take any part in their worship, or to enter into their sanctuary. But the gospel dispensation is spiritual, and its subjects are spiritual, being all born of the Spirit; and they are out of all nations, but are only those who are born of the Spirit, and called to be saints. The gospel of God is gospel only to those who feel themselves lost and condemned on account of sin. Yet the word of the Lord shall not return unto him void, but shall prosper in the thing whereunto he sent it; for it is the power of God unto salvation to every one that believeth, both Jew and Gentile. Paul, in writing to the saints at Ephesus, said they believed according to the working of the mighty power of God, which he wrought in Christ when he raised him from the dead, and set him at his own right

hand in the heavenly places. Why the need of such mighty power? Because they were dead. It requires the same power to quicken those dead in trespasses and sins, that it did to quicken the crucified body of Christ, and you who have been quickened are witnesses thereof. Paul, by inspiration, said these same Ephesians (who were Gentiles) "were dead in trespasses and sins," and "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 [Jews and Gentiles] 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." Thus asserting that both Jews and Gentiles, before their conversion, were in the same condition, and that a very deplorable one; one to excite the pity of all but devils, but, according to human reason, the love of none. But God's ways are as high above human reason as the heavens are above the earth, for he loved them in this sinful and depraved state. But why? Because he chose them in Christ before the foundation of the world, that they should be holy and without blame before him in love. Our adorable God loved us first, or we had never loved him. We cannot tell it better than Paul has told it, Eph. ii. 4-6: "But God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us [Jews and Gentiles] together with Christ, (by grace ye are saved); and hath raised us [Jews and Gentiles] up together, and made us [Jews and Gentiles] sit together in heavenly places in Christ Jesus." These are the circumstances who worship God in spirit and in truth: Jews and Gentiles, who were formerly in the same condition, dead in sin, now quickened together, raised up together, and made to sit together in heavenly places in Christ Jesus, and by the same power that raised up Christ from the dead. "Not by works of righteousness which we have done, but according to his mercy he saved us."

Our Lord, while in the flesh, said, "Not one jot or tittle shall pass from the law till all be fulfilled;" and after he had fulfilled it, Paul, by inspiration, said, "He [Christ] is the end of the law for righteousness;" and in another place, "He taketh away the first, that he may establish the second." No exceptions. He that can find an exception in the taking away, can as easily find one in the establishing. The old that was taken away was the law of temporal salvation by works; the new that is established is the gospel of spiritual and eternal salvation by grace, as Paul said to the Ephesians: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works [as were the Jews under the law], lest any man should boast. For we [Jews and Gentiles] are his workmanship, created in Christ Jesus unto good works,

which God hath before ordained that we should walk in them." "Therefore if any man [Jew or Gentile] be in Christ, he is a new creature; old things are passed away: behold, all things have become new." No reformation of any old thing. He next reminds them of their former condition, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," made so by the law. National Israel, in Moses, excluded the Gentiles from all the ceremonies and worship of the law, and said to them, Stand back: we are holier than you; you shall not even come near enough to behold our worship. "But now in Christ Jesus ye [Gentiles] who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity [the law] thereby." How can words be so used as to make anything more positive? *Broken down, slain, abolished!* And in writing to the saints at Colosse he uses as strong language: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."—Col. ii. 14, 15. And the Lord, knowing what ordinances of the dead law would be contended for by those who are puffed up by their fleshly mind, inspired Paul to specify some of them for the benefit of his disciples in all after times, viz., meat and drink, a holy day, the new moon, and the sabbath day. Brethren, all these were good in their places in the dead law, as shadows of good things to come, but they died with the law that created them, as Paul, in writing to the saints among the Hebrews, said, "He taketh away the first, that he may establish the second." Any part of the first not specially made binding in the second, enslaves him who subjects himself to its authority. Beloved brethren, we hope we are the subjects of a living, spiritual kingdom, and pray God that we may serve him in the beauty of holiness, by cheerfully obeying all the precepts of the New Testament of our Lord and Savior Jesus Christ.

A. W. MURRAY, Mod.

J. R. SPIRES, Clerk.

The Maine Old School Baptist Association, convened with the Bowdoinham Church, at South Gardiner, Me., September 10th, 11th and 12th, 1880, to the churches of whose messengers she is composed, sendeth greeting in the Lord.

BELOVED BRETHREN:—Another year has passed away, and we see

many changes in the things of this life. Some of the faces of our brethren who were present with us in the flesh last year, we shall see no more here in the flesh. And as we look out into the world, we see excitement, tumult and contention, men striving against men, for views and measures which they say will be for the good of the country and their fellow-men, while men on the other side as firmly believe that such views and measures are for the oppression of the masses of the people. But, brethren, we hope we are led by a different spirit when we meet together in an associate capacity. We are taught to keep the unity of the Spirit in the bond of peace, and that should be our aim in all the walks of this life with our brethren; to strive for peace, rather than contention. We may have an argument or controversy with a brother, and perhaps get the best of the dispute, and our vanity be flattered for a little while; but it is not peace. We feel that we have let our zeal run away with our judgment, and have said things that have offended, rather than convinced our brother, and we do not feel right about it, and we feel that we have not been striving to keep the unity of the Spirit in the bond of peace. Therefore 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. We should love the brethren more than the things of this world, or the follies and vanities of this life. Therefore as brethren let us be careful and bridle our tongues; for we are told that "the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."—James iii. 6. Being told by divine authority of such evil resulting from the tongue, should we not be very careful of such an unruly member, and see that the bridle is always upon it? Brethren, let us strive for the things that make for peace, rather than for contention, and avoid every question that is likely to cause contention among brethren; that whatever may be the condition of affairs in the world, we may look to our brethren and the church for peace, comfort and consolation, which we cannot find in the world; and our peace shall flow like a river, and we shall be happy with our brethren while here in this life, though the world may speak evil of us; for all the good we can do extends only to our brethren; none of it can help the Lord. Therefore it should be a comfort to us to try to comfort one another. Finally, brethren, we will close with the words of Paul, "Be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

H. CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, now in session with the church at Bald Eagle, Bath County, Kentucky, to the associations, corresponding meetings and churches with whom she is in correspondence, sendeth brotherly salutation.

DEAR BRETHREN:—We have, through the unfailing compassion of God, been enabled, according to appointment, to meet in our associate capacity. We have received your letters of correspondence, and your messengers are with us. Through these our hearts have been cheered, yea, we have been made glad by their coming. 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; and we desire to be truly thankful to the Lord our God, to feel ourselves in union and fellowship with those who love our Lord Jesus Christ. We feel that we have you in our hearts to live and to die with you. We trust that our present meeting has more fully manifested the mutual love of the brethren and sisters present, and we humbly pray that the peace of Zion may more and more abound. We have no statistical matter of interest to communicate. The letters from the churches assure us of the reign of peace, and a desire to still earnestly contend for the faith once delivered to the saints.

We have appointed our next meeting to be held with our sister church at Goshen, Anderson Co., Ky., on Friday before the second Saturday in September, 1881, when we earnestly hope to meet your messengers and receive your letters. May grace, mercy and peace from God the Father and our Lord Jesus Christ be with you all. Amen.

Done by order of the association.
J. F. JOHNSON, Mod.
J. W. ROYSTER, Clerk.

The Licking Association of Particular Baptists, in session with the Bald Eagle Church, Bath County, Kentucky, on the 10th, 11th and 12th days of September, 1880, learning with deep regret of the affliction of our very dear and venerable brother, Thomas P. Dudley, hereby express our heartfelt sympathy for him, and for the churches, as well as for the association, all of which he has served so faithfully for many, very many years. He was truly one of the ablest as well as one of the most faithful ministers of the New Testament. Indeed, such has been his widespread notoriety, and such his surpassing ability, usefulness and faithfulness, that this expression of our sympathy and high appreciation of his valuable services will be felt and realized by all. Not only has his usefulness and faithfulness been proverbial, but his reverence to God, devotion to his cause, and love to his brethren, has been likewise proverbial. His deportment also has been unimpeachable, his conduct and conversation

has been without rebuke, and we are therefore assured that the prayers of this association, with many others, will ascend, meet and mingle at the rich throne of grace for him, that if it is not the good pleasure of God to raise him up, he may resign him to his righteous will; for we know that complete resignation to the divine will is well calculated to sweeten the bitter cup of affliction. He has been sixty years a member of the church, fifty-nine years a minister, fifty-nine times chosen a messenger to the association, fifty-six times present, and forty-six times Moderator.

Done by order of the association, and ordered to be printed with the Minutes, this 12th day of September, 1880.

J. F. JOHNSON, Mod.
J. W. ROYSTER, Clerk.

The Concord Association of Regular Baptists, in session with the Concord Church, Macoupin Co., Ill., sendeth christian salutation unto the associations with whom she corresponds.

VERY DEAR BRETHREN IN CHRIST:—Through the goodness of our heavenly Father we have been permitted to meet again in an associate body. We have heard from all the churches composing our body, and also from all our corresponding associations. We are living in peace, and in the fellowship of the gospel. Your ministers and messengers came to us bearing the precious truths of salvation by grace. The meeting throughout has been harmonious, and we hope the ties of christian fellowship have been strengthened. We desire a continuance of christian correspondence with you. For further information we refer you to our Minutes and messengers.

Now may God in his goodness keep us from evil while we remain in the world, and finally save us all for Jesus' sake, is the prayer of your little sister in Christ. Farewell.

A. W. MURRAY, Mod.
J. R. SPIRES, Clerk.

The Maine Old School Baptist Association, now in session with the Bowdoinham Church, at South Gardiner, Maine, September 10th, 11th and 12th, 1880, to her sister associations and meetings with whom she corresponds, greeting.

BELOVED BRETHREN:—In sending you this our Corresponding Letter, we are reminded of the vital union that exists between Christ and his church; and if we, brethren, are Christ's, then we are all of one body, the church of Christ. And we are also reminded of the admonition to speak often one to another, and so much the more as we see the day approaching. We earnestly desire the continuance of your correspondence. Your messengers and minutes have been received, and they were richly laden with the gospel of Christ. Our meeting has been edifying and very pleasant, and we have felt to exclaim, It is good for us to be here.

For several reasons, we have concluded to change the time of holding our next meeting, which is appointed

to be held with the church at Whitefield, Maine, and to commence on Friday before the last Sunday in August, 1881, when and where we hope to see a goodly number of you again.

H. CAMPBELL, Mod.
A. B. MACOMBER, Clerk.

The Old School Baptist Conference of Western New York, in session with the church at Riker's Hollow, Steuben Co., N. Y., to the associations and brethren with whom we are in correspondence, sendeth greeting.

DEARLY BELOVED BRETHREN IN CHRIST:—Having been permitted by kind providence to meet together once more with a few of our brethren and sisters in Christ in this our annual conference, we received your messengers and Minutes in the name of our Lord Jesus. Truly we can say, It is good for God's people to meet together, for we believe his presence was with us on this occasion, and enabled us to rejoice with that joy which is unspeakable and full of glory. With us it has been a season of refreshing. Our spiritual body has been strengthened with words that fell from the servants of God, whom he has sent to speak words of comfort to his people. We have been permitted on this occasion to hear from those whom we never saw before, who spoke of the same Jesus that is our Jesus, who came into this world to save poor, lost and ruined sinners. May the Lord still continue to bless his people, and to supply their wants as he seeth their need in this world of sin and sorrow.

We desire a continuance of your communication by letter and messenger.

Our next conference is appointed to be held at this place on the third Sunday in June, and Monday following.

I. HEWITT, Mod.
H. C. OLNEY, 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., OCTOBER 1, 1880.

PREDESTINATION.

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDESTINARIAN BAPTISTS, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the author of sin. They therefore set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation he must not extend his government, without subjecting himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

"The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than he."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred scriptures, from inability to comprehend the two great parallel mysteries of godliness and of iniquity, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on his adorable perfections, or withhold from him that which he has ordained for the manifestation of his glory. It certainly becomes us, as finite beings, to speak of him and of his government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and his name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of his throne, the place and power of his government, and spreadeth his cloud upon it. As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of his own will and pleasure does he himself conform. "He worketh all things after the counsel of his own will."—Eph. i. 11. "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. 10. In this connection he says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before him that sat upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. "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.

When God created the heavens and the earth no other power than his own was employed, no wisdom but his own was consulted, nor was there any other than his own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is his right to form his vessels as he please; and if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so? The prophet says God is the potter and we are the clay; then, "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."—Rom. ix. 21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all his pleasure in the armies of heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" How appropriate and forcible are the words of Job, "Hell is naked before him [God], and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 6-14.

Can we contemplate the awful majesty, profound wisdom, deep and

unsearchable counsel, infinite goodness, unerring workmanship in all that he has condescended to let us know of his great and marvelous works, from the spreading abroad and garnishing of the wide heavens, down to the formation of the crooked serpent, and still stand in doubt of his predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before him, and destruction uncovered to his all-seeing eye, and yet unlimited by his power and wisdom? Has he stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in his thick cloud, and "given to the sea his decree, that the waters should not pass his commandment," (Prov. viii. 29,) and yet left all to the vagary of chance? When he set his throne above the heavens, was it to be the place of no power in controlling the destiny of all things in heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The heavens [thus] declare the glory of God, and the firmament sheweth his handiwork?"

But, say some to whose minds the doctrine of the universal government is obscure, We admit that God has predestinated some things, but do not admit that he has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the divine record. Suppose that in what we have been contemplating of the heavens, we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with him, and our days are appointed to us as the days of an hireling, who cannot pass his bounds; but what assurance of safety would that afford, if he has left murderers and blood-thirsty men or devils unrestricted by his predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath he will restrain."

"Pains and deaths around us fly—
Till he bids we cannot die;

Not a single shaft can hit
Unless the God of heaven sees fit."

For death and hell can do no more than his hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make him a sinner, or charge on him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is he amenable to any law above himself? If so, by what law can he be indicted, in what court can he be tried or convicted? How preposterous! It is his eternal right to do all his pleasure, "Nor give to mortals an account, or of his actions or decrees."

It savors of atheism to deny that he is the self-existent, independent God who has created all things for his own sovereign will and pleasure. And if it be admitted that he had a right to create the world, and all worlds, it must then be also admitted that he had a right to create them according to his own will and pleasure. Worms cannot charge him with error because he did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge him for not creating them angels, nor angels because he did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but good because they were precisely what he intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of his own design or purpose in anything he has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or he would not have declared the end of all things from the beginning. "Known unto God are all his works from the beginning of the world."—Acts xv. 18.

But there are many who admit the foreknowledge of God, and yet deny his determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by his determinate counsel and irrevocable decrees, as it is said, The living know that they must die; but God's foreknowledge

depends on nothing outside of himself, for he has challenged the universe to tell with whom he has taken counsel, or who has instructed him. To us it seems perfectly clear that nothing could be foreknown that was undetermined, and that the foreknowledge and determinate counsel of God are inseparable.

It is also generally admitted that in the salvation of his people, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," (Romans viii. 29); but that the well beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by his murderers; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 17, 18. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which he was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of his garments, and the lot cast for his seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Savior has informed us that the determinate counsel of God in his all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without him; even the little sparrows are protected, and the ravens are provided with food by his determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men,

then is his absolute government totally excluded; for "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. We would not limit the government of our God, nor, because we cannot comprehend his designs, dare to say he has no designs.

"He in the thickest darkness dwells,
Performs his works, the cause conceals;
But, though his methods are unknown,
Judgment and truth sustain his throne.

"In heaven, and earth, and air, and seas,
He executes his firm decrees;
And by his saints it stands confess'd
That what he does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know him. Yet such is the wisdom, power and righteous government of our God that he can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good of his people and for his own glory. And thus also, "God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and his own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans ix. 17-22.

The apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of his pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the

carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of his own will. We regard it as a very serious matter to charge that God cannot govern the world, by his own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in himself before the world began, without subjecting himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of his own will and pleasure, and therefore he doeth his pleasure in the armies of heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As he is in one mind, and none can turn him, his purposes are eternal, like himself. His decrees being perfect from everlasting, admit of no improvement or change. If he had not the right to predestinate all things pertaining to the events of time before he created the world, we ask what right has he acquired subsequently to execute the orders of his throne? If it had been his pleasure to have prevented sin from entering into the world, can we doubt his power or wisdom or ability to have done so? If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of his being and attributes to believe that God had a purpose worthy of himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that he is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion. We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if he has to-day the full

control, had he not the same control yesterday and forever? If he has not the full control to-day, is there any certainty that he will have to-morrow or at any future period? If we admit that God absolutely governs all things according to the counsel of his own will, and that he is immutable, then we must admit that he has determined what shall and what shall not transpire in time or in eternity. But to deny his universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that he is the God of the whole earth, and virtually deny his eternal power and Godhead. If he has not the power and wisdom to determine all events, how can he cause all things to work together for good to them that love him?

But while we hold that he is supreme in power, and that he works all things after the counsel of his own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the apostles tell us of perilous times that should come in the last days, of apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the scriptures, and received only so far as they are sustained by the word and spirit of our God.

SECRET THINGS, AND THINGS REVEALED.

(Deuteronomy xxix. 29.)

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Thus spake Moses unto the children of Israel when he was about to be separated from them by death. Rehearsing to them the substance of the law of which he was the minister, the temporal blessings which should be enjoyed by their obedience, and the temporal judgments they should suffer in their disobedience, he gave them to understand that the words of the law were a sufficient rule for their observance, leaving all the whys and wherefores with him who is too wise to err; and that it was required of them to obey implicitly all that he enjoined upon them, without gainsaying or asking to be informed why or for what special purpose they were required of them, any further than it had been his pleasure to inform them. Secret things, which belong alone to God, are things which he is pleased to retain with himself, which are not given by revelation to any, but are re-

tained in the hidden counsel of his sovereign will. Angels may desire to look into them, but

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dare the holy angels pry
Between the folded leaves."

What belongs to us and to our children are the things which God has given us. It is sacrilegious to ask for more or to be satisfied with less than God has been pleased to give us by revelation. It is not only irreligious, but unreasonable and presumptuous, for finite beings to ask or expect to know the unfathomable depth of God's infinite knowledge and wisdom.

When the disciples asked Jesus concerning the time of the end of the world, he replied, saying, "But of that day and that hour knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father only." Thus clearly implying that it was not a matter of revelation, but held with the secret things which are put in his own power. All revelation of God and of the things of his spirit are revealed to us through Christ as the Son of God and Mediatorial Head of the church, so that no man knoweth the Father but the Son, and him to whomsoever the Son will reveal him; so all divine revelation is made by and through our Lord Jesus Christ. But while the secret things, which are only known to the Father, belong alone to God, all that God has revealed in his word and by his spirit is given of God, and belongs to us and to our children unto whom they are revealed.

We are not to construe these words of Moses to mean that there is nothing revealed of God and belonging to us more than what we already know and comprehend; for all that is contained in the sacred volume of the holy scriptures is a revelation which belongs to all unto whom it is given, and "was written for our learning, that we through patience and comfort of the scriptures might have hope."—Romans xv. 4. To this end the apostle bowed his knees unto the Father of our Lord Jesus Christ, that he would grant to the saints and faithful in Christ Jesus, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ might dwell in their hearts by faith, that they being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they be filled with the fullness of God.—Eph. iii. 14-19.

Some, from a misunderstanding and consequent misapplication of our text, have feared to search for clearer views than they have on the doctrine of the bible, lest they should be found presumptuously to be prying into the secret things, which belong alone to God. In our own experience in our younger days, when we have asked how certain popular theories could be sustained by the scriptures, we have been told that they were secret things of God which we had no right

to inquire into. Those who lie in wait to mislead and deceive the honest inquirers after truth, will warn them to beware lest they indulge an undue inquiry after the things which belong not to us nor to our children. But we may rest assured that all that is contained in the scriptures is given for our learning, and is matter of revelation, and does belong to the Zion or church of God and to her children, and that it is not of a private interpretation. The scriptures are an open volume of precious truth, which God has graciously given for our instruction, and in which the man of God is thoroughly furnished unto every good work. It is therefore not only the privilege, but also the duty of all the saints to search them diligently, and to give unto them the more earnest heed, lest at any time they should let them slip. The warning voice of an inspired apostle admonishes us in these impressive words, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we refuse him that speaketh from heaven."—Heb. xii. 25. God spake unto the carnal Israelites by Moses; and they that despised Moses' law, or words spoken by him, died without mercy. The words which God spake unto the fathers by the prophets were steadfast, and every transgression and disobedience received a just recompense of reward. God has now in these last days spoken unto us by his Son; and all who live by faith upon the Son of God shall live, not on bread alone, but on every word which proceeds from the mouth of God. What God has spoken to us belongs therefore to us and to our children forever, that we may do all the words of his law which he has written in our hearts. What he has not spoken, or given by revelation, to us, does not belong to us, and therefore we are not to add to nor diminish the sacred volume; but we are commanded to observe all things whatsoever he has commanded us: no more, no less.

MINUTES

Of the twenty-third session of the annual Conference of Old School Predestinarian Baptists of Western New York, held at Riker's Hollow, Steuben County, New York, June 20th and 21st, 1880.

SUNDAY, June 20, 10 a. m.

The introductory was preached by Elder M. Vail, followed by remarks from Elder I. Hewitt.

Recess of one hour and a half.

1:30 p. m.

Sermon by Elder I. Hewitt.

Closed with benediction, to meet to-morrow morning at nine o'clock, for transaction of business.

MONDAY, June 21, 9 a. m.

Organized by choosing Elder I. Hewitt Moderator, and H. C. Olney Clerk.

Received correspondence as follows:

Baltimore—Minutes.

Delaware—Minutes.

Delaware River—Minutes.

Warwick—Minutes.

Chemung—Minutes. Elder Marvin Vail and brother George Weld.

Lexington—Minutes. Elder Isaac Hewitt.

Salisbury—No Minutes.

Corresponding Meeting of Virginia—Minutes.

Licking—Minutes.

Contentna—Minutes.

Corresponding of Missouri—Minutes.

Kehukee—Minutes.

Passed the usual vote for messengers to corresponding meetings.

Voted that brother Weld Graves prepare a Corresponding Letter, to be published, together with these Minutes, in the SIGNS OF THE TIMES.

Meeting to be held with this church next year, to commence on the Sunday following the close of the Chemung Association.

Adjourned for preaching.

Ministers present—Elder I. Hewitt, Roxbury, N. Y.; Elder M. Vail, Waverly, N. Y.

I. HEWITT, Mod.

H. C. OLNEY, Clerk.

MARRIAGES.

At the Grand Central Hotel, Middletown, Sept. 29, 1880, by Eld. Benton Jenkins, Mr. George Graham, of New Vernon, and Miss Ida Plumb, of Otisville, all of Orange County, N. Y.

In Brunswick, Maine, August 25, 1880, by Elder H. Campbell, Mr. Norris W. Purington and Mrs. Jennie M. Heggins, both of Bowdoinham, Me.

OBITUARY NOTICES.

DIED—August 5, 1880, at Frostburg, Md., of hemorrhage of the lungs, **William C. Patterson**, son of the late Lorenzo D. Patterson, aged 22 years.

DIED—In Wells, Maine, July 17, 1880, Mr. **Thaddeus Allen**, aged about 40 years. His sudden death was a heavy affliction to his wife, who is a worthy member of our church, and a large family of children. A large number of his relatives, neighbors and friends attended his funeral. It was a solemn meeting. May God bless his wife and children. WM. QUINT.

DIED—August 13, 1880, **Mrs. Agnes Legan**, aged 37 years, 6 months and 8 days. She was born in Marion Co., W. Va., Feb. 5, 1843, was married to David Legan in the year 1868, and united with the Presbyterian Church Jan. 24, 1874. She was a daughter of Nathaniel and Elizabeth Johnson, and was of a kind and generous disposition, which endeared her to all who knew her. She leaves a husband and several small children who will sadly miss her; also three brothers and three sisters. May Israel's God sustain them and sanctify the bereavement to their good, and guide the feet of her offspring in the path of wisdom, and deliver them from the snares and temptations of the world.

J. A. JOHNSON.

DIED—In the city of Atlanta, Ga., Feb. 9, 1880, brother **Jackson Cagle**.

Our brother was attacked by pneumonia, suffered greatly for a while, then seemed to be much better, but by exposure relapsed, when his sufferings were intense, and terminated in death.

The deceased was born in Henry County, Ga., but was raised in Haralson County, in this state. He was the best penman I ever saw, and stood foremost in all the South, if not in the Union. He was a firm, decided, devoted Old School Baptist, able to defend the doctrine, writing his views in a clear, forcible manner. His house was always open

to the brotherhood, and many enjoyed his hospitality. He leaves a beloved wife, who is a devoted sister, to mourn her loss, feeling that the hand of God is heavy upon her. May his grace sustain, and may comfort and strength be ministered according to her day, and may she cast all her care on the Lord, feeling assured that he careth for her.

He left five fatherless children—three by a former marriage and two by the last.

Our brother united with the church in 1874. He was 41 years and 1 month old. In his last illness he was resigned, and spoke of death with calmness and resignation. We have no doubt but that our brother is now at rest in the home of the blessed.

J. G. EUBANKS.

SOCIAL CIRCLE, Ga., Sept. 1, 1880.

"Landmark" and "Pathway" please copy

My dear wife, **Alice Dennis**, departed this life at the residence of her mother and step-father, Mrs. Sallie F. and W. F. Hudson, near New Market, Madison Co., Ala., aged 21 years, 2 months and 3 days.

Alice never made a public profession of religion, but left evidence upon which we joyfully hope that she has made a happy exchange. She loved that despised, yet bible doctrine, Predestination and Election, and also loved to read the SIGNS OF THE TIMES. As her grandmother, Mrs. Elizabeth Smith, lived with us, and had been a reader of that paper for a long time, Alice enjoyed the same privilege. During her illness she was very much unconcerned about worldly things, her affections seeming to be set on things above. Alice was a near and dear cousin of the late Annie Spragins and Pulie Matindail. She was loved by all who knew her. She was a good wife, and I loved her to the last. O what a trial it was to give her up. But she had stayed long enough, and God knows best. She suffered very much. Ere the mystic veil of night had given way to the dawning of the 26th of March, Alice had fallen asleep, and that kind heart which had long beat for my welfare had ceased forever. She sleeps by the side of her little brother, to await the resurrection morning.

She's joined that happy band above,

The band that ne'er can sever;

She's bid to drink from springs of love,

To drink and live forever.

R. M. DENNIS.

ELDER G. BEEBE:—With a sorrowful and overflowing heart I announce the death of **Jemima J. Wheeler**, who departed this life August 2, 1880, aged 49 years, 6 months and 27 days.

The subject of this notice was born in Clay County, Indiana, January 5, 1831, and was baptized in the fellowship of the Primitive Baptist Church at Molalla, Clackamas County, Oregon, by Eld. Isam Cranfield, when in her seventeenth year. She was a firm believer in the doctrine of salvation by grace, and was always ready to give a reason of her hope in Christ, and to contend for the truth, and against error. She always filled her seat in the church, unless providentially hindered, and was loved by all who knew her. She was a loving and tender wife, an affectionate mother, a dear sister in the church, and always made her brethren and sisters feel welcome at her house. But she is now gone to reap her reward, a crown of life forever in the world of glory. The writer was well acquainted with her from the time she was sixteen years old until her death. She was married to the undersigned in the year 1849. She was truly a christian, and was ever ready to give a word of encouragement in times of distress. Her disease was ulceration of the stomach, although she had suffered with heart disease for several years. All medical aid failed. Everything was done for her comfort that could be done. She was confined to her bed six weeks before her death, and spoke of her departure nearly every day, saying she was willing to go. She spoke of her death as one preparing for a journey, and giving directions how to do in her absence. I think that none who were acquainted with her can doubt her acceptance with the Father. She left eight children and four grandchildren, with her broken-hearted companion. And while they

feel that they have lost a kind and loving companion and a tender and affectionate mother, may the God of all grace enable us to bow in humble submission to his holy will. We miss her sweet and cheering voice, her counsel and admonition, and feel that the light of our once happy and pleasant home has gone out. But she has gone to a happier home than this, and is basking in the sunshine of God's eternal love. A few weeks before she died she sang the following song, which was her last;

"I would not live alway, I ask not to stay,"
&c JACOB WHEELER.

SANTA ROSA, Cal., Aug. 24, 1880.

DIED—Near Warwick, Orange Co., N. Y., on Tuesday, August 24, 1880, **Mrs. Abigail G. Sly**, (whose maiden name was Marvin) aged 77 years, 9 months and 4 days.

The subject of this notice was born in the town of Blooming Grove, N. Y., Nov. 20, 1802, and was married to Selah Horton, of the same town, in December, 1820. Mr. Horton and their only child died in September, 1824, and were together laid in one grave.

After the death of her parents, in the spring of 1835 she came to Warwick to reside, that she might the better enjoy church privileges, as she had united with the Old School Baptists of this village. In 1839 she was married to Col. John Sly, who preceded her to the grave in 1852. One daughter, also four step-sons by the last marriage, survive her.

On Nov. 1st, 1879, she was taken seriously ill. She rallied somewhat, but was never able to leave her room nor take a step alone, and much of the time seemed in a critical condition. In July she was very ill for several days, but rallied so as to be again able to sit in her arm chair, and read for an hour or more at a time. In the forenoon of Aug. 16th she was attacked with cerebro spinal meningitis, which produced the most intense suffering. No medicine used or given seemed to relieve for any time. Everything that medical skill could suggest, or all that friends or neighbors could do, proved of no avail. She was irrational much of the time for five days previous to her death, but the last two she had a few lucid moments. About half-past eleven on Tuesday a change was observed, the breathing grew shorter, and her countenance more and more peaceful, until just at noon she passed away, without so much as the movement of a muscle.

Her funeral was largely attended on Friday, the 27th, and a sermon delivered by Elder Pollard from 2 Cor. v. 1-4, after which her remains were laid in the grave, in the beautiful cemetery just beyond our village, there to await the second coming of our Lord.

Death to her had become fearless. She remarked to a friend on the afternoon of the day that she was taken worse, that she was in no way moved or alarmed by the thought that she might soon pass away. The last intelligible words that she spoke were on Monday afternoon, to the wife of her step-son, who was standing by her bedside. It was with difficulty she said, "Going—taken—home—now." Those who knew her intimately, know that she was never absent from any meeting of the church so long as her health admitted of her being present; and during her long illness she would become much animated when talking upon religious subjects. It was of that she delighted most to speak. When in health she was one who was "diligent in business, fervent in spirit, serving the Lord." And there can be no doubt in the minds of her surviving friends and kindred but that the closing of her eyes in death was the removing of the veil which separated her from the presence of her Lord, and that she now is joining in the song of redeeming love with all the blood-bought host around her heavenly Father's throne.

Sweet thought, my God, that on the palms
Of thy most holy hands

Are graven all thy people's names,
Though countless as the sands.

Not one too mean to have his place

Amid that record blest;

And if but there our names are found,

We'll share the heavenly rest.

S. M.

WARWICK, N. Y., Sept. 10, 1880.

ASSOCIATIONAL.

The Salisbury Old School Baptist Association is appointed to be held with the church at Fishing Creek, Dorchester Co., Md., to be gin on Wednesday after the third Sunday in October, 1880, and continue three days.

Those coming by way of Philadelphia will take the cars at the Baltimore depot at 8 o'clock on Tuesday morning, change cars at Seaford, coming on the Dorchester and Delaware Road to Cambridge. Those coming by way of Baltimore will take the steamer Pilot Boy, Pier 9½, Light Street Wharf, at 7 o'clock on Tuesday morning, for Milton Wharf on the Little Cheptank River.

We hope our brethren in the ministry and the friends will attend, and that we may be built up in our most holy faith.

S. L. WOOLFORD.

The Western Corresponding Association of Missouri have appointed their next meeting to be held with the Otter Creek Church, at or near the Concord school house, five miles south-west of Woodburn, Clark Co., Iowa, to begin on Friday before the first Saturday in October, 1880.

Brethren coming from either east or west on the B. & M. R. R. will get off the noon train at Woodburn on Thursday.

W. S. OLIVER, Clerk.

YEARLY MEETINGS.

The Old School Baptist Church of Gilboa has appointed a yearly meeting to be held at their meeting house in the village of Gilboa, Schoharie Co., N. Y., to commence on Saturday before the second Sunday in October, (9th) 1880, and continue two days. The friends of our faith and order, especially the ministering brethren, are invited to meet with us. Those coming by rail-road will be met by the brethren at Moresville.

By order and in behalf of the church,
B. COLE, Clerk.

The Old School Baptist Church at London Tract will hold their yearly meeting at their meeting house on Saturday before the third Sunday in October, 1880, and continue three days. And we extend a cordial invitation to our ministering brethren and friends to meet with us.

All coming on the Philadelphia & Baltimore Rail Road, east or west, will be met at Newark station on Saturday morning at the 9 o'clock train.

By order of the church,
JAMES McDOWELL, Clerk.

The Lord willing, the Old School Predestinarian Baptists will hold their visitation meeting at their meeting house on the county line, one-half a mile north of Woodstock Station, on the Detroit & Hillsdale Road, to commence on Friday before the first Sunday in October, (instead of Saturday, as in the minutes) at 10 o'clock.

All coming from the east will come to Napolian, and those from the south and west to Woodstock. We expect Elders L. Seitz and Thomas Cole, and all that will come may come and see our order.

By order of the church,
WM. S. CARPENTER, Clerk.

The Yearly Meeting of the Otego Church will (if the Lord will) be held on the 13th and 14th of October, which will be Wednesday and Thursday after the second Sunday, when it would be very pleasant and gratifying to meet our aged father and brother, Elder Beebe, once more, together with all who love the truth for Jesus' sake. Brethren, sisters and friends will be met at the depot on Tuesday on the arrival of trains from the east and west.

G. M. FRENCH, Clerk.

THE MONTROSE HOT AIR FURNACE.

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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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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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DEVOTED TO THE

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., OCTOBER 15, 1880.

NO. 20.

POETRY.

PSALM CXXXVII. 5, 6.

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

If e'er to bless thy sons
My voice or hands deny,
These hands let cunning skill forsake,
This voice in silence die.

If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake,
And every grief o'erflow.

For her my tears shall fall,
For her my prayers ascend,
To her my care and toil be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

A PRAYER.

Lord Jesus, I would venture near,
O turn me not away,
But lend a gracious, listening ear,
And teach me how to pray.

'Tis but a formal duty, Lord,
Unless thy Spirit's there;
My wandering thoughts, my feeble words,
Are poor attempts at prayer.

O thou who hearest when sinners cry,
To me thy Spirit give;
Then to thy glory I shall die,
And to thy glory live.

I ask it, plead it, gracious Lord;
Without it, all I miss;
Except we have it, saith the word,
Then we are none of his.

Searcher of hearts, O search me through,
And try my every way;
Thy work revive, my heart renew,
And lead me in thy way.

Give me those christian graces, Lord,
Which come alone from thee:
Faith, hope, and blessed charity,
The greatest of the three.

Though trials and afflictions
Oft meet me in the way,
Blest Lord, help me to bear them,
And trust thee, though thou slay.

Teach me that sweet submission
To thy most holy will;
Speak to my thoughts tumultuous,
A gentle "Peace, be still."

May faith, though weak and feeble,
The clearer, brighter shine,
While passing through the trial,
By the hand of love divine.

Now what I fail in asking,
O do not fail to grant;
Though I fall short in thought and word,
Thou knowest every want.

Low at thy footstool, sovereign Lord,
I kneel before thy throne;
O cleanse my heart, my offering cleanse,
In Jesus' blood alone.

O for his sake regard my cries,
My Maker and my King,
And through his blessed name accept
The sacrifice I bring.

CORRESPONDENCE.

ALDIE, Va., Sept., 1880.

DEAR ELDER BEEBE:—I have just been reading your most excellent editorial in your last paper, and I do believe the views there expressed are correct. It seems to me if it were possible for any to resist the Holy Ghost in their hearts, I should be of that number. I realize daily that only the power of God keeps me from becoming a castaway.

Many and severe were my struggles against the truth in former days, and not until God in mercy killed and made alive, would my proud, stubborn heart give way. While I remember "the wormwood and the gall," I have hope. I was raised a Pharisee of the strictest sort, and the circumstances kept me for years among the Methodists. I was so liberal as to have confidence in all professions. I cannot remember the time when I had no serious thoughts. When I read in Sunday school books of the wonderful good children who figured there, I would go away by myself and cry because I was so different, and many were the promises I made to myself at such times, which I found to my sorrow I lacked the ability to keep. There was a constant desire for a better, purer life, and a fear that death might remove me unprepared to another world. But it seemed impossible for me to do anything for myself, until I was about eighteen years of age, when I attended a protracted meeting held near my father's. I had no idea at first of taking an active part, but as I listened to them I concluded to make a start—"take the first step," which I was assured was the thing to do, so blind and foolish was I, thinking such acts would make a christian. As I look back over the past I am constrained to think that I never did a more foolish, senseless thing in my life than I did when I joined them, and promised to "renounce the world, the flesh and the devil." How little I realized the weight of the burden then bound upon me. Anxious lest I might fail to keep all the law, I was immersed. The others tried to convince me that sprinkling was quite as well. Then I hoped to walk so carefully and live so holy a life that God would be pleased; but to my surprise I began to tire after a little of following in the path I had marked out. My works did not satisfy the craving for holiness, and I met with many discouragements for which I was not prepared. There was one severe trial which I have never forgotten. I had had a great desire to

teach school, but had not dared hope to attempt it, thinking a teacher had such a fearful responsibility. After I became a church-member I seemed to have more courage, and in a short time secured a school. I then looked forward with fond anticipation to this opportunity for doing good, and for weeks my mind was busy planning ways of doing good, teaching those who should be placed in my care how to live correct lives. I thought I would pray every morning with my scholars, believing it would have such a good influence with them. I dreaded this, not having full confidence in my ability to carry such a cross. Indeed, it was a great burden on my mind; and when the time came my courage failed, and my lips were closed. O how guilty I felt! I believed I should be punished for shrinking from duty, and my heart was very sorrowful. I suffered, too, from wounded pride and ambition. From this my confidence failed fast, and I soon concluded that I should not have joined the church. Ere long my state was more hapless than ever, and I tried to banish all thoughts of religion from my mind. It was very mortifying to my pride to think people would call me a backslider, but I feared to act the hypocrite any longer. I concluded that I had done all I could for myself, and was left desolate, and if there was any salvation for others, there was none for me. Indeed I was as ignorant of the gospel of Christ (though I had been surrounded all my life with "means of grace") as if I had lived in a so-called heathen country.

Such was my life until I was married, in the year 1861. My parents were dead, and my marriage brought me somewhat into the society of Old School Baptists, more especially after the second year of our marriage. This was my first knowledge of them, and at first I was not displeased. My husband and myself were quite agreed on religious matters when we were married, but the summer of 1863 brought a great change with him, and the next autumn he united with a little band of Old School Baptists at Jay, Maine, we having moved to that place the previous summer. This was indeed a heavy blow to me. It seemed there was now a great gulf between us, across which I could never pass. My hopes of a happy home were founded upon union of thought and sentiment; and now I felt this union had been severed, and that he loved the Old School Baptists better than he did me. I felt almost like a wanderer upon the earth, that some ruthless hand was

tormenting. My husband would attend none but his own meetings, not even to please me; and he said such hard things of other beliefs, that I thought him prejudiced and bigoted. My heart at times was so filled with anger and contempt that I could scarcely refrain from reproaches; but so useless and vain were my arguments against the solid truths of the bible which my husband advanced in his defense, that I was obliged to hold my peace, silenced but not convinced. So for the most part I sipped the bitter cup alone. I had had a presentiment from our first acquaintance that my husband would become a preacher; and when soon after his baptism he told me the exercises of his mind in regard to it, I was not surprised, and told him so, but there was much that was mysterious to me in connection with them. I could not understand the trouble of mind to which he became subject; and so distressing was his affliction to me that I often urged him to do his duty, believing it was his only hope of safety. But to me there was a gloomy prospect so long as he remained with the Old School Baptists.

There was but little change in my feelings for about four years, during which time I suffered much. Without any hope for myself, and entirely ignorant of the Savior, jealous of my husband's love for his brethren, believing him to have sacrificed our best interests in uniting with such a mean and despised sect, I passed many wretched seasons; but so proud was I that I kept my own counsel—no one should hear me revile what was so dear to my husband. The SIGNS were a peculiar object of my scorn and contempt, and I called them "Dear Elder Beebe" papers. I wondered how my husband could be interested in what seemed to me so senseless, and concluded it must be their veneration for his parents. Thus matters stood for about four years, with very little if any change of feeling with me, during which time we moved from Jay to Brunswick, with the expectation of soon buying a farm elsewhere. O how I hoped we might go where there were no Old School Baptists, flattering myself if my husband were away from their influence he might forget them. With my puny arm I would have resisted his purposes of love toward me and mine. Never was there a more ignorant, sinful wretch than myself.

We remained in Brunswick two years, and reverses were given to humble and teach us both. O how my proud heart rebelled! Where

was now my fond ambition? In poor health, without resources, feeling that all was against us, that there was no place on earth for us, and that the heavens were brass, should not I curse God and die? No; I must still struggle on for husband and children. Were I but a christian, I could have borne the rest; but my mind was a perfect chaos, not one glimmer of hope, and a burden of sin and death weighed me down. My husband was obliged to seek employment away from home to support his family, and so timorous and affrighted did I become that I opened his letters with fear, lest they might contain bad news. I felt that his disobedience in refusing to preach would certainly bring disaster, and one day I asked him if he was waiting till wife or children were taken from him, remarking that he had lost all beside. This I believe was wrung from me, for I had much sympathy for him in his distress. Meantime I sought to extricate myself from the miry clay in which I was sinking, and like one drowning grasped at everything within my reach. As the eagle stirreth up her nest, and beareth the eaglets upon her wings when they would fall, so did He take away all earthly hope, and teach me his own salvation.

Little by little, and not without much resistance on my part, was I led to love his truth, and the people I had so much despised. Listening to the conversation of Baptists, and attending meeting occasionally with my husband, I heard new and strange things, which made me anxious to hear more, and I got to watching their words closely. I sought every opportunity to gain information without being suspected of any real interest, for I was not yet willing to own that any good could come out of Nazareth. Sometimes I resorted to ridicule to find out reasons I was not willing to ask for. I even humbled myself to hunt the SIGNS for bits of truth, but was careful not to attract attention from others. In these ways I gained a little store of truths, which I wondered at, because I had never heard them before, though brought up with all the "advantage of religion." One day, when very busy, the SIGNS was brought in, and although I thought I had no time for reading, I took up the paper just to glance at it; but the signature, "A Stranger," led me to commence reading one of the letters. How strange to find so much of what I had experienced written there! I could not refrain from turning to another page, to read Elder Beebe's "Reply to 'A Stranger.'" How sweet and comforting to me were the words I there found, and as I read I wept tears of joy. Seeing my husband's mother coming, I left the room to lay aside the paper and calm myself. I waited impatiently for her to go, that I might finish reading, for I never mentioned aught to her. Like the "Balm of Gilead" to me were the kind and cheering words, and my soul was thrilled with joy. I longed for my husband's return, that he might share

my joy; but when he came, my tongue cleaved to my mouth.

Not long after this we moved to Warwick, N. Y., where I went to meeting every Sunday. With wonder and delight did I listen to the preaching. Though our pathway was thorny and difficult, my heart was so cheered with the new-found treasures that I was content with my lot.

Thus time passed till my husband was ordained, when I listened anxiously to every word of his experience, and when he was through I was surprised that there was nothing more of it; for I thought I had traveled through all that myself, and I felt that I lacked something. After we had retired at night, I ventured to speak of this to my husband, and as we talked my mind ran back through my past life, and how plainly I saw the Lord's hand leading me. So clearly was I shown his protecting care and predestinating love for me that it seemed I could look back to my youth and see all things, all the events of my life, as it were, a highway cast up for me to walk in, to bring me to him. All had been planned by him, and all for my good. My soul was filled with the grandest emotions I ever knew, while he showed me all the way he had led me, while I knew him not, to whom he was as "a root out of dry ground." I saw also his righteousness as mine, and I was so free, so pure, so holy, nothing could harm me. No sin could be laid to my charge, for he had justified me. All earthly things were as nothing, now that he was mine. Did I feel like boasting? Nay. I never knew till then what it is to be humble. Never was I so abased, so small. (How false are natural ideas of a christian's experience.) All things were his to do as he pleased with. All seemed so safe and secure in his hand that I had no wish of my own, but his will was mine. This reconciliation with God is indeed a wonderful thing.

It is impossible for me to give more than a faint description of this, to me, precious experience. Words are so poor and meager to express it, that though I have several times attempted, I have never been able to write out an account that satisfied me. So blissful were the moments, I cared not for sleep, but lay awake for hours in talking of and praising the Lord. The next morning I awoke with the words addressed to me, "Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." And the second morning after, the words, "As ye have received Christ, so walk ye in him," were spoken to me. I asked my husband if they were in the bible, for I did not know. I had quite a full view of the meaning of these texts, but I must not write more of this.

This season did not last long before doubts and fears assailed me, but nothing has ever effaced from my mind the memory of it, and my heart still loves to go back to that spot, dearest place on earth. When all is dark about me, it shines like a star amidst the gloom.

I was baptized by my husband during the following autumn, and so content am I to be numbered with those I once despised, that I believe it yields me more satisfaction than all else upon earth. I have no desire to listen to other preaching; and I believe it is a blessing to the natural man even to listen to the preaching of the gospel. With this belief, and knowing how easy one may be entangled in the Arminian net, we have always kept our children from the influences of antichrist.

Dear Elder Beebe as your editorial referred to stirred up my mind and led me to pen these few lines, so now your article on Predestination comes to me with equal force. It seems to me to be a word in season to help establish the weak. When God revealed himself to me, and taught me his salvation, I knew that he predestinated *all things*. My experience led me to love those who believed and preached what God had taught me. Could any limit or remove the predestinating power of God, they would remove the foundation of my faith. May God keep us unspotted from the world, both in faith and practice, and may he preserve you yet many years to proclaim his salvation.

Elder Beebe, please use your judgment about publishing this, and all will be right.

H. M. BADGER.

"LET us not love in word, neither in tongue; but in deed and in truth."—1 John iii. 18.

John commences this verse by saying, "My little children." This disciple "whom Jesus loved" seemed to delight in terms of endearment when addressing his kindred in Christ. He calls them again and again by this term, "My little children." By it he means to express his care over them and love for them. We always feel a peculiar tenderness for little children. We excuse their faults; we pity their weakness. Their very helplessness and ignorance appeal to us for aid; and even in their disobedience we still pity them and love them. Now John would express all this, and more, by using this term. There is a world of tenderness involved in the expression. What anxiety he felt on their behalf! It is not only that he calls them little children, but "My little children." He would convey to them his anxiety that they should prosper in all things. He chooses the tenderest language to show how he loved them, and appeals to them, upon the ground of that love, to love each other. Just as we are anxious for our children, that they should do well, and be esteemed and respected among men, so was he anxious for them to fare well in the kingdom of Christ. And just as we know that our children will not do well and be esteemed in society unless they conduct themselves properly, and to this end repeatedly advise and counsel them, so he would show them that no spiritual prosperity could be theirs if they did not walk in real, true love to God and each other; that is, in such love as would produce obedience to God, and good will and good deeds to men.

And, moreover, he calls them his *little children*. Love and good will especially belong to little children. We expect little children to be harmless, and without malice to each other. Hence the apostle says, "In malice be ye children." The thought that John has in view is to exhort them to love one another truly, and to seek each other's good, and not their harm. This character would especially apply to little children. God's people, when led by the Spirit, must always be little. Let us act as little children toward each other, without malice, and with all good will and kindness. And to his little children he says, "Let us not love in word, neither in tongue; but in deed and in truth." There was a danger surrounding the disciples to whom he wrote, a danger to which he felt himself subject also, and to which we are all continually exposed, and that was that they might be in the habit of professing great love to each other, when the heart did not feel it, and the actions did not correspond to it. We may be so easily self-deceived in this matter. It is now, as in the apostle's day, too often true that great talkers are not great doers, that loud professions are not accompanied by any corresponding works. It is very possible to spend all our energies in words, and leave none for the practice of what we profess; and we do this without ourselves being aware of it. Now John would here meet and combat this danger. He does not believe so much in a religion of talking, as in a religion of action. As James said, "Show me thy faith without thy works, and I will show thee my faith by my works," so John would here say, "Prove your love by your works." A great profession of love and zeal in the cause of the brethren may be perfectly easy, because it costs nothing to make professions, while at the same time selfishness reigns within and controls all our lives; just as we may profess great humility, while we are really swollen with pride and self-esteem. Now John would warn his brethren most affectionately against being thus self-deluded by such a dangerous error. How good we shall find it to heed the same earnest exhortation. Let us also love, not in word, but in deed.

There is harm to ourselves and to others in loving in word or tongue only. There is harm to us, for we miss the pleasure of loving truly, of doing the will of God. There is joy in giving the cup of cold water to the thirsty, in visiting the sick and those in prison, in providing for the needy. This we miss, if we love in word or tongue only. Doing thus, we are not following after the pattern of Christ, and so shall miss his dear presence. It still is true, that the willing and obedient eat the good of the land. There is harm to us, for in thus doing we cannot rejoice in the love of God to us—that love will not be felt in the soul. It is in this sense that Jesus said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

There is harm to others, because thus the needy are not cared for, the sick are not visited, the thirsty and hungry are not supplied, and the sorrowful are not comforted. And as all this is true, so also is it true that God is not glorified either in our bodies or in our spirits. Of those who loved in word or tongue only it never was and never will be said, "Behold how these christians love one another."

In the last part of the text the apostle says, Let us love "in deed and in truth." He joins the two together, because if we do love each other in truth, we shall also in deed. I think the apostle here uses the adjunct "in truth," in the sense of "in sincerity;" that is, it is heartfelt, and not on the tongue only. True, honest feeling far oftener shows itself in unobtrusive deeds, quietly performed, than in superabundance of speech. This true love will embrace the Lord's cause and the Lord's children all over the world, so that we will rejoice with all that rejoice, and weep with all that weep, everywhere. It will make us rejoice in the prosperity of Zion in other quarters of the earth as well as our own. It is better than what is called patriotism by the world, for it makes its possessor love the child of God in India or China as well as in America. It will prompt its possessor to help his Father's children bear their burdens all over the earth, as far as he can. It is the love of that God whose rich blessings are scattered with no sparing hand upon his children everywhere, and wherever it is shed abroad in the heart it embraces in its compass all that the Father in heaven loves. This love is no contracted thing, but is full and rich and free, and leads to self-denial, that we may do good to others. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Wherever we see our brethren needy in any way, if the love of God be in us, it will be to us an appeal for aid. And in reference to this very thing James says, "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? Even so faith, if it hath not works, is dead, being alone." The simple meaning of this is, that if I find one in need in any way, and have abundance for myself, it is of no use for me to say to that needy one, "I am sorry for you, but the Lord will provide; look to him, trust him," &c., if I am not prepared as a steward to disburse the Lord's treasures, which he has committed to my charge for just such cases as this.

But now the question arises, What are the deeds in which we are to love each other? I will suggest a few brief answers. 1st. It will draw us to cast in our lot with God's people for joy or for trouble. 2d. It will lead us to abide with them always.

3d. It will hide their faults from us, and make their virtues appear great. 4th. It will make us very tender and patient toward the erring. 5th. It will cause us to be anxious to share in all their trials and crosses. 6th. If we love in deed and in truth, we shall not be willing that our brethren shall bear all the burden of needful expenses, but we will be anxious to bear our share. 7th. This love will make us anxious to help our brethren in every way, wherever and whenever we see them overburdened. 8th. As there are houses of worship to be built, and then kept in repair, the poor to be seen after, fuel to be provided, the pastor to be supported, so that he may be free to devote himself to the ministry, and other expenses coming in the way all the time, loving in deed and in truth means that we stand shoulder to shoulder with our brethren, and, according as the Lord has prospered us, do our share toward bearing all these needful expenses. 9th. Love will lead us to often assemble together for the public worship of God, and to strengthen and confirm each other in the faith. 10th. And love will make us very pitiful and full of compassion to those who are sorrowful, and to those who are weak in the faith, and to the disobedient and erring.

These are a few of the fruits of love. To do these things is to love not in word, neither in tongue, but in deed and in truth. Now what are some of the blessings which will follow such a course? 1st. Peace of mind, the answer of a good conscience toward God. What a man sows, that shall he reap. If we sow to the flesh, we shall of the flesh reap corruption. If we sow to the Spirit, we shall of the Spirit reap life everlasting. 2d. The approval of God. The willing and obedient eat the good of the land, while the disobedient shall be beaten with many stripes. This is true yet, and always will be true. 3d. Thus we shall commend ourselves to the children of God that know us, and shall be abundantly admitted to their fellowship. Who among us would stand well with the people of God? The Savior tells us how we may attain to this high privilege. It is by service. Listen to his words: "Whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your minister; even as the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many." It is only by a man's fruits that he can be known. If therefore we want the fellowship and confidence of God's people, we must prove ourselves deserving of it, not by profession, but by practice. Bringing this to the test with ourselves, I ask, who is the man we hold in highest esteem? Surely not the one who talks the most, but the one who walks the most; that is, the one who is most willing to serve in any capacity that he can. Is it a blessed thing to have the fellowship and confidence of christians? There is but one way to

gain it. In their sight we stand justified only by our works, and they have no right to judge us on any other ground. Fellowship cannot be forced; it is spontaneous. If we walk like christians, we shall meet with instant spontaneous love from christians. If we have not their fellowship, the fault is in our life somewhere, and the sooner we begin to examine ourselves to see what it is, the better it will be for us. We need never fear but what we shall receive all the esteem and fellowship from brethren that we deserve. I remember hearing of two sisters in Christ, members of the same church, both of whom lived some distance away. One was well to do in the world, the other was dependent upon her labor, to a great extent, for support. But the former was very close, while the poorer one was full of liberality, and always ready to aid even beyond her ability in all church expenses. Both visited the church at one time. The richer sister saw that a much warmer welcome was given to her sister than to herself, and seemed to feel it deeply. She asked why it should be so. I do not know that any one told her the reason, but to all who read the above it will be plain. O let us see to it that we bear the fruit of obedience, as well as the leaves of profession. 4th. In loving in deed rather than in word, we shall silence the mouths of gainsayers. Seeing the good deeds christians were doing to and for each other, so different from the selfishness of the carnal Jews and heathen around them, the people were constrained to say, "Behold how these christians love one another!" This confession was extorted from the people, not because christians said that they loved each other, but because their actions said (much louder than words) that we love each other. By all these considerations, then, let us be exhorted to love "not in word, neither in tongue, but in deed and in truth."

As ever, I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Sept. 29, 1880.

CARROLLTON, Ky., Sept. 23, 1880.

BRETHREN BEEBE:—In Genesis xv. 1 we find this language: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

After Abram had returned from the slaughter of the kings, after Lot had been rescued from his enemies, and after Melchisedec had blessed him, the word of the Lord came unto him in a vision, and said, "I am thy shield." Surely this was none other than the adorable Son of God. The personal pronoun "I" is used, and in the fifth verse the pronoun "he" is used: "He brought him (Abram) forth abroad." The word came unto him in a vision, the "I am that I am" which appeared unto Moses in the burning bush, and the same of whom John speaks when he says, "In the beginning was the Word, and the Word was with God, and the

Word was God." That Word appeared unto Abram in a vision. It was a prophetic revelation made to him, attended with positive convictions of the reality of what was thus revealed to him. It is introduced by the use of these words, "Fear not." It was the Almighty that was speaking, and Abram believed, and it was counted to him for righteousness. The question appropriately suggests itself, What had Abram to fear? He had overcome the captors of Lot, had slaughtered their kings, was blessed by Melchisedec, and why did he fear? How often do the children of God fall into doubts and fears soon after they have been made to rejoice in the goodness and mercy of God manifested toward them. So with Abram. God had given him a strong assurance of his protecting power; yet he must have feared, or the Lord would not have said to him, Fear not. Those enemies could no more return to capture his brother, nor could those dead kings rise to worry and vex him. But to lift Abram above those fears, to dispel the darkness that seemed to hover over him, and to enable him to rely implicitly on the protecting power of God, he says to Abram, "I am thy shield." A shield was used in ancient warfare to protect the vitals of the soldiers from the thrusts of the spear and the sword. It was worn in battle on the left arm, was made of hard metal, and was sufficiently large to protect the vital parts. The Lord said to Abram, "I am thy shield." Then surely he had no cause to fear; and to you, my brother and sister, the Lord has given the shield of faith, to quench the fiery darts of the wicked one. The same protecting power and care is over you that was over Abram. He was called the father of the faithful; and by the protecting care of the Lord, in whom he trusted, and in whom he believed, he was delivered from all his enemies. And you and he, belonging to the same family, have the same protecting power and care over you, and will finally be brought off conquerors, and more than conquerors, through him that loved you and gave himself for you. It is recorded for your comfort, "The Lord God is a sun and shield; and no good thing will he withhold from them that walk uprightly."

But the Lord said, I am "thy exceeding great reward." Abram was without an heir, and greatly desired a son. He said, "Behold, to me thou hast given no seed." The Lord said unto him, "Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." The comfort that it gave him to be assured that he should not go childless, that he should have an heir, that an innumerable multitude should descend from him, was of but little consequence when compared with that other great promise which had been made to him: "In thy seed shall all the nations of the earth be blessed." This promise looked away to him of whom Jacob spoke when he blessed Judah, and said, "The sceptre shall

not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." That promise to Abram, that prophetic declaration of Jacob to Judah, looked to the coming of the Lord Jesus Christ; but Abram wanted an assurance of the fulfillment of the promise which had been made unto him: "Lord, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst." This could not be done without the shedding of blood; and the apostle says, "Without the shedding of blood there is no remission of sins." This offering pointed away to the great offering and sacrifice that was made on Calvary. Abram's faith was accounted to him for righteousness, for it looked away to him who by one offering hath forever perfected them that are sanctified. Then that promise of a seed to Abram embraced the great promise, "In thy seed shall all the nations of the earth be blessed;" and thus was unfolded to him the things which were spiritual and eternal, yea, the great and glorious plan of life and salvation by and through the Lord Jesus Christ. In that vision he had a view of the omnipotent power of that God in whom he trusted. When Abram looked out upon the heavens he was enabled to see the myriads of planets that bespangled night's sable arch, all the workmanship of that God, showing that he was omnipotent in power and infinite in wisdom; and when he gazed on those slain animals he saw an emblem of the spilt blood of that great sacrifice which in coming ages should be offered for sin, and he believed in the Lord, and it was counted to him for righteousness. How grand, glorious and infinitely sublime the language, I am thy exceeding great reward! Nothing on earth was worthy to be compared to it. It was exceeding. It looked away to that greatest gift, the gift of the only begotten Son of God for the redemption of his people. It took into its vast and unlimited circle the incarnation of the blessed Jesus, his life of sorrow, his ignominious death, his burial, his resurrection, his ascension to his Mediatorial throne at the right hand of the Father; all, all to redeem his people from under the curse of a violated law, the penalty of which was death, and bring in for them everlasting righteousness. Ah, dear follower of Jesus, you are lost in wonder and astonishment when you contemplate the matchless condescension and love of God made manifest, and the infinitely glorious and perfect work of the blessed Son of God. When you look at yourself you feel that you are less than the small dust of the balance, when compared with the vast works of creation. Yet they did not cost him a single groan, a single pain, nor cause his sacred breast to heave a single sigh; while

your sins, your cruel sins, built that rugged cross and drove those cruel nails. Every torture, every pain that he suffered was on your account, and all to fit you for the ineffable glories of the upper and better world. Then you from the deepest recesses of your heart exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Abram had returned from that victory, and no doubt realized that the Lord had given it to him, yet he feared. How has it been with you, dear saint? How often have you been enabled to rejoice over your enemies, and made to rejoice when you by faith were enabled to look away to him who hath given you the victory? But when you have turned to your secular affairs, fears have arisen in your breast, fears that Satan would return, and that you would be overwhelmed in sin. But for your comfort the Lord says, "I am thy shield, and thy exceeding great reward." Fear not; for I have redeemed thee. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; and when thou walkest through the fire thou shalt not be burned. Looking back over the long line of your kindred in Christ who have preceded you, many of whom have suffered cruel mocking and pain, you should adopt the words of the apostle, "Being encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." To whom, with the Father and Spirit of all grace, be glory and honor and power forever.

Please dispose of these poor thoughts, and believe me affectionately yours,

H. COX.

UTICA, N. Y., August 16, 1880.

ELDER S. H. DURAND—DEAR AND MUCH ESTEEMED BROTHER IN THE LORD:—My mind seems led to tell a little of the way the dear Lord is leading a poor worm of the dust along, to see if there is any one tempted like me.

Some months ago I was very much troubled with a proud, self-exalting spirit, which would be showing me the deformity of my dear brethren, and would often bring in some bitter accusation against those dear ones whom the Lord has sent to proclaim the glorious truth that salvation is of the Lord. Such thoughts I had of them which often made me fear and quake; and I found the dear Lord's words true, Without me ye can do nothing. But it makes the poor soul to groan, being burdened with those enemies of all righteousness. I could say, Brethren, we are not ignorant of Satan's devices. I feel great reason to be thankful that the dear Lord did enable me to discern that these evil thoughts arose from the enemy, and my evil heart that dwells within. I could not say as my Lord could when the enemy came to him, but could find nothing

in him to work upon. In me it is like putting fuel to the fire, and unless the Lord stopped it I would be all on a blaze. And it is here that we stand in need of that promise, "When the enemy shall come in like a flood, the spirit of the Lord will lift up a standard against him." I believe that the Lord often suffers the enemy to worry and harass the sheep, to drive them to the fold, and there is safety nowhere else but in the cleft of the Rock. I often think that of all the temptations that the children have to pass through in this wilderness, carnal security and self-righteousness are the most dangerous, and we have got to go into the pit before we can know the depth thereof. The Lord has by the prophet pronounced a woe upon them that are at ease in Zion, and those that trust in an arm of flesh. Moab may sit at ease, for they are not emptied from vessel to vessel; but Zion's children are not permitted to be at ease long, for they have to be emptied from vessel to vessel. It is sometimes by hail coming down on the forest that they are brought low in a low place, and sometimes by a flood; but it never drowned a sheep yet. And often the dear Lord brings his loved ones through the fire to burn off these filthy bands that bind us so much to the things of this world.

Our Lord while here in the flesh showed how it was that the children of the world did not hear nor understand him, because they were not his sheep; and so it is to this day. The world loves its own, and they do not desire to hear anything but what exalts the flesh. But there is a certain character that has an ear to hear, and of such the great Shepherd says, "My sheep hear my voice;" and they love to hear it, too, for he makes them to lie down in green pastures, and leadeth them beside the still waters. "And I give unto them eternal life," he says; "and they shall never perish, neither shall any pluck them out of my hand." And lest the poor sheep should think that security was not strong enough, he says, "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." This assurance enabled the apostle to exclaim, "Who shall separate us from the love of Christ?" Shall all the disappointments, trials, persecutions or afflictions that we meet with by the way? "Nay, in all these things we are more than conquerors through him that hath loved us."

It is often the case that after a storm comes a calm; but it does not often last long, for we may soon be ordered and constrained to cross another stormy sea of trouble, with the winds and waves contrary to us, and night coming on. And how often we go toiling and rowing with all our strength; but we soon find that we have no power of our own to surmount those billows, and we are brought to cry, Lord, save, we perish! And the dear Lord's eye is ever on his children, not willing that any should perish; so he follows them on

the waves, and says to his helpless ones, It is I; be not afraid; and a calm comes to them, and they find they are still safe in the Lord.

How often I wish that I could always enjoy that meek and humble spirit of my dear Lord and Master, and then I know that I could lie at the feet of all my dear brethren, and esteem each better than myself. But I soon found that this is not our rest, for I was called out again to the battle-ground, and had to meet an enemy whose name is legion, who filled my poor head with all manner of evil thoughts most hideous; and sometimes it seemed as if these awful thoughts would rush out of my mouth, which would make me think of poor Christian, in the *Pilgrim's Progress*, when running through the valley of the shadow of death with his fingers in his ears, crying, Life, life! I know from my very soul, and could say with the inspired psalmist, I hate vain thoughts, but thy law do I love. And I could say again with the psalmist, Every day they wrest my words; all their thoughts are against me for evil; they gather themselves together, they hide themselves, they mark my steps when they wait for my soul. It seems to be the delight of the enemy to worry the poor sheep, and how thankful we ought to be that it is all that he can do. The dear Lord will not suffer him to touch the life of his children.

While I was under this temptation how it made me cry and groan, and I thought that in some favored hour the Lord would answer my request. But instead of that he made me feel

"The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part."

I could not find that free and sweet access at the throne of grace that I have had; and I was made to experience a little of what Job felt when he said, 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. O my soul, what argument could you use? I would tell him what a poor, vile, sinful worm I was, and how often I had sinned and rebelled against such a kind Father, and that if he was to deal with me according to my sins, he might justly cut me off. And I would tell him that Jesus died to save sinners, of whom I was chief. Will he plead against me with his great power? No; but he would put strength in me, Job says, and I have found the truth of it. And I found that if the vision tarry, we have to wait for it, for it will not tarry beyond the appointed time. One great trouble to me was that for about three months I felt almost afraid to look into the New Testament, especially the first four books, which chiefly I believe to be the words used by our dear Master while traveling here below; for just as soon as I would begin to read it would seem that the devil was permitted to whisper in my ear and tell me it was all a lie, and the more I tried to drive off that enemy, the more he seemed to be permitted to

worry and harass me. Well I knew that this spirit that I was so tempted by was of the devil. Some might say, if you knew it was of the devil, why not take the sword of the Spirit and the shield of faith and resist him? for the scripture says, Resist the devil, and he will flee from you. Yes, but we read also that the Lord makes darkness and it is night, wherein all the beasts of the forest do creep forth; and our dear Master had to experience it, for he was there in the wilderness forty days tempted of the devil. And if he was permitted to tempt the Head, no wonder that he will tempt the members. But as he was tempted in all points like unto his brethren, he knoweth how to succor them that are tempted.

"His way was much darker and rougher than mine;
Did Christ my Lord suffer, and shall I re-
pine?"

I know that unless the Lord keep me I shall fall a prey to the enemy, which makes me cry all the day, Take me as a little child, and lead me in the way that thou wouldst have me to go. Lead me in path's of righteousness for thy name's sake. It is those that have felt the fiery darts of the wicked one that feel the dread of them; and those that have sucked honey from the rock and oil out of the flinty rock that know the sweetness of them. But as it was of old, so it is now; we often have to eat the bitter herbs with the paschal Lamb, to make us sick of the world and fond of him. The dear Lord knows what is best for his children, whether it be a green pasture or a barren heath, and I know that I have had to experience them both. While I was in this dark state of mind, harassed and tempted by the enemy, the dear Lord saw fit to lay the hand of affliction upon my body, and at the very season of the year when it seemed that I was needed most in my business. And when I found that I must give all up, and the Lord to put me to bed in the dark, I could see that the pains of hell took hold upon me, which made my poor soul to groan. I know that the pains of body were great, but not to be compared with the soul trouble. Here the dear Lord fulfilled his promise in my soul, "He will hear the prayer of the destitute, and not despise their prayer;" for I had not been laid up long before these words came, "When he hath tried me, I shall come forth as gold." This seemed to give a little glimmering light, but it did not have that effect which my soul wanted, for it seemed like telling one who lay with his bones broken, and crying for a physician, that he will get ease when his breath is gone; and it only made me groan the more. Very soon the great Physician came himself with these words, "The life is more than meat, and the body more than raiment;" and I felt as a piece of clay in the hands of the potter, a desire to be moulded according to his will. My trouble about my business was taken from my mind. The sun had arisen, and the wild beasts had all taken to their dens; and as

soon as I was able I found those precious words, and for a long time my soul feasted on them. I think sometimes the children are too apt to have their minds after the things that perish, and he hath said that we should have no god before him, nor will he give his glory to another. I do not think it is right for his children to be over-anxious after the riches of this world, for they will be almost sure to bring soul-poverty. The life is more than meat; and he has told us to consider the ravens, which have neither storehouse nor barn, and yet God feedeth them. Which of you with taking thought can add to his stature one cubit? But rather seek ye the kingdom of God, and all these things shall be added unto you. Yes, every blessing which he sees that we stand in need of, both in this life and that which is to come. Even the furnace often proves a blessing to the children. The Lord has said, "I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried; and they shall call upon my name, and I will hear them; and I will say, It is my people; and they shall say, The Lord is my God." They are made to feel, "Other lords have had dominion over us, but by thee only will we make mention of thy name." To those little ones he saith in the gospel, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." How sweet that word "give" is to those who feel so poor and destitute in themselves. All the spiritual gifts are treasured up in Christ Jesus, and are not offered for sale, but are a free and sovereign gift of God to the helpless and destitute. He says by the prophet, Ho, every one that thirsteth; come ye, buy wine and milk without money and without price. The world is not rich enough to buy one of those precious things which the dear Lord has laid up in store for his children, and which he gives to them freely.

While I lay musing upon those precious things concerning the kingdom of my dear Lord, these words were made very sweet to my soul, "Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." When he showed me his condescending love and mercy, that he should come down to feed such poor worms of the dust, it melted me down at his feet, and made me exclaim, Was ever love like this? I can say with the psalmist, He raised me out of a horrible pit, and out of the miry clay, and set my feet upon a rock. O how good it is, when a poor soul has been plodding along in the mire a long time, and feels himself to be sinking deeper and deeper, to feel all at once some unseen hand take him up, and place his feet upon that Rock against which the gates of hell cannot prevail. What huge mountains appear to rise sometimes in the christian's pathway, which it seems impossible

for him to pass; but before our spiritual Zerubbabel they become as a plain.

Dear brother in the Lord, I have tried in my poor, feeble way to tell a little of how the Lord has led me of late, but I am afraid it may be wasting your time in trying to make it out, for my hand is so unsteady. My health is about the same as when you were here. I was able to be carried down, and to sit and listen to those glorious truths proclaimed by our dear brother Bundy from Psalm cvii. 1-7, and they were made very sweet to my soul. It was a feast of fat things, and I could say with the psalmist, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." Let the redeemed of the Lord say so, whom he hath redeemed out of the hand of the enemy. It is said in the scriptures that the Lord's portion is his people, Jacob is the lot of his inheritance; and he found him where he finds all his poor Jacobs at the present day, in a desert land, and in a waste, howling wilderness. They find no city to dwell in here below, but are pilgrims and sojourners. But when he is with them they can say, O give thanks unto the Lord, for he is good. Where do we find him whom our soul loveth? We find him in our own hearts, and we love him because he first loved us. We find him a light that shineth in darkness, and the darkness comprehendeth it not. But can it be possible that the dear Lord dwells in me? Where are the fruits, for all I do seems mixed with sin? But he says, "From me is thy fruit found." Though such an unworthy dwelling, yet he is a glorious guest. May we have the privilege of enjoying his presence all our journey through, is the desire of your unworthy brother in Christ,

JOHN W. ALEXANDER.

WHIGHAM, Ga., May 6, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I thought I would write something in regard to the trials of a christian's faith. There is no child of grace that is secure from trials and tribulations, that has been resurrected in the spirit of his mind. It is a portion of their inheritance while they are pilgrims on the earth. Every vessel of mercy that has been or will be born of God's spirit is just as sure to inherit eternal life, as it is certain that God rules in righteousness and reigns in judgment. I for one can say from sad experience that I do not believe that any child of grace that has lived to the age of maturity can love sin, for it is grievous to him to sin. The indwelling principle is opposed to sin, and the Adamic man is nothing but a body of sin. It is the reason that the apostle tells us to mortify the deeds of the body. The thorn that the apostle prayed to be removed was sin. He desired it to be removed from his Adamic body, and so does every child of grace desire it to be eradicated, and they have sore griefs because they do sin. It is a blessed inheritance in this world with the

heirs of salvation if they can keep themselves unspotted from the world. It is the duty of every citizen of God's kingdom in the militant church to exercise patience and brotherly kindness with each other. It is also their duty to keep good discipline, but to do it in a spirit of meekness and forbearance, and to labor faithfully with an offending member of his body, for faithfulness becometh the household of his church. How far a child of grace can go astray in sin and rebellion, is more than I am able to say; but there is one thing I can say from experience, that in living in rebellion against the laws of grace they will receive the chastening rod of the Almighty. For he scourgeth every one that he receiveth; and I believe the correcting of us makes us love him better. It is wisdom in God's children to mortify the deeds of the flesh, for there is a blessing in obedience. All christians that will live godly in Christ Jesus will assuredly suffer persecution, but there is a blessing for all that suffer for righteousness' sake. I think it is an indispensable duty for God's people, as much as lieth in them, to live in kindness to all men, for it is commendable in christians to be at peace with their neighbors and fellow-men. At the same time, the children of God should not surrender the teachings of God's truth for the friendship of the world, for the world lieth in wickedness. I am confident that nothing short of being born again will enable any one to see God and live in peace with the redeemed of the Lord. The wisdom of this world never has and never will enable any one to know the mysteries of God's grace; for Paul says he was alive without the law once, but when sin revived, he died. He died to sin, but lived to righteousness, to the revealed teachings of God's law, which is a holy and a just law. God's law excellet man's works for righteousness, as far as the heavens are above the earth. All God's people pray; in fact, I do not believe they can help petitioning in humble supplication for a deliverance from sin. The people of God in the prophetic and apostolic ages had trials to endure, and his children now have them to encounter, and will as long as he has a people upon the earth. He will find faith in the earth when he comes again. When his church militant is removed from the earth the sun will be darkened; not a doubt about that in my mind. His spirit has the same power in revealing his Son in the hearts of his children now, and with as much assurance that they are heirs of God and joint heirs with Jesus Christ, as it ever had. The Old School or Primitive Baptists are in the path of the prophets and apostles. The scriptures bear testimony that it is truth, and truth will stand as long as Christ reigns, which will be forever. Therefore the children of grace need not become discouraged with having trials to encounter, for they will soon enter into the rest that remaineth to the people of God. I would be slow to believe

that all God's children are in his visible church, but their faith is tried. Sometimes I think they have not got tired of the flesh-pots of Egypt, nor entirely through digging up Moses. We should follow the Captain of our salvation through evil as well as through good report, for he says his yoke is easy and his burden light. Unworthiness is frequently the cause of their standing aloof from going forward in the discharge of their duty. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."—Job. v. 19. He will give us grace sufficient for our day and trial. It is a trial for the saints when they see any of the vessels of mercy living after the dictates of the flesh, and bringing reproach on the cause of Christ. It is a sad death for his children to fall victims to, and causes the church to lose confidence in them. The apostle Paul tells them 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. His children should bear one another's burdens, and in so doing they are fulfilling the law of Christ. They should forgive one another, as our heavenly Father has forgiven us. If he had entered into strict judgment one sin of a thousand against us, long since we would have been beyond the reach of mercy; but the goodness of God leadeth us to repentance. What a blessing it is to see his children walking in the path of obedience. Obeying is better than sacrifice, and to hearken than the fat of rams. If we yield obedience to the dictates of his spirit, we will be enabled to endure all the trials of a christian's faith, and come off conquerors through him that has loved us, died for us, and risen for us.

What I have written is at your disposal. With much regard,

R. A. CONNELL.

LEXINGTON, Ky.

DEARLY BELOVED BROTHER:—I sincerely hope you will find the way open to visit our brethren at the south at the close of Licking Association, now that light is breaking in upon them. I think the time quite auspicious to have the truth plainly preached among them. They seem not to have understood our position; and as they now earnestly desire that you should visit and preach to them, I hope our God will enable you to comply with their request. When I remember the many years that you and I have been permitted to proclaim the gospel of the Son of God, and the kindness, sympathy and forbearance that the dear brethren have uniformly exercised toward us, I feel that we owe a debt of gratitude which we will not be able to pay. The trials, temptations and sorrows through which we have been called to pass, realizing the sustaining hand of God, have been enough to surprise us. I feel to say for you, as for myself, that we have kept back nothing which we felt would profit God's dear children. The path at times has been dark and somewhat tem-

pestuous; yet we have reason to hope that God has not forsaken us, and that our labor these many years has not been entirely in vain. I do not feel that the reproaches which have been cast at us from time to time have been without profit, as they have taught us to look to the only source of help, and made us to feel more where our strength lies. We are now old men, I your senior in years, and you my senior in the ministry; and we are privileged near the close of our mortal career to see a warm union, love and christian fellowship among the brethren which we were not accustomed to see till within the last thirty years. You have said in your letter that you were afraid of yourself more than all others; and I respond to the sentiment most cordially. Nor would I harm those who have been engaged to rob us of the fellowship of the brethren. Thirty years ago I was denounced in print as a heretic, and non-fellowship was declared for me. I made it my business to go where I had been charged, that the brethren might judge of the heresy for themselves; and I am gratified to believe that in every instance I found many of the same sort east, west, north and south. But my career is nearly closed. My sight is so far gone that I cannot read, write, nor recognize my friends by their features; yet I attend the churches, and try to preach to them as formerly. I hope now to be able to prevail on them, as they will not release me, to call an assistant. Although deprived of eyesight, I trust that the eye of my understanding is not so far blinded but that I can enjoy much comfort in meditating on the divine word.

May the Lord bless, comfort and support you, my dear brother, and at last receive you into that rest provided for the righteous, is the sincere desire of your brother. Give my kind regards to your family, and to all the dear friends with you.

THOS. P. DUDLEY.

P. S.—If you and I, dear brother, when young and inexperienced in our early ministry, were not allowed of God to fall in and join the popular current in opposing the truth of God, and vainly attempting to popularize the gospel to the carnal mind, if we have not been offended with the doctrine of the cross of Christ, as were some others, which gave rise to the Savior's declaration, "Will ye also go away?" and if we have been disposed from the heart to say, with the apostle, "Lord, to whom shall we go? for thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God," O how humbly thankful ought we to be; and if our sufferings have tended to the furtherance of the truth of God among his dear children, should we not rather thank God and take courage? I feel that the sweet union among our people throughout our correspondence has more than made amends for all the suffering we have endured.

We may or may not be permitted to meet again on earth: that alone

is known to God, but I humbly hope we shall meet where parting is no more. Should we be spared till our association, I hope to see you again at my house.

In love to the truth, I hope,

T. P. D.

REMARKS.—Since the writing of this letter brother Dudley has been brought very low, and now for some time past confined to his house, and able only to sit up in his easy chair about an hour at a time. We visited him at his residence before and after the meeting of the Licking Association. We parted with him on the 29th of September last. It is not probable that we shall meet again in the flesh, but feel assured that in spirit we can never be separated. His mind is still vigorous and clear, and he is able to converse freely for about an hour at a time. Most truly he has fought a good fight, nearly finished his course, and kept the faith; and although the outward man decays, he is renewed day by day in the inward man. Soon his mortal powers must fail and soon the conflict of flesh and spirit will be over, and victory, everlasting victory through the Lamb will beam upon his enraptured vision in realms of unclouded light and unsullied glory. May peace and living light attend his few remaining days, is our prayer for Jesus' sake. Amen.—ED.

LET BROTHERLY LOVE CONTINUE.

The word "let" signifies to permit, to allow. Therefore we are admonished to permit or allow brotherly love to continue. We are not only to cultivate a fraternal feeling toward our brethren, but to so behave ourselves that the brethren will be constrained to love us. Any thing must exist in order to "continue," or remain to protract, or be persevered in. In the first place, we must be taught of God to love one another. "It is written in the prophets, And they shall be all taught of God." And again, "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more." The apostle here says they are taught of God to love one another, but beseeches them to increase more and more. So it appears that the christian is required to work out or make manifest what God has taught. Not only to let brotherly love continue, but to increase more and more.

We will try to notice briefly some of the ways by which we can "let brotherly love continue."

1st. That no man go beyond and defraud his brother in any matter, but walk honestly toward them that are without.

2d. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Provide things honest in the sight of all men. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 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. 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." What is it that constitutes or makes persons brethren? They must have the same parentage. They must be born of the Spirit, born of an incorruptible seed, by the word of God, which liveth and abideth forever. Having a name in the church does not make persons brethren. The word brotherly signifies like a brother. Therefore to let brotherly love continue we must have compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, but contrariwise, blessing. In order to be brethren, God must be our Father, and Jerusalem which is above our mother. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, see that ye love one another with a pure heart fervently. This love must be genuine, not hypocritical. The Lord, by the prophet Isaiah, speaks of certain characters, saying, "This people draweth nigh unto me with their mouth, and honor me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrine the commandments of men."

Dear brethren Beebe, if you find space in the SIGNS OF THE TIMES (which is always a welcome visitor in my family) for the above, you are at liberty to publish it; but if not, cast it aside. Having had some thoughts on the subject of brotherly love, and having been edified and instructed by the communications of others, I have briefly penned the above. If we love not our brethren, where is the evidence that we are born of God? For this is the message ye heard from the beginning, that we should love one another.

J. P. CONAWAY.

ARCADIA, Ohio.

DELAWARE, Va., Sept. 26, 1880.

DEAR ELDER BEEBE & SON:—I am still hobbling about my room, but am very feeble in mind and body. My eyesight is so dim that I can see to read only a few lines at a time, but my friends are very kind to read for me. Yesterday at intervals I read nearly through the last SIGNS, Sept. 15th. There I found much precious truth to feed upon. The editorial is full of good things. I wish I could tell some of my feelings while trying to read it. The truth is still precious to me, and I think there is a fullness in every word of that communication, and I hope I realized the beauty and excellence of it. I get very low in spirit at times. Again I feel to say,

"Thus far my God hath led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs."

Dear brother, I have many things I wish to say to you, but I dare not attempt it, for my mental faculties

are all deficient. I have written these imperfect lines to let my dear scattered brethren and friends know how I am.

Dear Elder Beebe, I am glad to hear from you in the last SIGNS, and may the Lord give you a prosperous trip among the brethren, that all the dear saints may have fellowship one with another. If you can read this scrap, please insert it in the SIGNS. I would like to speak of some of my feelings since I have been afflicted, if I had the use of my hands and mind. The shock I have passed through is felt through my whole system. I know that here I have no continuing city, and may I be prepared to dwell in that city whose maker and builder is God, where the wicked cease from troubling and the weary are forever at rest. O may I be found not having my own righteousness, which is of the law, but the righteousness of God, by faith in Christ. My brethren have been very kind to visit me in my affliction. I have been cheered by their coming. Words fitly spoken are like apples of gold in pictures of silver. Brother Smoot came about the third Sunday in this month, and spent several days, and preached excellently for us. Indeed it was a feast in the mountain to poor, needy, sensible sinners.

Brother Beebe, will you give us your views on this scripture: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." If it is not asking too much, my dear aged brother, I should be glad to hear from you. With much love to all the scattered saints, I must close.

Yours truly, in love and fellowship,
EDNA A. FERGUSON.

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.

I expect, if the Lord will, to be with the church at Burdett on Thursday and Friday, Nov. 18th and 19th. Meeting to begin at half-past ten on Thursday. Church and conference meeting at 2 o'clock p. m. Thursday.
SILAS H. DURAND.

CHANGE OF ADDRESS.

My correspondents will please address me at Middletown, N. Y.
WM. L. BEEBE.

CIRCULAR LETTERS.

The Yellow River Baptist Association, in session with the church at Harde-mans, DeKalb Co., Ga., September 25th, 26th and 27th, 1880, to the churches composing the same.

DEAR BRETHREN:—Through the goodness of God we have been permitted to meet in another association, for which we desire to be thankful. According to our custom, it becomes our duty to address you by a Circular Letter, and for this purpose we will call your attention to 1 Thessalonians v. 6: "Therefore let us not sleep, as do others; but let us watch and be sober."

From the reading of the text, with many other scriptures, it is evident that in all ages of the church there has been a necessity for this admonition, from the fact that God's people have been liable to get into a sleepy condition, and are therefore insensible, to a certain extent, of the dangers by which they are surrounded. This gives the enemy, who is always awake and on the watch, the advantage, and trouble, confusion and distress get in among them; and it is necessary at this time to be awake, and to watch and be sober. Brethren, if ever there was a time with us that we should be sober and watchful, now is the time. In the first place, we should watch ourselves closely and prayerfully, to see if we are sober; for we know that a man who is drunk is not capable of attending to any business right. His reason is dethroned, and he looks upon everybody that tries to counsel him as his enemy, and thinks everybody is drunk but himself. Therefore let us watch and be sober; and as we have seen from time to time the trouble that has got into churches and associations by unfaithfulness, we should try to profit by it. We are certain that there has been more trouble brought in among the Baptists by preachers, than in any other way. Then how necessary it is that preachers should be sober and watch themselves, and take the admonition of Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. iv. 16. If then the minister can save himself and them that hear him by obeying the admonition of the apostle, he can by not adhering to it destroy himself and them that hear him. Then, brethren preachers, let us not get intoxicated over any cherished idea or theory, and destroy ourselves and the peace of others before we will hear our brethren's admonitions. And where a preaching brother sees that his doctrine is causing trouble and distress among his brethren, and refuses to take their admonitions, it is evident that he is drunk. His reason is dethroned, and he is not in a condition to watch faithfully himself nor any one else, and should be taken from his post. If churches and preachers rightly understood the relationship they bear to each other, there would not be so much trouble.

Churches, and especially deacons, should watch their preachers, and whenever they get wrong, go to them at once, and try to get them out of their error; but if the preacher refuses to hear the deacon, or any other good brother, after the first and second admonitions reject, and stop him. Preachers conclude sometimes that they are too large, and of too much importance, to hear and be corrected by their brethren. It seems that they have forgotten, by their intoxication, that they are the servants of the church, and that it takes no more power to cut them off from the communion of the church than any private member. Therefore we should submit ourselves one to another in the fear of the Lord; and, brethren, it never hurts any one to execute good and wholesome laws. All parties are benefited if they are administered properly and in the right spirit; but we should keep sober, because a drunken man or church or association is not calculated to know the bounds of their authority, much less to execute it. A drunken man, if he finds his fellow-man in the mud, and desires to get him out, will very likely commence wrong; and instead of getting him out, will get him in worse, and get in himself. Then we should be sober; and when we have watched, and found that we are sober, let us move straight on in the discharge of our duty, remembering that the church of Christ is the only executive authority of the laws of Christ on earth, and that an association is only what its name signifies, an association of brethren for public worship. We should not allow difficulties to be brought into or discussed in our associational meetings. If a difficulty cannot be settled outside, the church is the authority to hear and settle it. Brethren, let us of the Yellow River Association watch and be sober, and not allow drunkenness to get in among us. We have had some experience with drunken men, and the best thing we can do is to get away from them, and keep away until they get sober, whether naturally or religiously. As a general rule, when preachers are sober, it is hard to get them to preach, at least there is some inclination to shrink from duty; but as soon as they get wrong, or drunken, they are very anxious to push themselves forward, and to force their new doctrines upon us, thus intoxicating good brethren and sisters.

Now a word to brethren and sisters generally. We see a disposition among the Baptists to be followers of men. We should never become so attached to our preacher that we cannot see his faults, and follow him off to our own destruction; but we should always watch and be sober, and love him well enough to tell him of his faults, and try to save him. Be sure you discharge your duty towards him and his family: be in your seats upon your meeting days, visit him and see what he really needs, administer to his necessity; and if he should tell you what your duty is, and admonish you to the discharge

of it, do not get drunk, and throw stumbling-blocks in his way, and thereby drive him away from you, and destroy yourselves. But be sober, and try faithfully to discharge your duty. May God in his infinite mercy enable us all by his spirit to see what our duty is, and to soberly and prayerfully discharge it, is our prayer for Christ's sake. Amen.

I. HAMBY, Mod.

J. T. JORDAN, Clerk.

The Juniata Regular Baptist Association, to the churches composing the same.

Forasmuch as many have taken in hand to give expression to their views in regard to the product of the second birth, we also desire that you should hear from us upon this most important and sublime subject from a scriptural and experimental knowledge of this mystery. When we speak of the production of the new or second birth, we distinctly mean that it is that holy principle which is imparted to the sinner when he is called to the knowledge of the glory of God in the face of Jesus Christ; and it is this knowledge that he receives which manifests him as the child of God. This birth is purely spiritual or heavenly, in distinction from the fleshly or earthly birth. The inspired apostle Paul, in speaking of the two natures of the saint, uses the terms, the old man and new man, the outer man and inner man. These expressions alone clearly demonstrate that the man of God is a complex of two natures: one fleshly, the other spiritual, and contrary to each other. If, as some aver, the old Adamic nature is thoroughly and radically changed into a spiritual nature, that is, the old man made into a new man, and so remodeled that he becomes the new man, the saint would not know an old man, but the old man would be of the things of the past. The apostle speaks of both the old and the new man as existing at the same time and grieving the saint, so that he cannot do the things that he would. He has a spiritual desire to do the things most needful for his spiritual welfare and enjoyment, but the old man or Adamic principle is still alive, is not yet swallowed up of life, and forbids that he should do those things. This is what he calls the spirit lusting against the flesh, and the flesh lusting against the spirit, one in opposition to the other; one is of earth, the other is of heaven. John speaks of this holy principle that is born of God, which manifests the saint as the son of God, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John iii. 9. In receiving this holy principle the sinner's course is changed, for there is a change wrought in him. He is turned about, he is led in paths he had not known, knowledge breaks in upon his inner parts, darkness is made light unto him. Whereas before this illumination he was darkness, now he is light in the Lord. He was led by the prince of the power

of the air, the spirit that now worketh in the children of disobedience; but after that he received the spirit of grace, he is led by the spirit of God, for as many as are led by the spirit of God, they are the sons of God. "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God."—1 John iv. 1-3. The Lord Jehovah is the Father of spirits. Then if we have received of his spirit, we are his sons, his heirs, heirs of God, and joint heirs with the Lord Jesus. Now what is man, without any revelation from God, but lost in sin, dead in sin, without hope and without God in the world? But when it pleases God to communicate to him of his free spirit, does he not possess more than when in darkness? Most assuredly he does. His eternal salvation is the same, for that was perfected by Christ's death and resurrection; but his present state or condition is different, in that he has received of the Lord the spirit of adoption, whereby he cries, Abba, Father. He has received of the fullness of Christ, and grace for grace; that is, grace that is real grace, not something called grace that is not the heavenly gift. This heavenly treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us. This treasure, which the world can neither give nor take away, is called by the apostle an unction from on high. The outer man is perishable; it is like grass, and his glory as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 2, 3. Although the outward man perisheth, and is gradually decaying from day to day, the inward man is renewed day by day. This clearly illustrates the power of God's grace, as made manifest in the hearts of his people. This inner man, of which the apostle Paul speaks of at length, we understand to be the new man in Christ Jesus; not that the sinner is not benefited by that birth which produces or makes manifest the child, but the reverse. The sinner is the one that is benefited; he receives hope and faith in God that he will redeem him from all corruption. The sinner is sealed unto the day of redemption by the Spirit to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for him, and for all those that love his appearing, who are kept by the power of God through faith, ready to be revealed at the last time.

Dear brethren, may the God of all grace be with you throughout your earthly pilgrimage, and abundantly bless you, and give you free and joyful entrance into his upper and everlasting kingdom at his appearing. Amen.

J. BEEMAN, Mod.
J. F. GARLAND, Clerk.

CORRESPONDING LETTERS.

We, the Kaskaskia Association of Regular Baptists, now in session with the Arm-of-Bear-Creek Church, Fayette County, Illinois, on the fourth Saturday in September, 1880.

VERY DEAR BRETHREN IN THE LORD:—We have heard from the churches composing our body. Peace and harmony seem to abound, although they appear to be in a cold condition. We are sorry to say that the Masons and Grangers have made considerable inroads among us, so that we have had to drop fellowship with the dissenting part of the Hurricane Church, and the following churches, to wit: Liberty, Bethel, Cold Spring, Clear Spring, Mt. Nebo and Little Flock. In 1874 this association requested the churches to say in their Letters to the next association whether they would fellowship the institutions of the world or no. They positively say they cannot. Remember Ezekiel, eighth chapter, commencing at the seventh verse. We understand he saw there portrayed every false-gotten-up system. Some of the churches which we dropped out of our fellowship adopted a resolution that they fellowship Masons and Grangers, and used the language, "By so doing they would cut loose from Old School or Primitive Baptists." Now, brethren, we never have had any fellowship with the unfruitful works of darkness, and never, never expect to have. Our fathers in Israel had none. The bible forbids us to have.

Now, we desire to keep up a friendly correspondence with all of our brethren who say by their actions that they have no fellowship for the secret organizations or any worldly institutions. Therefore we agree to send this, our epistle of love, by the hands of our beloved brethren who may see fit to go.

T. T. NAVE, Mod.

E. SMITH, Clerk.

The Juniata Regular Baptist Association, in session with the Fairview Church, Fulton Co., Pa., to sister associations with whom she corresponds.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of our God, who rules all things after the counsel of his own will, we are permitted to meet together in another associate capacity, for which we feel thankful to the author and finisher of our salvation. Dear brethren, stand fast in the Lord. May he preserve you by his grace, and may the sweet manifestation of his word be felt among you, that you may be kept by his almighty power through faith unto salvation, that we may walk together as a band of brethren in the same faith once delivered to the saints. We feel desirous to be thankful to God and to our brethren for their correspondence, and we hope that it will still exist and increase from our sister associations. May the Lord stir up your minds to visit us. The Lord be with you always, even to the end of the world. Amen.

Our next annual session will be held with the Springfield Church, Huntingdon Co., Pa., commencing on Friday before the first Lord's day in October, 1881, at 10 o'clock a. m.

J. BEEMAN, Mod.

J. F. GARLAND, Clerk.

The Siloam Association of Regular Predestinarian Baptists, now in session with the Luckimute Church, in Polk County, Oregon, to her sister associations with whom she corresponds, sendeth christian salutations.

DEARLY BELOVED IN THE LORD:—We received your Minutes containing your epistles of love, and rejoice to hear from you, and to learn that peace and unity dwell with you, and that the Lord is blessing you, and enabling you to contend for the faith that was once delivered to the saints by our Lord Jesus Christ, and that you are kept by the power of God from every evil that would destroy you as the chosen people of God and the true followers of Christ. And we hope and trust that God will still be our guard and protector, and will watch over us all, and keep us safe from all harm, either from attacks by the enemy or from division in our midst.

We can say to you that peace is with us as a body, and we feel that the Lord has been with us, and kept us from the many evils that surround us, and we still rejoice in the doctrine of sovereign grace, freely bestowed by Jesus, who is a full and complete Savior of sinners.

We still desire to continue our christian correspondence with you, and send you our Minutes by mail, from which you can see what we have done while together, and what associations we have received correspondence from, as well as when and where we expect to meet again, the Lord willing, when we hope to hear from you again. And may the God of all grace be with you and us, and bless us all with spiritual blessings, and finally save us all in his kingdom, is our prayer. Amen.

WM. M. TOWNSEND, Mod.

E. T. T. FISHER, Clerk.

ORDINATIONS.

AT the regular meeting of the Regular Predestinarian Baptist Church of Jesus Christ called Round Prairie, in Dallas County, Missouri, on the first Saturday in October, 1880, in regular order of business, a reference was called up from the August meeting, 1880, calling for a council for the purpose of taking into consideration the propriety of ordaining to the office of deacon our dearly beloved brother, LEWIS A. GREENE, one of her members, who is in good standing and sound in the faith. The churches responded to the call as follows:

New Hope—Eld. T. V. Ware, L. C. Mills, (licentiate) brethren A. Ware, H. Pummill, J. C. Thomas and John Chastain.

Mt. Glive—Deacons John Pitts and Thomas Jackson, brethren R. H. Dooley, Harvey Jackson and J. Piper,

together with the pastor of said church, Eld. W. C. Wisdom.

The church being satisfied with the council, proceeded to organize, by choosing Eld. W. C. Wisdom Moderator, and Eld. T. V. Ware Clerk of said council.

Being thus organized, proceeded to the further transaction of business.

Examination was then made, and full satisfaction was given by our dear brother.

Ordination prayer by Elder T. V. Ware.

Laying on of hands by Elders W. C. Wisdom and T. V. Ware, Deacons John Pitts and Thomas Jackson.

Charge by Eld. W. C. Wisdom.

Right hand of fellowship by the council and church.

Resolved that these proceedings be sent to our dearly beloved brethren in Christ, Elder G. Beebe & Son, for publication in our welcome messenger, the SIGNS OF THE TIMES.

The council then arose and was dismissed by the Moderator in order.

W. C. WISDOM, Mod.

T. V. WARE, Clerk.

NOTICE.

TO THE SAINTS OF GOD IN AMERICA—DEAR BRETHREN:—Having been appointed by the Kehukee Association to complete the Church History begun by my father, I hereby solicit your aid in securing the accuracy and the publication of the work. I will thank you for any suggestions and information, whether written or printed. I have obtained the latest, most scholarly and most reliable church histories published in France, Germany, England and America, and I am determined, with the aid of the divine Spirit, to find out and record the TRUTH, whatever that may be. Nothing but the TRUTH can do us any good. The statements of the History will be incontestable by any authority on earth. Providence permitting, I expect to finish the work by October, 1881, at which time it will probably be placed in the hands of the printer. We ought to have 2,500 more subscribers before the book is printed. You should have copies for yourselves, your children and your friends. Brother Joseph D. Biggs, of Williams-ton, N. C., or myself, will furnish you with subscription papers, and to either of us the names of the subscribers can be returned. I charge nothing whatever for my heavy expenses and labors. The book will be supplied at the mere cost of publication, which will be, I suppose, about two dollars.

To angelic intelligences and to all spiritual minds, few subjects can be of more interest than the blood-stained footsteps of God's people from Abel until the present time.

Your brother, as I hope, in Christ,
SYLVESTER HASSELL.

WILSON, N. C., Oct. 11, 1880.

"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., OCTOBER 15, 1880.

OUR JOURNEY SOUTH AND WEST.

Through the favor of our heavenly Father, whose mercy endureth forever, we are again at our post, having been preserved through our late journey to the west and south; and having traveled more than three thousand miles in the last five weeks, we are now brought in safety to our home. Many dear friends, with whom we have taken sweet counsel, and of whose generous hospitality we have been permitted to partake, have requested us to advise them of our safe return.

Our first meeting after leaving home was at Duart, Ontario, on Saturday and Sunday, September 4th and 5th. There we met with a warm and hearty welcome from our Canada brethren and friends, among whom was our son, Elder Wm. L. Beebe, who accompanied us from Canada to Georgia, and back to his late home in Canada. Our meeting at Duart was largely attended and very pleasant. On Tuesday, September 7th, we took the cars for Kentucky, via Toledo and Cincinnati, and arrived in Lexington on Wednesday, and were kindly received and entertained at the residence of our dearly beloved brother and true yoke-fellow, Elder T. P. Dudley, who we found confined to his room, and very feeble in his outward man, but being in his inward man renewed day by day. He was able to sit up about an hour at a time, and to converse cheerfully with his brethren and friends. His mind is remarkably clear, his recollection good, and his faith and confidence in God firm and unfaltering, waiting with humble submission for the arrival of the hour of his departure from the conflicts of earth to the bright mansions of glory now opening to his faith. While witnessing the tranquil state of his mind, the manifest presence of his God, now in the eighty-ninth year of his age and three score year of his ministry, we thought, if those who are laboring so persistently to worry him with the envenomed assaults which they are making on him, could witness how gently God is leading him through the valley of the shadow of death, they would relent, and with the erring prophet pray, "Let me die the death of the righteous, and let my last end be like his."—Numbers xxiii. 10. On Thursday, the 10th, we were conveyed to the vicinity of the Licking Association, near Sharpsburg, Kentucky. At this association we met with many very dear brethren, among whom were Elders J. F. Johnson, Theobald, J. T. Moore, J. H. Wallingford, Spencer Jones, Newkirk, R. M. Thomas, S. H. Durand, and many others. The meeting was very pleasant and harmonious. The most perfect unanimity and fellowship prevailed throughout, both in the preaching and transaction of business. On Monday, the 13th, we returned to Elder Dudley's residence. On the next day visited and preached

at Georgetown. On Thursday, 16th, we took the cars for Georgia, and on Friday were met at Cartersville by Elder J. G. Eubanks; but as we failed to find conveyance to the Eu-harlee Association, we resumed our seats in the cars, and were conveyed to the residence of our dear afflicted brother, Elder David W. Patman, and spent Sunday, the 19th, with him, and preached at his house. Brother Patman has been paralyzed, and is unable to move about his room without assistance. He was lamenting that we (our son W. L. Beebe and ourself) should be in the state, and he not able to see us, when, quite unexpected by him, we both suddenly surprised him by our arrival, and with us our dear young brother, Elder Eubanks.

After spending two nights and one day with our afflicted brother Patman, we returned on Monday, the 20th, to Acworth, to fill appointments which had been previously made for William L. Beebe and ourself. We both preached on Tuesday, 21st, at Acworth, and at night in the city of Atlanta; on Wednesday, 22d, at Conyers, and at night in the city of Covington; on Thursday, 23d, at Harris Springs, and at night at the house of deacon William S. Montgomery; on Friday, 24th, at Social Circle, and thence proceeded on to the Yellow River Association. Here we met with a large number of ordained and licensed preachers of our faith and order. This association embraces about forty churches, and perhaps about the same number of ministers. The churches and ministers of the Yellow River Association seem to be in union, love and fellowship, and with the other associations in Georgia which are in correspondence with the Warwick and other eastern associations, is unmoved by the confusion and trouble by which a few designing men have disturbed the peace and harmony of some of their sister associations in the south. Greatly refreshed by our visit, we took leave of the brethren at the close of the session on Monday, September 27th, and were conveyed in a carriage to Atlanta, and at 3 p. m. left the latter city, and at 4:30 next morning arrived at Lexington, Ky. We called again on brother Dudley, and found him about as we had left him, but very feeble, and ready to depart and be with Jesus. Taking a very affectionate leave of the dear old veteran of the cross, we went on to Georgetown, spent the night with the family of Elder J. T. Moore, and the following day we both preached at the Elk Lick Church, where the Lord is visiting with refreshing seasons. At night we preached again at the house of our dear brother Burgess, "ready to depart on the morrow." Returning via Cincinnati and Toledo, we arrived in Ontario in time to attend the Quarterly Meeting of the Covenanted Baptist Church on Saturday, Sunday and Monday, the 2d, 3d and 4th days of October. Here we met Elders William Pollard, Joseph A. Johnson and John H. Biggs. This meeting was well attended and pleasant.

On Tuesday, October 5th, we left Canada, and in great mercy were permitted to return to our home and family on Wednesday, October 6th, finding our family and the churches of our pastorate in usual health and prosperity, for all of which we desire to be very thankful to our gracious Preserver.

We wish to say that our dear brother J. G. Eubanks, who came many miles from his home to meet us on our arrival in Georgia, continued with us, faithfully ministering to our comfort, until the day we left Georgia to return; and we might mention also the kindness of many others, and indeed of all with whom we were in company throughout our entire journey; and we shall long remember with gratitude the pleasant greetings and unrestricted hospitality of all the saints.

THE ROOT AND THE OFFSPRING OF DAVID.

(Revelation xxii. 16.)

Sister Mary S. Keever, of Lebanon, Ohio, desires our views on Revelation xxii. 16: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

It would be hard, if not quite impossible, to group in so few words so many important ideas as are clearly comprised in this brief sentence. None but Jesus, who speaks as never man spake, could utter these words in truth. He speaks as one having authority: "I Jesus." As the signet of a sovereign, or the signature of a responsible indorser of a covenant, the Lord of life and glory gives validity and perfect reliability to the testimony, from which he has not withheld his sacred name. The same Jesus, who was once humiliated and crowned with thorns, crucified and put to death in his flesh, now risen, exalted far above every name that is named in this world or in that which is to come, in full possession of all power in heaven and earth, crowned with the royal diadem of supreme glory and honor, seals the sacred record of eternal truth with his exalted name; a name in which all holy beings rejoice, and at which every knee shall bow, and at which devils tremble. His name is affixed to the testimony of his word in this closing chapter of divine revelation, sealing with immutable certainty the truth of all that is written in the volume of the book of divine testimony. His authority to command and right to be obeyed is implied in the words, "have sent mine angel." His angel is under his control, for all things are put under him. All the angels of God are commanded to worship him. Thousand thousands minister to him, and ten thousand times ten thousand stand before him, and all the islands wait for his law. The heavens are the works of his hands, and the earth is full of his glory. All things are created by him and for him, and by him all things consist. With his indorsement the sacred record of his will comes down to the churches

which compose his body, over which he presides in all his awful majesty and transcendent glory.

While all the angels in heaven are his, and wait the orders of his throne, the angel of his presence is distinguished as the spirit by which divine testimony is communicated to the churches of his saints. Of the angels of God he saith, Who maketh his angels spirits, and his ministers a flame of fire. The angel which Jesus has sent with the testimony of these things, if we understand correctly, is the same by which we are told he sent and signified these things to his servant John, as we are informed in the first chapter: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."—Rev. i. 1, 2. His angel we understand to be his spirit, as it is only by his spirit the testimony of Jesus Christ is or can be made known to the churches. "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 [or angel, for he maketh his angels spirits]: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. His spirit shall take the things of Jesus and show them unto his people. He promised his disciples that he would not leave them comfortless. He would indeed leave them in the flesh, but he would come again to them in his spirit; so that although they should know him no more in the flesh, he would come and abide with them by his spirit forever. As it was written of him in the prophets, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old."—Isa. lxiii. 9. The word *angel* not only signifies a spirit, but also a messenger, and an appearance. His angel therefore signifies to us his spirit, by which he is revealed to the faith of his people, and by which he leads them into all truth. It is a "spirit whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."—John xiv. 17. For the fulfillment of this gracious promise the apostles of Christ were commanded to wait, when Christ in his resurrected body was parted from them; and on the day of pentecost his promise was verified to them, when his spirit was poured upon them, and filled the house where they were sitting.

This spirit or angel of Jesus is sent to no indefinite place, nor with any undefined or uncertain testimony. Jesus has sent his spirit with his testimony to the churches, but to no other place. "And the temple of God was opened in heaven, and there

was seen in his temple the ark of his testament." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xi. 19; xii. 17. The testimony of Jesus is the spirit of prophecy, and is kept only in the temple of the living God, which is the ground and pillar of the truth. The church, whose head is adorned with a crown of twelve stars, is the repository of all the testimony sent by the angel of Jesus unto the churches. The testimony treasured in the church of God is clearly limited to THESE THINGS; "to the words of this book," to these sacred words, nothing is to be added, on pain of all the dreadful judgments which are written in it; nor is anything to be diminished from it, on pain of expulsion from membership and privileges in the church. These things which the angel of Jesus is sent to testify in the church are to the exclusion of all other things. No works or doctrines or traditions of men or angels are to be admitted in the faith or practice of the church; only what he has sent, and by his angel testified in the churches. The entire volume of divine revelation belongs exclusively to the churches of the saints. But while the angel of Jesus is sent to testify these things, it is graciously provided that "He that hath an ear, let him hear what the spirit [or angel] saith unto the churches." As all who hear the voice of the Son of God are quickened by the Spirit, they have a vital interest in all that the Spirit testifies. Jesus says that all that hear his voice shall live; and, 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; it is their privilege to hear what the Spirit saith to the churches. An ear to hear the testimony of Jesus is a reliable evidence that he who hath it is born of God, and belongs to the family of God, and when walking in obedience to the commands of Jesus, he has a right to the tree of life, and may enter in through the gates into the city of our God. Only they whose hearts and ears are circumcised can hear or understand the testimony of the Spirit which the world cannot receive, because it seeth him not, neither knoweth him.

The summing up of the testimony of the angel, in the identification of the Lord Jesus, also claims our devout attention. "I am the root and the offspring of David, and the bright and morning star." Our Savior, by his angel, testifies to the churches the two natures which are joined in his Mediatorial Headship of the church, which is his body. As a tree or vine has a seminal life in its root before it can be brought into manifestation, so David, as a child of God, had a spiritual life in the Son of God before the world began, and as a man he was created by him. Neither in his nature nor in his spirit had David any life or being that he did not receive from Christ; as Christ is before

all things, and by him all things consist. As David's Lord, he is the root of David. And in spirit David called him Lord, as it is written, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psalm cx. 1. Here Jesus is identified in his eternal Sonship as the Word that was with God, and the Word that was God. All things were made by him, and without him was not anything made that was made.

As David's Creator, he was David's Lord; but the figure of a root and offspring implies a nearer and more vital relationship than that of Creator and creature. All things were created by him; but creation alone could not develop the vital relation of the root to the tree or vine and its branches. That which proceeds from a root must receive from its root its nature and vitality. All things are creatures of God, but all things are not children of God. David was a child of God, a member of Christ, and an heir of glory; and his relation to God was in Christ as the root of the tree of life which stands in the paradise of God, environed by the walls and inclosed by the gates of that New Jerusalem which came down from God out of heaven, which is free, and which is the mother of all who, as Isaac was, are the children of promise. As the root supplies to the tree and branches all its vitality and power to bear fruit, so Christ as the life of his people is their root, and only as they abide in him can they bear spiritual fruit. So Jesus is the root of David. Although Jesus came forth in his flesh as a rod out of the stem of Jesse, and as a branch out of his roots, it was only in his incarnation and as the Son of man; for as the root of the tree of life, his goings forth have been from of old, from everlasting. While, therefore, as the Son of man, he is the Son and offspring of David, as the Son of God he is the root of David, and of all the spiritual seed of David, which shall serve him, and be counted to the Lord for a generation.

As a type, David and his seed are presented in the eighty-ninth Psalm, and in many other parts of the scriptures, to represent Christ in his seminal union and vital relationship to his spiritual posterity. Of David as a type it is said, and the promise is confirmed by the oath of him who cannot lie, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "Then thou spakest in vision to thy Holy One, and saidst, I have laid help on one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established: mine arm also shall strengthen him." "My faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father," (root,

or seminal head,) "my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. 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. My covenant will I not break, nor alter the thing that is gone out of my mouth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." The last words of David, as recorded 2 Samuel xxiii. 1-5, clearly show that these promises did not apply to his house or natural posterity literally. His house, in this respect, was not so with God. His throne in Israel did not endure as the days of heaven, nor did his natural descendants continue like the sun, nor did he as a man or king hold an interminable dominion; but as a type, he foresaw and prefigured him who is both his root and his offspring. The apostles on the day of pentecost spake freely of the patriarch (or seminal head of his posterity), and testified "that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 25-36.

The tree of life, of which Jesus is the root and offspring, as figuratively described in this last chapter of the New Testament, as being in the midst of the street of the holy city, New Jerusalem, which John in vision saw coming down from God out of heaven, adorned as a bride prepared for her husband, is on both sides of the river of the water of life; and as Jesus is its root, so also is he the fruit. The life or vitality of the root permeates the whole tree and all its branches, causing it to abound with fruits of righteousness every month, and giving virtue to its leaves for the healing of the nations.

The Pharisees of the days of

Christ's incarnation could not tell how David in spirit could call Jesus Lord, if he was his son; nor have the Pharisees yet learned how he can be both the root and the offspring of David.—Matt. xxii. 41-46. But this secret of the Lord is with them that fear him, for God will shew unto them his covenant. Christ was made partaker of our nature by being born of the flesh of David, and thus taking on him the seed of Abraham, even as we are made partakers of the divine nature by being born of his spirit. He was made flesh and dwelt among us, and his children are made spiritual that they may dwell with him in immortal life and glory.

In our text Jesus proclaims himself also "the bright and morning star." As the morning star of all the heavenly host is regarded as the precursor of approaching day, so the wise men of the east rejoiced when they saw his star, and came and worshiped the holy child Jesus when he was born in Bethlehem, in fulfillment of the prophecy of Balaam, "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."—Num. xxiv. 17. He is not only the Star of Israel, but he is also the Sun of Righteousness with healing in his wings. But in his birth as the Son of David, the radiance of his eternal Deity was mantled in a vail of flesh and blood, and the refulgent glory of his Godhead was not fully displayed until his resurrection from the dead. His advent in the flesh was to his waiting people an assurance that the glorious day of salvation was now about to be ushered in. The law and the prophets were until John. Darkness and the shadow of death had long lowered upon Israel under the law, which was a ministration of condemnation and death unto them. Darkness covered the earth, and gross darkness the people of Israel, until he came a light into the world. The people that sat in darkness saw a great light, and to them which sat in the region of the shadow of death light is sprung up.—Isa. ix. 2; Matt. iv. 16. This prophecy was fulfilled when Jesus began to preach in Galilee of the Gentiles, saying, "Repent, for the kingdom of heaven is at hand."—Matthew iv. 15, 17. The darkness of the legal dispensation was long and dreary until the coming of Christ in the flesh; then the gospel dawn was indicated by his advent and incarnation, as the morning star foretells the opening of the rising day. Zacharias, the father of John the Baptist, prophesied of John that he should go before the face of him who was to give knowledge of salvation unto his people through the tender mercy of our God, whereby the Dayspring from on high hath visited us. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke i. 67, 79. Jesus, who has sent his spirit, or the angel of his presence, to declare these things in the churches, is very manifestly the Dayspring from on high, and the

bright and morning star. The immortal lustre of his transcendent glory outshines all the stars either of the legal or the gospel heavens; for he is the brightness of his Father's glory, and the express image of his person.

How well authenticated to us, then, are the words of the book of this prophecy, and how blessed are they who do his commandments, who enter in through the gates of pearl into this holy city, and have right to the tree of life! Gathered out of the world and into his fold, and delivered from the power of darkness and translated into the marvelous light and liberty of the sons of God.

"Ye daughters of Zion, declare have ye seen
This Star which on Israel shone?
Say if in your tents the Beloved has been,
And where with his flock he has gone."

For

"'Twas midnight with our souls till he,
Bright morning star, bade darkness flee."

MARRIAGES.

In Bowdoinham, Maine, Sept. 7, 1880, by Elder Wm. J. Purington, at the residence of the bride's father, Dr. John B. Curtis, of Bath, and Miss Ellen R. Randall, of Bowdoinham, both of Maine.

In Moreland, Pa., October 14, 1880, by the same, Mr. Barclay S. Walton and Miss Sarah E. Yerkes, both of Moreland, Pa.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I send you the following sketch of the last illness and death of a dear young friend, for publication in the SIGNS OF THE TIMES.

Miss Frances Ensor departed this life on Monday a. m., August 2, at the residence of her parents, near Black Rock, Baltimore Co., Md., in the 26th year of her age. She was the daughter of George C. and Ruth Ann Ensor, and a granddaughter of brother J. B. Ensor, whose obituary recently appeared in the SIGNS. Her disease was that fell destroyer, consumption, from which, with a complication of other diseases, she suffered intensely during a period of over four months. She had qualified herself as a teacher, and for five years had followed that vocation successfully in the public schools of this county. Long after she should have ceased her labor, her energy urged her on till the disease had fastened itself upon her beyond hope of relief, and then she came home to die.

During the first months of her illness she would not believe that her case was hopeless, but spoke amid her sufferings confidently of getting well, and at that time would not hear of anything else being said. She could not feel reconciled to die, and would say but little when questioned about matters of a religious nature. Yet she was not without thought upon the subject, and had clear views of the truth that salvation is of the Lord alone. One night, during the first of her illness, a lady watching with her said to her that she was very ill, and that she might not recover, and that she ought, at all events, to be making preparations for death, &c. Fannie replied that this was not in her power; that the Lord would prepare her to die. But she still said that she did not think that she was going to die. And this remained her state of feeling until a short time before the end.

Once during the first of her illness I visited her, and after talking with her a little while, as her strength would bear, I said, "Fannie, have you a hope in Christ?" She filled with tears, and after a moment's hesitation she said, "I have hope." We all felt a great anxiety that before the end came she might be prepared to rejoice in Christ and be reconciled to the Lord's will. We all felt that it would be easier to give her up if she could be suffered to give us such an evidence of willing submission to the Lord's will; and about two weeks before the end our hope and prayer was answered.

The Lord appeared wonderfully for her relief, and gloriously manifested his power to save. She could claim him as her Savior, and was made willing to commit her all to him. Out of the midst of pain she could and did rejoice in Christ her Savior. Henceforth she could speak of his wonderful love to her. She spoke of her former irreconciliation, and of how the Lord had made her willing in the day of his power. Her dear parents and sisters could rejoice, even while they wept at the thought of the parting soon to come. During this time she was anxious to see every one who came, and to talk to them of the dear Savior she had found. She wished them to bear witness to the power and grace of God in her.

One day she referred to the conversation about preparing to die, referred to before, and said to the same lady, who was with her still, "Mrs. Whittington, you remember what I said to you in the first of my illness, that only the Lord could prepare people to die, and now you see that I told you the truth; for the Lord has made me ready to die. I have found a Savior, and have a religion that will stand by me. I shall not lose it. I shall not have to go to the anxious-bench every year to get it back again." The lady soon left the room, weeping, when her mother said, "Fannie, perhaps you have hurt Mrs. Whittington's feelings, for you know she has been to the anxious-bench several times." As soon as she returned, Fannie said to her, "I do not want you to think that I wished to hurt your feelings by what I said just now, but I said it because it is true, and I wanted you to know it."

On Sunday p. m., a few hours before the end, I went to see her. Her feet were already parting the cold waters, and speech had begun to fail her. But she was perfectly conscious, and a glad welcome was in her eyes as I took her hand, already chilly in the hour of death. I said, "Fannie, I am glad to hear of the wonderful goodness of the Lord to you, in giving you such a hope in Jesus." "Yes," she said, "he has come and saved me." After a little she spoke in whispered words of her great unworthiness. I began to quote the 23d Psalm, and she took up the words and repeated the psalm all through, laying special emphasis upon the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," &c. I said, "Fannie, David said, 'The Lord is my Shepherd.' Can you say so?" "Yes, glory to his holy name," she said. After a little I referred to the Christian's victory in Christ. "Yes," she said, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth me the victory through Christ." Very soon I came away, and as I took her hand I said, "Fannie, perhaps we may never meet to speak on earth again, but Jesus will be with you." I will never forget the solemn gladness and earnestness of her countenance as she replied, "It is not likely we shall see each other here again, but I am not afraid to fall asleep in Jesus." She said again and again to her dear parents, brothers and sisters, "You must not weep for me. You would not have me stay here and suffer so, away from my home beyond."

It was my sad privilege to attend her funeral on Tuesday after, and to speak from the words in Job, first chapter, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Many of us were enabled to feel a little of the power of these words as we contemplated them that day. The dear parents and brothers and sisters and numerous friends are sorrowful, but are glad that for her to die was gain. May the blessed Healer bind up all their wounds and assuage all their grief.

As ever, your brother in hope,

F. A. CHICK.

DEAR ELDER BEEBE:—By request of the brothers and sisters, I send you for publication the obituary of our beloved father, Francis O'Connor, who departed this life June 10, 1880, aged nearly 79 years, leaving a widow, three sons and three daughters to mourn their loss; but we sorrow not as others who have no hope; for we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him.

The deceased was born at Bloomville, September 18, 1801. Agreeable to the wishes of his mother, who was of the Presbyterian faith, he was sprinkled when six weeks old. At the age of twenty-five years he was married to Prudence Faulkner, with whom he has shared the joys and sorrows, trials and triumphs, incident to this earthly pilgrimage, for a period of more than half a century, and who, though ten months his senior, has been enabled by divine grace to care for him in his declining years and through his last great struggle, the hour of death. A year or so after they were married, they purchased a farm in the town of Andes, Delaware County, N. Y., where he has lived all his years and finished his earthly career. In early manhood he, like many others, zealously opposed a belief in "a change of heart," contending that if every one did as well as they knew, that was sufficient to fit them for heaven and happiness. But some years later the Lord was pleased in great mercy to convince him that nothing short of an interest in the atoning blood of Jesus can prepare any to enter the gates of the new Jerusalem.

Forty-seven years ago our dear father and mother were enabled to relate their experience to the church, and were baptized by Elder David Mead, in the fellowship of a branch of the Colchester Baptist Church. A few years later they, with about twenty others, united to constitute the Old School Baptist Church of Middletown, Delaware Co., N. Y., where his membership remained until, as we trust, he was removed from the church militant to the church triumphant. Since uniting with the church he has filled the office of church Clerk creditably, until within a few years, when his health being much impaired, he asked to be relieved from duty. Although his memory had been failing for the past four years, and his mind was somewhat misty concerning temporal things, yet as to spiritual things his mind seemed as clear and bright as ever, and during his last sickness he frequently repeated hymns, psalms and other portions of scripture.

In conclusion, we feel to acknowledge that he has been taken as a sheaf fully ripe for the Master's garner; and may he who tempers the wind to the shorn lamb, help us each submissively to say, "Gracious Lord, thy will be done." Elder L. P. Cole, of Gilboa, preached a very comforting sermon on the occasion from the words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Yours in the hope of eternal life,
JULIANA O'CONNOR DICKSON.

DIED—In this city, on the evening of the 19th of August last, Mrs. Rebecca Maria Seymour, formerly of Orange County, and later of Binghamton, N. Y. Mrs. Seymour died in Chicago, surrounded by her children, after a long and painful sickness, in the 68th year of her age, deeply lamented, not only by her immediate family, but also by all who enjoyed her acquaintance.

Mrs. Seymour was born at Bloomingburg, N. Y., October 7, 1812, and was the daughter of David Bennett. She was first married at the early age of seventeen, Feb. 1, 1830, to Joshua Baker, who died in Chenango County, N. Y., Nov. 6, 1842, leaving her a youthful widow, with four children of tender age, all now living (in Chicago and vicinity) to mourn their loss—one son and three daughters, viz: Mr. David H. Baker, Mrs. Ira P. Nudd, Mrs. Wm. C. Grant and Miss Kittie A. Baker.

After living a widow six years, she was again married, Nov. 7, 1848, to Lewis Seymour, who within a twelve-month was drowned in the Chenango River at Binghamton, N. Y., while nobly attempting to save the life of a fellow-being (though a stranger) from the same fate, and Mrs. S. ever after remained his widow.

In 1854, she removed with her family from Binghamton to La Fayette, Indiana, and after remaining there about two years, in April, 1856, removed to Chicago, where she continued to reside until summoned to pass through the portals of the grave and assume citizenship in the heavenly land.

Mrs. Seymour was a lady of vigorous physical constitution, and a still more vigorous mental capacity, especially for the manage-

ment of affairs, qualities which her long widowhood and her dependent family served to bring out in bold relief; but joined with these traits were the deep affections, the tender sympathies, the refined sentiments, and that lively interest in the welfare of those about her, which characterize and exalt the true woman.

At the early age of sixteen she found peace in trusting in her Redeemer, and united with the church of the Old School Baptists, and ever after continued a firm adherent of that faith, and an undoubting believer in salvation by grace alone. She had been for many years a constant reader of the SIGNS OF THE TIMES, was ardently attached to her religious opinions, and was accustomed to maintain them with rare ability, evincing in their maintenance a remarkable familiarity with the sacred scriptures, and an unquestioning reliance on the "Rock of Ages."

Mrs. Seymour's funeral rites were solemnized on Sunday, the 22d of August, and conducted by R. W. Patterson D. D., of the Presbyterian Seminary of the North-west, and her remains lie peacefully at rest beneath the green sod of Rose Hill Cemetery, to await the last, loud trump of the morning of the resurrection.

WM. C. GRANT.

CHICAGO, Ill., Sept. 22, 1880.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—It has become my painful duty to announce through the SIGNS OF THE TIMES the death of my dear father, Joseph Williams, who departed this life August 20, 1880, in his 87th year. He had been sick for six or seven weeks with dropsy and heart disease. He had been as well as usual, excepting weakness, for several weeks, until the 19th day of August. He was taken very suddenly in the evening, and died the following morning at seven o'clock, after suffering intensely for a few hours, which he bore with Christian fortitude, and breathed his last as though going to sleep.

Father was born in North Carolina, and after rising to manhood moved with his father's family to Alabama, and there professed a hope in Christ and joined the Primitive Baptist Church, before the division. He stood firm when the division took place, and has been known to labor all night with brethren that had gone astray. He was ordained a deacon soon after he joined the church.

He seemed to have the brightest evidence I ever saw that he was going to rest. He spoke of dying as though he was going on a pleasant journey. He was continually praying the Lord to take him to rest. He told me where he wished to be buried, and told me of the life he wished me to live, and to stand firm in the faith. His advice is continually in my mind. We wish to be reconciled to the Lord's will; for it is the Lord that giveth, and that taketh away, and blessed be his holy name.

Father was a dear lover of the SIGNS OF THE TIMES, of which he had been a subscriber for many years. He was an affectionate and indulgent father, and I miss him sadly, as I have lived with him all my life, which has been forty-one years. He had no enemies except those caused by the faith which he earnestly contended for. My mother, to whom he was married fifty odd years ago, is still living with me. Her maiden name was Sarah Crenshaw. He leaves a wife, three sons, two daughters, thirty-two grandchildren, eighteen great-grandchildren, and many brethren and friends, to mourn their loss, but not as those who have no hope. He lived to see two of his sons and their wives, and one daughter and her husband, members of the same church with himself, which was a great consolation to him. He was laid in his last resting place at Bethel Church-yard. I remain your most unworthy brother in great tribulation,

J. T. WILLIAMS.

HURRICANE CREEK, Miss., Sept. 6, 1880.

DIED—January 5, 1880, in Andrew County, Mo., after a protracted illness of eleven months, supposed to be consumption, Miss Margaret Jane Claridy, daughter of brother and sister Claridy, who are members of Nodaway Church, Andrew County, Mo. The father was baptized on the day of her funeral discourse.

She bore her afflictions, although severe, with great patience and fortitude, relying entirely on the arm of the Lord for the preparation of her heart. The writer of this notice was called on to visit her in her last hours. Her hope, faith and love seemed to overreach all her sufferings, and her soul was filled with joy of the Holy Ghost unspeakable. She seemed not only to have an earnest of heaven, but to taste the joys of heaven as heaven is. She said to me, "Elder, pray the Lord for me to let me, in closing my sufferings, sing of Jesus. All is well, all is bright." The house was filled with friends, and she called on all to rejoice, not to weep. O what a scene on earth! See the soul suffering, lingering, dying, and the spirit singing, shouting, praising. Mortality swallowed up of life.

ALSO,

James Monroe Claridy, brother to Margaret Jane, aged 24 years, was suddenly killed by being thrown from a wagon, eight years ago last January. Surely the issues of life and death belong to the Lord. May God of his abundant mercy ever supply grace to the sorrowing relatives.

ALSO,

Sister Catharine Williams departed this life at her residence in Andrew County, Mo., Nov. 1, 1879, aged 66 years lacking 1 month and 24 days. She was born in Woodford Co., Ky., and removed to Howard Co., Mo., and there united with the Old School Baptist Church, being baptized by Eld. Thomas Turner. She was a member of Nodaway Church in Andrew Co., Mo., about twenty-five years. She was a subject of affliction for seven years, but her final sickness was only of about one week's duration. She leaves her husband, Mr. Benjamin Williams, and two children, together with the church, to mourn her departure. A sermon was delivered to her memory on the first Sunday in June, 1880, at the meeting house, where her seat is now forever vacant.

May God ever bless all his afflicted children. As ever yours,

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

DIED—In Milton, N. H., Sept. 13, 1880, sister **Jane Twambley**, wife of Mr. Lewis Twambley, aged 64 years.

Sister Twambley experienced a hope in Christ in her youthful days, was baptized by Eld. P. Hartwell, and united with the Old School Baptist Church of North Berwick, Maine, nearly forty-seven years ago, and remained a worthy member until she died. Soon after she united with the church she was married to Mr. Twambley, and moved to the place where she died, which is about eighteen miles from the church. Having quite a large family of children, (although all but one died before her) it was not often that she could meet with the church. Her disease was dropsy, and for some time before she died her sufferings were great; but she was happy in her Savior, so that she had the victory over death and the grave. She longed for the time to come to leave this world of sickness and death, and be forever with her Savior.

By her request I preached at her funeral, and it was a solemn meeting. A kind companion, a kind mother and a good neighbor has gone the way that she will never return. May God bless her kind husband, who feels his loss so much, and all that mourn.

WM. QUINT.

YEARLY MEETINGS.

The Old School Baptist Church of Olive & Hurley will hold their yearly meeting, the Lord willing, on the 27th and 28th of October, 1880, at their meeting house in Olive, meeting to commence at 10 o'clock each day. Ministers, brethren and friends of our faith are earnestly invited to meet with us. Those coming by public conveyance will be met at stations the day before the meeting.

A. BOGART, Clerk.

A yearly meeting will be held with the Old School Baptist Church at Lexington, Green Co., N. Y., on Wednesday and Thursday, November 10th & 11th. A general invitation is extended to brethren and friends from other churches, especially ministering brethren.

C. HOGABOOM, 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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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

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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.

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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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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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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., NOVEMBER 1, 1880.

NO. 21.

POETRY.

A HYMN.

ONE Lord there is, all lords above,
His name is Truth, his name is Love;
His name is Beauty, it is Light;
His will is everlasting right.

Lord of the Everlasting Name,
Truth, Beauty, Light, Consuming Flame!
Shall I not lift my heart to thee
And ask thee, Lord, to rule in me?

If I be ruled in other wise,
My lot is cast with all that dies,
With things that harm and things that hate,
And roam by night, and miss the gate.

The happy gate that leads to where
Love is like sunshine in the air,
And love and law are both the same,
Named with an Everlasting Name.

MATTHEW BROWNE.

LIGHT IN DARKNESS.

How weary and how worthless this life at
times appears;

What days of heavy musings, what hours of
bitter tears;

How dark the storm-clouds gather along the
wintry skies;

How desolate and cheerless the path before
us lies.

And yet these days of dreariness are sent us
from above;

They do not come in anger, but in faithful-
ness and love;

They come to teach us lessons that bright
ones could not yield,

And to leave us blest and thankful when their
purpose is fulfilled.

They come to draw us nearer to our Father
and our Lord,

More earnestly to seek his face, to listen to
his word;

And to feel, if now around us a desert land
we see,

Without the star of promise what would its
darkness be.

They come to lay us lowly and humbly in the
dust;

All self-deception swept away, all creature
hope and trust;

Our helplessness, our vileness, our guiltiness
to own,

And flee for hope and refuge to Christ, and
Christ alone.

They come to break the fetters which here
detain us fast,

And force our long reluctant hearts to rise to
heaven at last,

And brighten every prospect of that eternal
home,

Where grief and disappointment and fear
can never come.

Then turn not in despondence, poor, weary
heart, away,

But meekly journey onward, through the
dark and cloudy day;

Even now the bow of promise is above thee
painted bright,

And soon a joyful morning shall dissipate the
night.

Thy God hath not forgot thee, and when he
sees it best,

Will lead thee into sunshine, will give thee
bowers of rest;

And all thy pain and sorrow, when thy pil-
grimage is o'er,

Shall end in heavenly blessedness and joys
forevermore.

CORRESPONDENCE.

THE BOW IN THE CLOUD.

"I do set my bow in the cloud, and it shall
be for a token of a covenant between me and
the earth. And it shall come to pass, when
I bring a cloud over the earth, that the bow
shall be seen in the cloud."—Gen. ix. 13, 14.

A few evenings since, at the close
of a refreshing shower, and in the
departing rays of the setting sun, as
I looked upon this lovely sign in the
literal heavens, my mind reverted to
the ancient promise made to our
fathers in days of old. From the
figure my mind was rapidly carried
to its antitype in the gospel heavens,
and I thought that I could see it
shine in heavenly brilliancy there,
and that I could trace its wondrous
beauty in holy lines of gospel light
written in the experience of the sons
of God. Our thoughts turn back-
ward through the shadows of accu-
mulated years, and in the steady light
of inspiration from on high we look
upon the sacred scenes of primitive
days, and we are borne from them in
the pathway of light and truth to
their fulfillment in the experience of
the saints to-day. The connections
of the quoted words paint before us
the holy and awe-inspiring picture of
the deluge. "The fountains of the
great deep" are broken up, "the win-
dows of heaven" are opened, and in
ceaseless torrents the angry flood
falls upon a guilty and sin-stricken
world, until "all the high hills" that
are "under the whole heaven" are
covered.

"God speaks! and his banner of wrath is un-
furled,
For the deluge of waters comes down on the
world.

"The wicked, now fleeing, no refuge can
find;
They look back in terror! the wave is be-
hind!

While onward and onward in anguish they
flee,
Still darkly pursued by the billowy sea.

"They trust not the valleys—hope perishes
there,
But they rush to the hills with the strength
of despair.

The palm trees are bended by myriads of
forms,
As the forests are bowed by the spirit of
storms.

"There's a hush of the weak, and a cry from
the strong,
As the deep-rolling waves sweep the wretch-
ed along;

But the waters soon close in a midnight of
gloom,
And sullenly roll o'er a world-peopled tomb."

But in the loudest thunderings and
overflowing flood of this mighty
storm the ark rises upon "the face of
the waters," bearing the appointed
family of Noah in safety. No harm
can befall them. The all-seeing eye
of him who holds the storms and

tempests in his hands is upon them.
The mighty shield of his presence is
around them, to ward from them the
loudest blast of the terrific tempest.
"God is our refuge and strength,"
says the psalmist, "a very present
help in trouble. Therefore will not
we fear, though the earth be removed,
and though the mountains be carried
into the midst of the sea." Securely
the ark rises upon the face of the
deep, until the waters cover the top
of the highest mountains, and are
restrained. In security its blessed
inmates remain within the sacred in-
closure until the waters are abated,
and Noah and his family go forth
upon the dry land, where he builds
an altar unto the Lord, and receives
the holy covenant from the eternal
throne.

"Lo! 'tis morn on the wave: like a bird on
its breast
Floats the ark of the godly—a haven of rest;
And a sign and a pledge to the wanderers are
given,
In the rainbow that arches the blue vault of
heaven."

"I do set my bow in the cloud, and
it shall be for a token of a covenant
between me and the earth." Cen-
turies have rolled away into the ocean
of time, generations have lived and
are forgotten, but there has been no
age or generation since this decree
was given that has failed to witness
its fulfillment.

But let us leave the shadow, and
trace its substance in the gospel
heavens. We must come to the dark
and trying scenes that cluster in mid-
night gloom around the suffering
Savior in Gethsemane and upon Gol-
gotha. We hear his voice in the
darkness of that Jewish night, "Deep
callesth unto deep at the noise of thy
water-spouts: all thy waves and thy
billows are gone over me." "I went
down to the bottoms of the moun-
tains; the earth with her bars was
about me forever." "Yet the Lord
will command his loving-kindness in
the daytime, and in the night his
song shall be with me, and my prayer
unto the God of my life." The slum-
bering sword of divine justice is
about to awake "against the man
that is my fellow, saith the Lord of
hosts." Clouds of legal justice, filled
with the righteous wrath of a violat-
ed law, pour their fiery torrents upon
a guilty nation, and fall with terrific
weight upon the Redeemer's head.
The unfathomable mines of the deep,
mysterious purposes of God are
opened. Truly the "fountains of the
great deep" are broken up, and "deep
callesth unto deep."

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

Let the gathered annals of the ages
of time be unveiled to our sight, is
there another such a scene upon rec-
ord as this? Well may the prophet
declare, "Let all the inhabitants of
the land tremble: for the day of the
Lord cometh, for it is nigh at hand.
A day of darkness and of gloomi-
ness, a day of clouds and of thick
darkness, as the morning spread upon
the mountains: a great people and a
strong; there hath not been ever the
like, neither shall be any more after
it, even to the years of many genera-
tions." But amidst the falling storm
of divine wrath the chosen family are
secure in Christ, the ark of grace.
The Savior of sinners bears them all
safely through its fiery darts and ter-
rific thunderings. As it is said in
Zechariah, "I will bring the third
part through the fire, and will refine
them as silver is refined, and will try
them as gold is tried." The legal
heavens are rolled away, the storm
has exhausted its fury, and let us now
look in the world of gospel grace for
the rainbow of eternal promise. Con-
template for a moment the strong
foundation upon which the church is
built, and then read in the archway
of heaven, in lines of living light, the
eternal promise of God, "For thy
Maker is thine husband; the Lord of
hosts is his name; and thy Redeemer
the Holy One of Israel; The God of
the whole earth shall he be called.
For the Lord hath called thee as a
woman forsaken and grieved in spirit,
and a wife of youth, when thou wast
refused, saith thy God. For a small
moment have I forsaken thee; but
with great mercies will I gather thee.
In a little wrath I hid my face from
thee for a moment; but with ever-
lasting kindness will I have mercy on
thee, saith the Lord thy Redeemer.
For this is as the waters of Noah unto
me: for as I have sworn that the
waters of Noah should no more go
over the earth; so have I sworn that
I would not be wroth with thee, nor
rebuke thee. 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."—Isa.
liv. 5-10. Here then is the "bow in
the cloud," set there by the omni-
potent hand. In the dark background
of dense gloom and deep sorrow are
written the lines of gospel beauty, to
the honor and glory of the Lord's
great name. The gospel heavens,
filled with the radiant light of the
eternal Sun of Righteousness, break
upon the enraptured sight of the re-
deemed of God. In vital union with
Christ her living head, the church

risers triumphant over the law, and passes through the gates into the gospel city. The chosen family are borne in the arms of the everlasting covenant from under the law and its curse, and in the new world of gospel joy fall in humble adoration before the throne of the King of kings. How bright is the light of the gospel morning! how wonderful and glorious the beauty of the gospel heavens! Truly, "The glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." But are there no clouds to dim the beautiful sky? Is it sunlight and joy unceasingly in the mortal pathway of the tempted saint? Is he ever looking at the glory of the eternal Sun of Righteousness? We know that the light of the sun in the temporal heavens is frequently obscured by the clouds that arise from earth. So the bright rays of the Sun of Righteousness are sometimes obscured by the clouds and mists and fogs that arise from our earthly nature. But do these things come by chance? Has not the omnipotent hand traced all the changes that can possibly transpire in the literal heavens? Has a cloud ever arisen there unbidden by the will of him who rideth upon the heaven in his help, "and in his excellency on the sky?" Most certainly not. The various changes of nature are traced by the finger of God. "And it shall come to pass, when I bring a cloud over the earth." No doubt is left in regard to the source from whence it comes. The Lord brings it. This is undoubtedly true in regard to all the clouds that darken the pathway of the child of grace. The Lord has a purpose in them all. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."

"Behind a frowning providence
He hides a smiling face."

But it is said, "the bow shall be seen in the cloud." It is not at the approach nor during the prevalence of the storm that we behold the bow; but when the cloud has spent its force, in the beauty of returning light we behold this lovely token of the promise of God. So in the experience of the saints. There are times when not a ray of light seems to penetrate the darkness of their way. Deep sorrows, sore bereavements and mighty conflicts are round about them. But when the dark clouds have been wafted away by the power of returning light, they behold again, glittering in the sunshine of his presence, this lovely sign of the promise in the covenant of God. The bow is seen through a rift in the cloud, and the bitter bud bears sweet and precious fruit in the opening flower. "And the bow shall be in the cloud; and I will look upon it," was the declaration made to Noah. We trace this figure to its application in gospel days in the promise of our God, that he will look upon his people in the person of his Son, and their sins and iniquities he will remember no more forever. Exclaims the psalmist, "Be-

hold, O God, our shield, and look upon the face of thine anointed." This is the fervent cry of the child of grace. He desires not that the Lord should look upon him only in the person of his Son. Says John, in Revelation, "And, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."—Rev. iv. 2, 3. The rainbow was ever exposed to the sight of him who sat upon the throne. It was drawn around the throne, and therefore must ever be seen from the throne, and by those who approach before it. This seems to be a beautiful figure of the Days-man between Israel and Israel's God.

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

It was, John informs us, "in sight like unto an emerald." This may represent the unfading nature of the new covenant. Ezekiel, in describing the glorious appearance of the great throne above the firmament that was over the heads of the living creatures that he saw, says, "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." These declarations of scripture represent to us the "glorious appearing of the great God" in the face of Jesus Christ. They represent the durability of the everlasting covenant, "ordered in all things, and sure." Ages roll on, generation succeeds generation, empires, governments and nations rise and sink again in the oblivion of time, but the rainbow of eternal promise shines forever in the gospel heavens, securing everlasting bliss to all the chosen family. In the darkness or in the light it is ever the same. "Show me a token for good," says the psalmist; and the believer of to-day re-echoes the cry. "Let me," he cries, "see some evidence of my divine acceptance," "some token of peace and bliss in the gospel sky." In the bright promises that shine from the rainbow of peace we read the signs of hope and triumph high. They trace before us the pathway of truth to a world of perfect bliss. No clouds darken the radiant light of that eternal world. Sin, sorrow, sickness and death cannot enter there. The gathered host from every age and nation bask forever in the brilliant glory that shines from the throne, and the everlasting song of love fills the eternal heavens with the never-ending notes of praise.

I did not expect to write so much, but in following the leadings of the subject I have written to a considerable length. How full of rich beauty is the truth of our God! What an inexhaustible fountain is presented to our view! In the unfolding of his great purpose of salvation we read the brightest displays of his wisdom and power. How rich is the blessing bestowed upon polluted worms of the earth. How great is the grace dis-

played in gathering these "clouds of the valley," and causing them to shine in the glorious image of the King of kings!

With a deep sense of my unworthiness of the least of his mercies, I remain, as ever, yours in gospel fellowship,

WM. M. SMOOT.

P. S.—I have read with deep interest and cordial approbation the editorial in the SIGNS of October first upon "Predestination." The absolute predestination and government of God, extending over all worlds, creatures and things, of every form and name, I regard as a cardinal point of gospel truth.

W. M. S.

OCCOQUAN, Va., Oct. 15, 1880.

"AND it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem."—Isaiah xxvii. 13.

It is remarkable with what precision the prophets of old could tell of the things that would assuredly come to pass in "that day," which day we understand to be the gospel day, or as it is called in other places, "the last day." But it is the Lord's doing, and it is marvelous in our eyes. We are informed that "All scripture is given by inspiration of God," and this inspired record informs us that "holy men of God spake as they were moved by the Holy Ghost;" and the same apostle informs us in these words, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed," &c. So we learn from this that it was the spirit of Christ which was in them that signified these things and made them known unto the holy prophets, so that they could prophesy with exact precision in reference to the sufferings of Christ and the glory that should follow. I have often thought that Isaiah could tell just as much about the glorious gospel of the Son of God, long before the advent of the blessed Savior into the world, as any of the inspired and immediate apostles of Christ. This shows that it was the same spirit in them all, both prophets and apostles, that testified of these things. This same spirit of Christ in David says, "In my thirst they gave me vinegar to drink." And, "They parted my raiment; and for my-vesture did they cast lots." Isaiah says, "Unto us a child is born, unto us a son is given," &c. This is spoken as though it had already passed, or was passing; and this is in strict harmony with what this same prophet says, "I am God, and beside me there is none else. Declaring the end from the beginning, and from ancient times the things that are not done, saying, My counsel shall stand and I will do all my pleasure." Again, "Who calleth those things that be not, as though

they were." And here I wish to remark that with God all things, whether past, present or to come, are actual. There is nothing new nor old with God; nothing prospective or virtual with him. God inhabits eternity, and is from everlasting to everlasting, without variation or shadow of turning. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "Jesus Christ, the same yesterday, to-day and forever." "In the beginning was the Word, and the Word was with God, and the Word was God." I have been frequently mortified to hear some of our preaching brethren say, in speaking of the children of God, "They were not *actually* his children in eternity, but were his children in prospect, or were *virtually* his." And I have heard such language as this: that God's people, as the church, were *virtually* saved from all eternity, and as such existed in the eternal mind and purpose of God; that Christ virtually stood as a Lamb slain from the foundation of the world, &c. Those ministers are so afraid of the word "actual" that they always repeat emphatically, "not actually, but virtually, or in prospect." They speak this way in reference to the union existing between Christ and his church, and take care to assert that it is not an actual union, but a virtual or prospective union. But for the life of me I can find no authority in the word of God for saying anything else than that every thing, past, present and to come, whether temporal or spiritual, from everlasting to everlasting, throughout time and eternity, is emphatically actual with God; but with men it is quite different. There is nothing that can be said to be actual with men till it actually comes to pass; for they are creatures of time, of a moment; and so it is said, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law," &c. This, with the other passages we have quoted, has reference to "that day," or gospel day, when the great trumpet shall be blown.

"The great trumpet shall be blown." How positive the language, "shall be blown." This trumpet we understand to be the gospel trumpet, or the gospel of the grace of God that should be preached in all the world for a witness unto all nations. John the Baptist was the first to blow this great trumpet. No such trumpet had ever been seen or blown before. This trumpet had been thought of and spoken of by the prophets, but it had never been blown or even seen. And the first sound that reverberated from this great trumpet was, "Repent ye, for the kingdom of heaven is at hand." And, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Next in order Jesus, the Son of God, the author of eternal salvation, steps forward, receives baptism at the hands of John, the first to blow the great trumpet; and he likewise goes

forth blowing the "great trumpet," preaching his own everlasting gospel, saying unto Zion, "Behold thy King cometh unto thee." "Behold his reward is with him, and his work before him." In strict harmony with what is said in Malachi, "And the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of hosts." And again, "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." "Look unto me and be ye saved, all the ends of the earth; for I am God, and beside me there is no Savior." "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

"And they shall come." O yes. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." "And he shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." And it shall be said in that day, "Lo, this is our God, we have waited for him. This is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Not one of the promises of God to Israel have ever failed. The angel said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied."

"Which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." We must be brief, for fear of being too lengthy. The terms Assyria and Egypt we understand to be typical. Israel, the chosen people of God, had been carried captives into Egypt and Assyria, and had been scattered as sheep in the dark and cloudy day; and this same prophet says, "And ye shall be gathered one by one, O ye children of Israel." So it is with the spiritual Israel. In "that day," the gospel day, in which we live, Israel is scattered, some in Egypt, "outcast in the land of Egypt," "ready to perish in the land of Assyria." But they shall come and worship the Lord in the holy mount at Jerusalem. And for the comfort of them that are ready to perish, Peter says, "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." And the Sa-

vior comes to our rescue in this perishing condition; and he 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." "Your fathers did eat manna in the wilderness, and are dead." "I am the bread which came down from heaven, that a man may eat thereof and not die." He that eateth of this bread shall live forever. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." And the outcasts in the land of Egypt shall come and worship the Lord in the holy mount at Jerusalem. Then, if you are ready to perish, or if you feel to be an outcast, here are "exceeding great and precious promises." "Thou wilt keep him in perfect peace whose mind is stayed on thee." The woman at the well of Samaria said to the Savior, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Ye worship, ye know not what: we know what we worship, for salvation is of the Jews. God is a Spirit, and they that worship him must worship him in spirit and in truth." Then "Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Trust ye in Lord forever; for in the Lord Jehovah is everlasting strength."

Brethren Beebe, this is submitted to your disposal. Yours in hope of eternal life,

H. J. REDD.

YAZOO CITY, Miss., July 11, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—(if one so unworthy as I feel myself to be can be permitted to call you by that endearing name.) Having been requested, several years ago, by a loving brother, to give a history of my troubles and trials in this sinful world, I will attempt to do so, and leave it to your better judgment whether to publish it or not.

Like all of Adam's race, I was conceived in sin and shapen in iniquity. I was born April 2, 1841, in Claiborn County, Tennessee, of Methodist parents, and was taught their way of salvation; or at least they tried to teach me to be good, to repeat some form of prayer, and had me sprinkled for baptism. But after I became old enough to read the bible for myself, I was not much of a Methodist. My mother was taken sick in the spring of 1854, and lingered until fall, and died. But there was one thing that gave me comfort, for she left an evidence that she was going home. As there was an old, despised Primitive Baptist preacher in that country, by her request he was sent for, and he remained with her until death called her away. I was then in my fourteenth year, and went to live with this preacher, Elder John Freeman. If this poor scribble is ever published, and shall meet his eye, or any of his family, they will confer a favor if they will drop me a few lines.

I remained with this old brother (as I now hope) for two years, and

during that time (in the summer of 1856, I believe) I attended a protracted meeting of the New School Baptists in that country, and a brother and sister of mine, both older than myself, joined that order and were baptized. Then and there my trouble commenced. I saw that I was a sinner, for the first time. I went to the altar daily and tried to do everything that they told me, and by the prayers and pleadings of the old and the young I became excited and thought I had made peace with God; but I would not unite with them, fearing it was only excitement, as it proved to be, and as I will try to show. Shortly after this, about the first of October, I think, with two of my brothers I started for the west, leaving my old friend and brother, as I hope, John Freeman. I stopped in Linn County, Missouri. This was in 1856, and I was in my fifteenth year. My religion that I had got, (for it was mine if I had any) I had lost during my travels, and I became worse than ever before. I thought I was lost any how, and I would see pleasure in this world what time I had to live. Up to this time I had never been in a ball-room, nor drank a glass of spirits, nor did I know the use of cards. But I sought the most wicked company I could find. Still there was something working on me that I could not account for, which caused me a great deal of trouble, and when I would go to meeting I would find myself weeping as though my heart would break. I remember one night in the winter of 1858, being at prayer meeting, and some of the old friends asked me to sing a song that I knew, called "The child's experience," and when I got through singing every one in the house was in tears, and I never felt so bad in my life.

In the fall of 1859, on the ninth day of November, I bade my brothers and sisters and friends in that country farewell, and bent my steps toward Texas, and traveled through south-west Missouri, Arkansas and Indian Territory. I landed in north-western Texas in April, 1860, where I knew no one save a young man that was with me, and it was not long before I left him, for I wanted to be by myself. And often on those lonely prairies, where no eye could see me save that eye that never sleeps, have I got off my horse under a live-oak tree, and wept, and mourned, and wished myself dead, or that I could be some wild animal that had no future being.

The war breaking out in 1861, on the 28th day of August of that year I enlisted in the army and went back to Missouri. Often have I promised the Lord that if he would spare my life to get through a battle, I would serve him; but these promises were only made to be broken. I have had horses shot down from under me, and comrades killed by my side, but I never got a mark from a ball. I was holding an ink-bottle at one time for a comrade to write a letter, when a bomb burst and killed him, but did not hurt me. These things are very strange to me, but the Lord was my protector.

Thus I was led along, committing enough sin every hour to send me to torment. Often while the chaplain was preaching on one side of the camp, I would be on the other side with the larger crowd, singing my foolish songs, and engaged in all manner of wickedness. In short, I have done everything but take innocent blood. Thus for about fourteen years I was going on in all manner of sin that any poor mortal was ever guilty of. Sometimes I would have to leave my comrades and go off by myself, and would wish I was dead. But I hope it pleased the Lord at his own appointed time to open my eyes and pardon my sins. The war having closed, I married and settled here. In August, 1868, there was a protracted meeting held near me by the New School Baptists, and I, with my little family, made preparations to attend it. It lasted twelve days. From the time I became excited in the year 1856, I always looked upon the mourner's bench as a place of excitement; but about the fourth day of this meeting I thought I would go up and see if I would feel any better, for I was in a great deal of trouble; but I assure you I felt no better. The next day one of the preachers took for his text, "Woe unto him that striveth with his Maker." The very words were enough for me. I did not go forward that day, but an old sister, who is now in the same church with me, saw the trouble I was in, (and I must say that it was by an eye of faith she saw it) and came to speak words of comfort to me, and from the day following that I have had a love for that dear old mother that I have not felt for every one I meet. On the next day the same preacher took his text from Revelation, "For the great day of his wrath is come, and who shall be able to stand?" O the anguish of my poor soul on hearing these words! From the moment he quoted them until his discourse was ended I knew nothing. That was one discourse I could tell nothing about. I knew that in the condition I was in, I never could stand the wrath of God, and my cry was, "Lord, save, or I perish." When the invitation was given to come up to the altar, and how I got there, or when I went, I have never been able to tell anything about it; but when I came to myself, I hope I was sitting at the feet of Jesus, clothed and in my right mind. The singing was the sweetest that I had ever heard in my life. They commenced trying to get me to unite with them; but their society was in confusion, and I would not. I had in my possession a minute of their association, with their articles of faith, which any Primitive Baptist could subscribe to; but they were too hard for them. But I found a little flock who said they believed them, and I went with them. Of the twenty-three that were immersed the same day I was, I was the only one that had anything to tell. This was in September, 1868. But I soon found out who they were, for we could not agree. At that time there were no Primitive Baptists in this

county; but in 1872 it pleased the Lord to send his ministers into this country, and constituted a church; and on the 12th of July, 1873, I went to that little church and heard the gospel preached in its purity; and when conference was opened, and an invitation for membership was given, I went forward and related some of what I have here written, and to my surprise I was received without being asked a question, and, with two others, was baptized on the following day. Although it is seven years ago to-day since I was baptized, yet I feel unworthy of a name among the people of God. I have many trials and temptations to encounter, and I often fear that I have deceived the people; but nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Now, brother Beebe, if you think this poor scribble will be of any comfort to the little ones, publish it; but if not, cast it aside, and all will be well with me; for it looks so much like its author that I am almost ashamed of it.

When I look on the waste of years
My weary feet have pass'd,
I find my progress wet with tears,
And dark from first to last.

The sun that lights the morning sky
Sinks down again at eve;
Thus hope sometimes illumines the eye,
Then leaves the heart to grieve.

Yours in hope of eternal life,
JOHN H. CHILDERS.

1028 4th St., S. W. WASHINGTON, D. C.,
Oct. 8, 1880.

DEAR BROTHER BEEBE:—I send you with this a letter written to me by a dear brother in the spirit, which I would like you to publish in the SIGNS, if you think it worthy. I think such letters are calculated to comfort and strengthen those who are called upon to pass through the same dark scenes of doubt and conflict. I thank God there has been established such a medium of correspondence between the saints here as the SIGNS OF THE TIMES. I feel that I could not do without it; for I am such a poor, weak, faithless creature, and need so much to encourage me on the way. I enjoyed the editorial so much in the last number. It was just what I had been desiring to see, and I could say amen to every word, for I do firmly believe in the absolute predestination of all things.

May the Lord bless you in your labors of love, and at last grant you a happy entrance into his kingdom above, where the wicked cease to trouble, and the weary are at rest, is the prayer of the very least.

SALLIE FENWICK.

HOPE, Ind., August 21, 1880.

MISS SALLIE FENWICK:—I will not say sister, for I am sure if you knew me as I know myself you would not claim any relationship whatever. But perhaps you will think within yourself, why do I address you at all, being a perfect stranger, which certainly would be a very natural question. To satisfy your mind, I will tell you. Day before yesterday I read

in the SIGNS OF THE TIMES a letter written by you to Sarah C. Chiches-ter, in which you say you must un-burden your aching heart to some one. That is why I address you, being in the same condition, and ever since I read your letter my mind has been impressed to write to you. I thought at first of writing to tell you that I did not know that any one felt as mean as I do; but on taking a second thought I knew that would be an insult, or to even say half as mean. Surely none would be willing to own that, if they knew me.

Perhaps you are now ready to ask, Who and what are you? Wait, and you shall see. I am a miserable sin-ner, a little past thirty-eight years of age, ruined, lost and undone, unless saved by him who is able to save to the uttermost all that come to God by him. I have had a standing in the Conn's Creek Regular Predesti-narian Baptist Church five years last June, and was licensed to speak in public three years ago last April; and of all the miserable mistakes that any Baptist church ever made, surely Conn's Creek Church made the worst one when they licensed me to try to preach the everlasting gospel of the kingdom. They certainly see it now, but for fear of hurting my feelings, or something else, I don't know what, they do not tell me. But they need not fear that, for I know very well that I cannot preach. I read in the same paper a communication from Elder Rittenhouse on the subject of a call to the ministry, and so utterly the reverse was it to anything I had ever felt, that ere I was aware I was shaking my head, and saying within myself, No, I do not know anything about it. I have confidence in Elder Rittenhouse, and therefore I am will-ing to say that he is right and I am ignorant. Having been raised by Baptist parents, (my father Elder Jesse G. Jackson, and my mother a daughter of the late Elder Morgan McQueary,) and having been in Bap-tist company all my life, it seems that all I know is what I have learned by heart from hearing others talk. All my efforts at speaking seem but a made up mess of what I have learned, without any feeling sense of what I am saying; much like the modern so-called preachers, only that I have never written down a sermon. Again, you say in your letter, "I have had company all day, and they have just left. O what a relief I feel, for I want to be alone." That is just the way I feel now. I feel better out in the woods by myself, and have spent a good deal of my time there for several days, sometimes at work, and sometimes sitting down, doing nothing. I do not want to see any one, and do not want any one to see me. I feel that, if I could, I would like to go where I would not see any one that I had ever seen before.

You say, again, "The prattling tongues of my two little children are a burden to me, and I do not want any one to speak a word to me, for it seems to fret me." It more than frets me; it almost aggravates me, and especially if an answer is re-

quired. There is but one person on earth that I would care to talk to, and that privilege is denied me, and I have grown impatient about it, and can only say, as you say in the next sentence, "I cannot express the utter, wretched helplessness I feel;" no, not even the half of it. I feel too mean to ask God to do anything for me, for I know justice and judgment are the habitation of his throne. I was with Elder Smoot, of whom you speak in your second letter, from Friday before the first Saturday in June until Monday after the second Saturday of the same month, this year. We traveled together in that time perhaps three or four hundred miles, and attended some very pleas-ant meetings, and I seemed at the time to enjoy his company. But I think now how foolish it was for me to be gone from home so long, when my presence was so much needed there, and how utterly unworthy I was to be in company with such a man as Elder Smoot. I can see now that I was only in his way. I did not try to speak much while I was with him, but enough to show him that I was a failure, and no doubt as much or more than he wanted to hear. If you should see him again, he might not give you as dark a picture as I have, but be assured it is because he is not better acquainted with me. Please tell him so, for I do not want him to be deceived. As you say, "I do think my weakness and ignorance have been displayed to the public quite enough." I know it is said that "all things work together for good to them that love God, to them who are the called according to his pur-pose;" but I hardly dare hope that I am of that number, and there is no promise of good to any others.

When you get about to the middle of your first letter you leave me in the dark, for there you say, "But there has sprung up a glimmer of light." Thus you see I am left alone. O that I might say a glimmer of light has sprung up. But no; I drink deep of the bitter waters of Marah, and the billows go over my head. I sink deep in the slough of despond-ency, and none extends a helping hand. Giant Despair holds me locked in his dungeon, and I feel for Bun-yan's key (promise), but it is gone. The last ray of hope has expired, and I dare not even ask for help.

I have now written, no doubt, more than will interest you; but I ask you to read it carefully, and then you had better burn it. You will doubtless think, If I was as mean as he is, I would not tell of it. Rest assured that I have not told the half; words utterly fail to express my feelings. I shall not ask you to answer, for I know you will think it useless, and not worth your attention. I had thought of asking an interest in your prayers, but it seems useless. There remains only for me to go to my soli-tude again. Yours despairingly,
M. M. JACKSON.

MANCHESTER, Iowa, Jan. 22, 1880.

BRETHREN BEEBE:—I would like to say a few words to those of our

Father's household, to let them know that we out here in the west are still the objects of God's peculiar care and mercy, and that we have great reason to thank God and take cour-age, for we have been highly favored and blessed of God in regard to preaching and church privileges. We have covenant meetings, beside preaching quite often. Our esteemed pastor of the Turkey River Church, Harrison Butler, and brother Gill, an able defender of the truth, a licenti-ate, were with us last Saturday and Sunday; and our beloved Elder Gil-lett, of Illinois, was with us last month. Then there is another es-teemed brother, Elder Sallee, of Wis-consin, who will be with us on the third Saturday and Sunday of next month, if the Lord will. Now, breth-ren, you who have lived in the enjoy-ment of church privileges, do not know how to prize or appreciate the blessed privilege. When you are de-prived of them for twenty-five years, you will then know how to pity us. You may think me childish and fool-ish; well, if I am, I would to God that I could enjoy more of it, and be as thankful as I ought to be for it. Bear with my folly a little, for it does seem to us that God is at work among his people. There seems to be a wak-ing up, God only knows how or why. There is an old English brother who lives some two hundred miles west of us (Elder Richardson), that heard of us through the SIGNS, and came down on a visit, and preached for us three most excellent sermons. Elder John Butler, of Wisconsin, has also been with us and preached. Do you wonder that we feel good? O breth-ren, join us to praise God, from whom all blessings flow.

I have had the privilege of attend-ing two associations; first the Tur-key River (to which we belong), in July last. There were five ordained ministers and two licensed preachers present, and all told the same story: salvation by grace, through our Lord Jesus Christ. After services on Sun-day one precious sister came forward and related her experience, and was baptized on Monday morning, and two more have been baptized since. In August last we went to Illinois, and attended the First North-western Association. We found the same spirit of love and harmony existing among the churches, and all appeared to be of the same heart and mind, sound in faith and doctrine, contend-ing for the faith once delivered to the saints. I must say that we found them all very precious to us, and will long be remembered. I think there were seven ministers present, and all the preaching was one continued theme of Christ's righteousness, and his people's salvation through him. It did seem as though it all came from one heart and through one mouth.

Dear brother Beebe, I feel that my journey in this life is almost at an end; but my prayer is that God will grant sustaining grace through life, and supporting grace in the dying hour. Yours,

S. P. MOSHIER.

BLAKEVILLE, Black Hawk Co., Iowa, }
Sept. 2, 1880. }

ELDER G. BEEBE—DEAR BROTHER:—It is with pleasure I send you the amount due you for your valuable paper. How comforting it is to us, as well as to many of the saints of God, that in this day the Lord has a remnant according to the election of grace, who can testify of his goodness, love and mercy. He has not left us without witnesses in the great plan of salvation, lifting poor, fallen men out of the miry clay, opening their blind eyes to see themselves lost and ruined sinners, and then shedding abroad his love in their hearts, enabling them through the Spirit to call him Father, and to rejoice in him as their only Savior, the Rock of their salvation.

We also take the "Gospel Standard," bringing the same glorious truths from across the ocean, pointing poor, lost sinners to the same blessed Jesus. This has been the preaching that has been a blessing to us in our lonely condition for over twenty years, having been deprived of hearing the truth preached until lately. I often wonder that more of our Baptists in the west do not take your paper. Many of the children of God scattered in this country would find a home if they would support it, and I know that many could write something that would encourage many feeble hearts to press onward for the mark of their high calling in Christ Jesus.

Dear brother, I am often pressed down with darkness, doubts and fears, and a heart that is deceitful above all things; but if I am not deceived, I have had many tokens of love and manifestations of God's mercy, though so vile. And when he opens my eyes to behold him as my Savior, it stops all my murmurings and makes me cry out with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Who forgiveth all thine iniquities, who healeth all thy diseases," &c. During the past year we have had preaching here, sometimes, in our house. Our church is called Otter Creek, and is situated twelve miles north-east of Waterloo, Black Hawk Co., Iowa. We have only twelve members. Brother J. M. True, of Columbus Junction, was here last June, and baptized three, and spent about a week with us. I can say that our hearts were made to rejoice while listening to the gracious words of the everlasting gospel. Our regular church meetings take place the second Saturday and Sunday in each month. Should any of the ministering brethren who can produce a thus saith the Lord for their faith and practice, feel like visiting us, our hearts and homes are ready to meet them. We will meet them at Waterloo or Jesup. If you cannot come with a message from the best authority, we do not want it, and you had better stay away, as we have plenty of the "do and live" system here.

Brother Beebe, you have nearly run your race, and you have stood boldly in defense of the truth. Your

enemies have been many, but may you, like that blessed man of God, and champion for the truth, J. C. Philpot, 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 the arms of your hands 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 who loves you for the truth's sake.

If you think this worthy of your notice for publication, it will be all right; if not, cast it aside.

Yours in hope of eternal life,

THOMAS BLAKE.

WAVERLY, N. Y., Sept. 14, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By request of several brethren, I will now attempt to give a brief sketch of my visit to the Lexington Association, in Delaware Co., N. Y.

I started from home on Saturday before the fifth Sunday in August, and went to Caroline, Tompkins Co., N. Y., to fill an appointment I had with the church that Elder Hollister has been serving for many years, and is still serving. I had an excellent visit and meeting with the brethren, who are very spiritual and are blessed with very comforting gifts. I believe this little body is composed of true believers on the Lord Jesus Christ, and are contending earnestly for the faith once delivered to the saints, and I would say to my brethren, if opportunity affords, do not be afraid to go and visit them, and I assure you that you will be cordially received among them.

I started from Elder Hollister's on Monday morning and went to Otego, and stopped over night with brother French. On Tuesday morning, in company with Elders Bundy and St. John, started for Roxbury, and arrived there on Wednesday morning, having stopped over night at Stamford. We went to the meeting house, and in a short time a large congregation assembled, composed of people from the east, west, north and south, some coming from a great distance, thus manifesting a strong desire to meet with the people of God at Roxbury. The business part of the meeting passed very pleasantly, and, as far as I know, satisfactorily. Elder Housel preached the first discourse, and I must say it was food for my poor, hungry soul, gospel truth, such as strengthens, comforts, builds up and edifies the children of God.

At this meeting I formed the acquaintance of several ministering brethren: among the number was Elder Jenkins, from Middletown. I heard him preach three times, very much to my satisfaction and comfort. I feel that he gave full proof that God

has called and qualified him for the work of the ministry. The other ministering brethren were Elders Maben, Whitcomb, Miller, Earle and More, that I saw for the first time. I heard some of them preach, and feel that the Lord has called and qualified them to proclaim the unsearchable riches of Christ, to the comfort of his people. Elders Bundy, Hewitt, St. John and Hubbell were also present. Ten ministers were present. This being the first association I ever attended outside of the Chemung Association, I formed many new acquaintances with brethren and friends. I enjoyed their company very much, and felt that I was with my Father's family, sitting together in heavenly places in Christ, being gathered to his banqueting-house, and all present manifesting that his banner over them was love. Truly it was a season long to be remembered, for the love and fellowship manifested by the brethren toward each other. This association has been passing through a severe trial for several years, but I think that now it can be said of them, as of the three Hebrew children, they have been brought through the fire, without the smell of smoke or damage of fire upon their garments. And I would say to all the brethren, both in the ministry and out of it, do not be afraid to visit the brethren of this association, for I feel assured you will receive a hearty welcome and find that what I have told you is true.

I have omitted names of brethren that I stopped with while there, as my memory is poor, and it would make this communication too lengthy. I will close by saying that on my return I found my family as well as usual. The friends will please accept my thanks for their kindness to me, a poor sinner saved by grace.

MARVIN VAIL.

CHESTERVILLE, Ohio, March 25, 1880.

DEAR ELDER BEEBE & SON:—It has been on my mind for some time to try to write some of the dealings of the Lord with me, if I am not deceived.

About the middle of January, 1870, I had been attending a Methodist protracted meeting a few times, and one afternoon, about three o'clock, there came over me such a weight that I could not work, and I concluded I would go to meeting that night, and it might be that it would wear off; but I did not get any better. An invitation was given for any one to come forward and be prayed for. I went, but could not say anything. When meeting was dismissed I went home, not feeling any better. The next evening I went to meeting again. After the preaching of a short sermon, there was an invitation again given to come forward, and quite a number went. I went up again, and all I could say was, "Lord, be merciful to me, a sinner." Some of them got up and told how happy they felt, but I was feeling worse. I thought my time on earth was short, if I did not get better soon. Several joined the church that night. They asked

me to join as a seeker of religion, and I gave them my name, thinking it would make but little difference with me, for my time was about up. As they were singing to close their meeting, my burden was lifted from me, and I went home that night feeling very light and happy. I thought I would never have any more trouble. But the next morning I was trying to get my burden back, so that I could see how it went; but I have never got it back again. I attended meeting, but was not satisfied with their preaching altogether. I would read my bible, but could not understand that. When the six months were up, I was taken in as a full member. There were some fourteen taken in at the same time and sprinkled. It seemed to me like mockery more than anything else. In the fall I went to take care of a sick woman. There I first saw the SIGNS OF THE TIMES. They were Baptist folks. While there I got very much interested in reading their paper, and I wanted to hear some of the Baptists preach. I had heard Elder J. H. Biggs preach once in the summer, and tried hard not to believe what he preached, but had to, for I had experienced some things that he said. Thus time passed on until February, and I was married to a man that belonged to the Baptists. After that I went with him to his meetings. It seemed to me as though they knew all about me, for they would tell my feelings better than I could myself. In about one year I left the Methodists, for there was no preaching there for me. For if I am saved, it is not for anything I have done, or can do. It is all of grace from first to last. I have felt too unworthy to ask a place among them, till last October. I was at Bethel Church, and they had a good meeting, and it seemed as though I could not go away without saying something. I told very little, but was received, and baptized the next day, with another sister, by Elder J. H. Biggs. I have not met with the church since, on account of bad roads. All the preaching we have is through the SIGNS.

I will close this scribble. Dispose of it as your better judgment may dictate. From a poor sinner.

SARAH HARROD.

BATH, Maine, Sept 13, 1880.

MY DEAR BRETHREN AND SISTERS:—I feel as if I would like to tell you how good the Lord has been to us, in permitting us to meet together once more in our association. I cannot express the joy and satisfaction it is to me to meet my brethren face to face and hear them talk of the power of God, and of their own weakness and sinfulness, and how utterly impossible it is for them to obtain salvation by their own works. It makes me feel to rejoice at receiving such evidence of love and fellowship from the dear brethren as I had during the meeting, and at the same time it makes me feel very small, for they are so much better than I am. As I heard a dear brother once say, "You are all good but me."

The meeting has been one of love and harmony. The theme of the preaching was Christ and him crucified, and we have been fed and comforted. None of us who attended this meeting will ever forget it while memory lasts. Elders F. A. Chick and Wm. J. Purington were permitted to meet with us, and God enabled them to preach the unsearchable riches of Christ, giving God all the glory for what great things he has done for us. They told us of the prosperity and fellowship of the saints with whom they had met, and we felt to rejoice with you. Our members are few, but it does not prevent us from rejoicing when we hear of the joys of God's people; nor does it prevent us from weeping with a loved one when the Lord afflicts them. I have seen in this meeting many tears of sympathy shed for a brother and sister whom God has seen fit to afflict by taking from them a dear son. We felt to mourn with them, and the prayer in our hearts was, O Lord, give them reconciliation to thy will, comfort and strengthen them, for thou only art able.

What a sweet truth it is that God is everywhere present, and nothing can take place contrary to his will. It has been comforting to hear how Jesus came to save his people. How safe they are; and he will be with them even unto the end of the world. He performs the work, opens the hearts of his children to receive the truth, and all the praise is his.

My dear brethren and sisters, I have not told you about the meeting as I wish I could. I feel that I have not the ability. I have thought many times during the last year that I would write to you all, but my mind has been so dark and I have felt so cold that it seemed as if I could not write anything for your comfort and edification; but I have not seen a second of time when I desired any other company. This people I love, and I hope never to wound the feelings of any of the saints. I feel that I have been greatly blessed in having this privilege, for my health has been very poor this last year, and I have not been able to meet with the brethren in their monthly meetings; but we had a social meeting one evening at the association and I enjoyed it very much. It was good to be there and hear my feelings told much better than I could. I hope I shall see a letter from some other one, for they can do better than I have.

Dear brother Beebe, do with this letter as you think best, and all will be right. May God reconcile us to his will and enable us to trust wholly in him and have no confidence in the flesh. Your unworthy sister,

ATTIE A. CURTIS.

GROVER, Pa., Aug. 19, 1880.

DEAR BRETHREN AND SISTERS IN CHRIST:—(if one so unworthy of the least of God's favors may thus address you.) I have taken such sweet comfort and consolation in reading the experiences and many communications in our most valuable paper,

that my heart responds, and notwithstanding my inability I feel that I must follow the dictates of my conscience. In our covenant meetings, where it is my greatest enjoyment to be present, it is not my privilege to express my feelings as I would desire, and I often feel like resorting to the pen; but knowing my inability, I have deferred it until now; and I hope the Lord will direct my pen and forgive me if I am wrong.

It is now eight years since our little church, of God's right hand planting, I trust, was constituted. One by one many of our dearest and our brightest lights have been called to try the realities of another and a better world, where sickness nor sorrow can never enter, and where death can never come. First was our venerable brother Garrison, whom all regarded as being truly a father in Israel, and like a faithful soldier has fought the good fight and received the crown of immortal glory. Next was our highly esteemed brother McClain; and well do we remember his kind and earnest admonitions; and we feel that he is enjoying that peaceful rest the world can neither give nor take away. And then our dearly beloved brother Kelley, which was such a crushing blow to us all. I can never forget his sweet counsel and exhortation in our covenant meetings. But his voice is stilled, and we know he is basking in the sunshine of his dear Savior. And but two short years have passed since my dear mother was called to her long home. Although not an immediate member with us, yet she was sadly missed by the church, as my father's house, since my earliest recollection, has been a home for the Old School Baptists, and it was her greatest delight to render things pleasant and agreeable. In her last sickness she was perfectly resigned to the Lord's will, and said it was all right. Her kind words of advice and sympathy in her dying hours can never be erased from our memory. We have every reason to believe that she rests with the redeemed of God. And last, and but recently, is our dear and beloved sister Mary Knapp, who was such a bright and shining light, and we knew not how to spare her. She was one who always had a word of encouragement for the low in spirit, and was ever mindful of and manifested a great care and anxiety for heavenly and divine things. It seemed as if the presence of her dear Savior was her whole theme. But the Lord had called her and she must go, and we know that our loss is her unspeakable gain.

Her cheering words no longer cheer
A mother's lonely heart;
Brethren and friends have ceased to share
The joys her smiles impart.

She sleeps in Jesus! peaceful rest!
No mortal strife invades her breast;
No pain nor grief nor woe nor care
Can reach our dearest sister there.

We cannot see why these dispensations of providence are visited upon this little band, so few in number, but we must be still and know that it is of God. He only afflicts for our good and for his glory. He 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 these dear ones that are gone. The words of holy inspiration, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," are some comfort and encouragement. Sometimes the way looks dark and dreary, and we cannot enjoy these things as we would like; but when we can look to the giver of all good, and realize that it is from him our every blessing comes, and feel that his everlasting arms are underneath, and that he alone can build the waste places of Zion, and bring peace and comfort to the tried and tempted ones, we are comforted. We read that his people are chosen in the furnace of affliction, that he tries them as gold is tried, and they shall come forth as the noonday sun, with songs of praise to his name. But the question often arises, Am I one of those who were chosen from the foundation of the world? Can it be possible?

"What was there in me that could merit esteem,

Or give the Creator delight?

'Twas even so, Father, I ever must say,
For so it seemed good in thy sight."

When I look back to my early years 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 all with him, who knows all things. He alone can search the hidden evils of my polluted heart, and I know that he can do me no injustice. O that I may ever be kept as in the hollow of his hand from bringing a reproach upon this glorious cause.

Dear father in Israel, now that I have completed this imperfect scribble, I am almost persuaded not to send it for publication, as it contains so little of importance; but I leave it at your disposal.

From an unworthy sister, if one at all,

AUGUSTA J. VERMILYA.

HAMPTON, Iowa, Sept. 9, 1880.

DEAR BRETHREN BEEBE:—As I am a reader of the SIGNS, I thought I would write a few lines for publication, if in your judgment it will not exclude better matter. I am a poor, unworthy creature, having no confidence in the flesh, and sometimes fear I have never been born again; but when I read the experiences of the dear brethren and sisters of our faith and order, I can testify that I have traveled the same road. It has been a little over twenty-four years since I trust the Lord turned me around, and put a new song into my mouth, even praise to his glorious name. I have been almost an invalid for many years, much of the time not able to perform manual labor, and in reading brother William Smoot's communication on the afflictions of God's people, I was made to rejoice in God my blessed Savior, and to say with the old singer in Israel, What shall I render unto him for his mercies and

goodness to me, a poor sinner? O brethren and sisters, and the dear readers of the SIGNS, you that are afflicted, rejoice that our God is one who will never forsake his poor and afflicted people, for he has declared that his counsel shall stand, and he will do all his pleasure. Look unto him who is the author and finisher of our faith, who trod the wine-press alone, and finished the work which his Father sent him to do. What was the work? Brethren and sisters, he tells us, "I came not to do mine own will, but the will of my Father which 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." Brethren, have God's children anything to fear? Nothing as regards the plan of redemption. But says one, I am afraid I have been deceived; my walk and conversation do not prove that I have been changed by grace, and I say and do many things that cause me to weep and mourn. O dear child, these are the deeds of the flesh. Paul tells of this warfare. If we sow to the flesh, we shall reap corruption; but he admonishes us to mortify the deeds of the flesh, and this I believe we can do. This is the salvation Paul admonishes his brethren to work out with fear and trembling, and he was talking to those who had been made alive by grace.

I have written more than I expected to, and would say to the brethren and sisters, write, and let brotherly love continue. There are a few of us here in Iowa who meet once a month in church capacity, and worship the same God for whom you, dear father Beebe, have stood so long on the walls of Zion, contending for the faith once delivered to the saints. May God by his grace uphold you in your old age, and when done with all the trials of this mortal life, enable you to say, I have kept the faith, and am now ready to depart and join that happy throng who surround the throne of God, where all the redeemed shall unite in hallelujahs to God and the Lamb, is the prayer of one of the least of all. Amen.

E. A. NORTON.

WILSON, N. C., Oct. 11, 1880.

TO THE SAINTS OF GOD IN AMERICA—DEAR BRETHREN:—Having been appointed by the Kehukee Association to complete the Church History begun by my father, I hereby solicit your aid in securing the accuracy and the publication of the work. I will thank you for any suggestions and information, whether written or printed. I have obtained the latest, most scholarly and most reliable church histories published in France, Germany, England and America, and I am determined, with the aid of the divine Spirit, to find out and record the TRUTH, whatever that may be. Nothing but the TRUTH can do us any good. The statements of the History will be incontestable by any authority on earth. Providence permitting, I expect to finish the work by October, 1881, at which time it will probably be placed in the hands of the printer.

We ought to have 2,500 more subscribers before the book is printed. You should have copies for yourselves, your children and your friends. Brother Joseph D. Biggs, of Williamston, N. C., or myself, will furnish you with subscription papers, and to either of us the names of the subscribers can be returned. I charge nothing whatever for my heavy expenses and labors. The book will be supplied at the mere cost of publication, which will be, I suppose, about two dollars.

To angelic intelligences and to all spiritual minds, few subjects can be of more interest than the blood-stained footsteps of God's people from Abel until the present time.

Your brother, as I hope, in Christ,
SYLVESTER HASSELL.

DUNKIRK, Jay Co., Ind., Jan. 7, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—As for the SIGNS, I cannot give them up; I have taken them nearly forty years, and I find no fault with them, for I have received much comfort and satisfaction in reading them. We feel to say to the brethren, Write on, for it is good news from a far country. Do not heed those who find fault. We have some such here, who call themselves Old, Regular Baptists; but they remind me of the New School Baptists of forty-eight years ago, who called themselves the Regular Baptists; and I believe these are of the same stripe, but do not like to be called by that name. They have more enmity against the Old, Predestinarian Baptists, than they have for their Arminian brethren. And the scriptures speak of such characters, that in the latter days 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. I think Jude describes these same characters, when he says there shall be mockers in the last times, who shall walk after their own ungodly lusts. The scriptures are full of such warnings as these, and those called ministers who are going all over the land and sowing the seeds of discord should take warning, if they know anything about the operation of the spirit of God; if they know nothing of that spirit, we can expect nothing better of them; for without the spirit of God it is impossible to preach the gospel. The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. If any man have not the spirit of Christ, he is none of his. But God's people are all called by him, and were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love.

CHARLES W. CLORE.

KNIGHTSTOWN, Ind., Oct. 11, 1880.

DEAR BRETHREN BEEBE:—As many of the dear saints desire to hear from me, permit me to thus address them all briefly. Many of them have sent me kind words of sympathy and love, which have soothed my troubled heart, and I feel grateful to

them. O, my dear brethren and sisters, the deep waters of affliction and sorrow have gone heavily over my soul, and I am as helpless as a child to rise above the mighty waves of sorrow and trouble. I have found it utterly impossible for me to reconcile myself to the deeply afflicting providences of God, and I have been made to realize that I am as nothing before God, and have felt consumed by the breath of his mouth. The night before I reached my two sorrowing children who are left to me, while weeping and wrestling in prayer long after midnight, I promised the Lord that, if he would mercifully give me the comforting assurance that my dear boy and his mother had fallen asleep in Jesus, I would be reconciled to the terrible visitation, when a still, small voice spoke in my soul and said, "Be not faithless, but believing," and soothed and hushed me into silence at that time. In my weakness and deep grief I could not remember that it was scripture; but after I got to my dear daughter's the next day I took up her large bible, and my eyes fell upon the words, as spoken by the risen Lord to the doubting Thomas, and I felt that I was as faithless as Thomas. But alas, how sadly I have failed in my promise that I would be reconciled! for my poor, weak and sinful flesh has often since cried out with many bitter tears, "O that I had died for thee, my son, my son!" O brethren, cruel death has never seemed so cruel and terrible to me before; and were it not that Jesus died for us, and rose from the dead as our resurrection and life, I should be utterly undone and most miserable. I know, better than ever before, that it is only in the spirit of Christ that I can ever be reconciled to God in visiting upon us the terrible wages of sin, which is death, for in my flesh I have most deeply repined, sorrowed and suffered; and I still mourn, and cannot feel reconciled and sweetly submissive. O what a relief it would be to my sadly afflicted heart if I could be. I have often prayed for it, and felt that I ought to be resigned; but, my dear brethren, life has presented to me some very bitter lessons and trials, and I have found it impossible to do and be as I knew I ought in all things. In times past I have thought I had a good measure of faith, and that I leaned upon and trusted in the Lord, even in many trying afflictions. But O this blow that took half my little family in one week, and ere I knew it, so fearfully tried my faith that I sadly feared I had neither faith nor trust in God, and I could not go to him and find comfort as in former times of trial; but I have felt crushed, as a poor wreck of helpless weakness, comfortless and full of sorrow, and for a while I felt as if I could have no spirit to try to preach any more. I wonder if any one has had such a fearful experience. At times, of late, the Lord has given me a little comfort and strength; but I feel very poor, unworthy and weak. Pray for me.

D. BARTLEY.

"Pathway" please copy.

HUMILITY.

Surely it is when we are brought into the low valley of self-abasement by the almighty hand of our God that we can most sensibly know from a realizing sense the true significance of the term humility, or meekness, even that lowliness of mind that esteems others better than ourselves. Though brought to feel myself less than nothing, I rejoice that in infinite mercy I have been enabled to desire to love and worship that God who has all power and all wisdom, the resistless sovereign of the universe, who will perform his own work perfectly. How richly does this trait of his character shine forth in our Lord in his infinite condescension, in his love and mercy to such fallen creatures, enveloped in total depravity.

Humility is truly a virtue of heavenly origin, for it is directly opposite to the natural man, who is of the earth, earthy. Alas! how loth he is to retain this ornament of a meek and quiet spirit, which in the sight of God is of great price. The wisest of men tells us repeatedly that before honor is humility; and again, by humility and the fear of the Lord are riches and honor and life. We are exhorted to 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. Thus we see that our God has a due time for all his dealings; and may he so work in us that we may be enabled to bow in sweet submission to his sovereign will, hoping that it is all for our good and the glory of our Lord and Savior. How irresistible, yet full of love and mercy, is the power of God, and how powerless and corrupt is human nature, so oft having to pass through the trying ordeal of the fiery furnace of affliction, seeing no escape. Then tossed hither and thither on the tempestuous ocean of life, it often seeming that the frail bark will be submerged by the boisterous waves of the mighty deep, and the violent winds often make it appear to be an entire wreck, all its cargo and valuables, if any, having been lost in the dark waters, and the wreck left unfit for further use on the broad ocean of life, and sometimes one even has to go down into the apparent valley of death. It seems according to God's will to show his power on mankind, and for his own glory, to be brought to the valley of humiliation, and clothed with humility as a garment.

"Dear Lord, is this the thorny road
That leads us to the mount of God?
Are these the toils thy people know
While in the wilderness below?"

"Tis even so; thy faithful love
Doth all thy children's graces prove.
'Tis thus our pride and self must fall,
That Jesus may be all in all."

I feel, with the poet, to exclaim,

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise:

"Give me a calm, a thankful heart,
From every murmur free;

The blessings of thy grace impart,
And make me live to thee.

"Let the sweet hope that thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."

S. N. BIGGS.

WILLIAMSTON, N. C., Oct. 8, 1880.

HUNTINGTON, Mo., August 18, 1880.

BROTHER BEEBE:—As I have been a close reader of the SIGNS OF THE TIMES for the past twenty-five years, I shall be much obliged, as well as better informed as to your views, if you will answer me through the SIGNS a few questions in relation to what you said in an editorial of a late issue. In volume 48, number 15, August 1st, 1880, in your editorial to brother Weeks for your views on 1 Corinthians xv. 22, among other things on page 177, near the middle of the first column, you quote Romans v. 18, which reads, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Now I wish your views as to the extent of the judgment and consequent condemnation, and the extent of the free gift and the consequent justification; I mean the extent in both instances relative to the Adamic or fleshly family. In other words, to be plainly understood, is the "all men" that were condemned coextensive with or equal to the "all men" that were justified? If not, will you be full and plain as to what word or words in the passage quoted show the distinction as to extent?

Secondly. Near the middle of the second column, same page, you refer to the language found in Luke xx. 35, 36, which reads thus, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now in reference to this quotation I would ask, first, do the scriptures teach a resurrection from the grave of the entire race of Adam, or only of the redeemed of that race? Second. Does resurrection from the grave constitute any of Adam's race a child of God? Third. In the scriptures, what agency is said to effect the resurrection of the Adamic body? Fourth. If the Adamic bodies of the unredeemed are to be resurrected, will it be effected by the same agency and in the same way as those of the redeemed?

I hope you will be full and definite in reply, as my questions relate to a subject I feel a deep interest in.

Yours in gospel bonds,

J. N. HUTCHISON.

(Editorial reply on page 249.)

INFORMATION WANTED.

ANY brother or sister having a copy of Blanchard's History of the Baptists, will oblige me by informing me of the same. Address,

M. M. WOODS,

KEENE, Jessamine Co., Ky.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, in session with the church at Fishing Creek, Dorchester Co., Md., October 20th, 21st and 22d, 1880, to the churches composing the same, sends this her annual epistle of love.

DEARLY BELOVED:—Another year with all its events is numbered with the past, and the time of our annual meeting in an associate capacity has arrived; and as many of our dear brethren and sisters cannot be present in person, we think it proper and right to send them this our Circular, according to our long established custom, in which we will call their attention to the words recorded Mark viii. 36: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The occasion on which these words were spoken by our Lord was that when he began to teach his disciples of the necessity of his going up to Jerusalem, and of being rejected of the elders, chief priests and scribes, and being killed, and rising again on the third day. Peter manifested his selfish feeling by rebuking him; but Jesus rebuked the selfish spirit that was manifested by Peter, saying, "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men. And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." This Peter had not done, but had betrayed a selfish disposition in objecting to what Jesus had said must be done. This was manifested by his objecting to the fulfillment of the Savior's own words, not seeming to understand that without the shedding of blood there could be no remission of sins. Suppose for a moment that Peter's selfish proposition prevailed, how terrible must have been the result. But Peter learned afterwards that self must be denied, and Christ must be followed; for the government of the kingdom of God is contrary to the carnal mind and selfish propensities of men. This is the reason why the world cannot see it. But the Lord has triumphed over death, hell and the grave, and has established his kingdom in the world a spiritual kingdom; not according to the carnal reasonings or the selfish inclination of men, but upon spiritual principles, so that none but those who are born again and taught by the Spirit can see or enjoy it. In their experience the Lord brings his people as he did Peter, and they are made to inquire for Zion with their faces thitherward; for he draws them after him as he himself has led the way, and says to them, "Follow me." They follow him; not against the will which he gives them, for he works in them both to will and to do of his good pleasure. But still they are led contrary to their fleshly or carnal minds; not by the will of the flesh, but of the Spirit. The carnal mind suggests many objections to the lead-

ings of the Spirit. Satan, through the carnal mind, imposes many objections to the leadings of the Spirit. To the new-born subject of grace Satan and self suggest that the course in which you are called to walk will subject you to many trials. Your nearest relatives are opposed to this course, and it will interrupt and lessen your social and family enjoyments; it will be more like losing your life than like saving it, or that on which you depend for the things of this life will fail you, or your associates will esteem you less. You see that with the world the cause of God and kingdom of Christ are very unpopular, and you must be deprived of the amusements of the world. And what is worse than all, you are not fit to follow Christ. To yield to these suggestions would be an effort to save your life, and the enjoyments in connection with it, the fashion of which passeth away; and to save our life in this sense, is to lose the enjoyments which are substantial, and which endure unto eternal life. But the cross is to be taken up, self must be denied, and with Moses we must be ready to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Let it be remembered that this principle is to be observed in all our connection with the kingdom of Christ, that self must be denied constantly, for it will arise again and again, and we must take up our cross daily; for after we have entered into gospel privileges and the sweet fellowship of the saints, we can more fully realize the nature of the conflict between the flesh and spirit, and we are exhorted to watch and pray, lest we enter into temptation. It is to be remembered that man does not gain the whole world after all his toils and sacrifices; and even if he could gain all the wealth, fame and applause of the whole world at the expense of his obligations to the cause of truth, still what would it all be when compared with the privileges of the house of God? Truly we can say, "One day in thy courts is better than a thousand." "How amiable are thy tabernacles, O Lord of hosts." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "I love thy gates more than my daily food." Now the question comes in, What will it profit a man if he shall gain the whole world, and lose his own soul? What is the soul? When God breathed into Adam's nostrils the breath of life, man became a living soul, and he was capacitated to enjoy the life which he then received. Before he had life he was not pronounced a soul; and it therefore seems that to take away life from man is to take away the soul. So they who are born of God are capacitated for the enjoyment of the things of the Spirit, which are not of this world; and where the life of the Spirit is not, there is no enjoyment of the things of the spirit of God. We think when the psalmist said, "Save me, O Lord, for the waters have come into my soul," he desired a restoration of the

enjoyment of that life which he had received from God when born of the Spirit. Now if this be so, what will it profit a man if he shall gain the whole world, and lose all the sweet enjoyment of the things of the Spirit, the fellowship of the household of faith? We think, instead of profit, there would be sorrow, anguish, weeping, and gnashing of teeth. Luke says, "What shall a man be profited, if he shall gain the whole world, and lose himself?" or become a castaway. Paul says, "I keep under my body, lest after I have preached the gospel to others, I myself should be a castaway" from the fellowship of the saints and privileges of the house of God. This is not said of the world, for man by nature is condemned already; but the child of God may suffer much, yet be saved in the end. It is a fearful thing to be as salt that has lost its savor, and fit only to be cast out and trodden under foot of men. A child of God in such a condition would be like a diseased person, who cannot enjoy the things of life; so a child of God, barred from the fellowship of his brethren and privileges of the church, would be in a lamentable condition.

In conclusion we will repeat the solemn admonition of our Lord, What I say unto you, I say unto all, Watch. The spirit indeed is willing, but the flesh is weak.

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

CORRESPONDING LETTERS.

The Salisbury Association, convened with the church at Fishing Creek, October 20th, 21st and 22d, 1880, to the associations and meetings with whom she corresponds, sends greeting in the Lord.

DEAR BRETHREN:—Once again in the kind providence of God we are met in an associate capacity, and feel called upon to give praise to that God who has so favored us. We have to report to you that our meeting has been good and profitable to the Lord's people. Your messengers have come to us in the fullness of the gospel of peace, and the preaching has been peculiarly sweet and strong to us. Our churches have some of them reported great prosperity, and all are at peace among themselves. We feel that we have great reason for gratitude to God for his mercies in our behalf. The same truth is precious to us still, as it has always been to the Lord's people, and this association stands fast by the old landmarks of truth. We solicit a continuance of your correspondence as in the past.

We have appointed the next session of our association to be held with the church at Massongoes, Accomac Co., Virginia, to commence on Wednesday before the fourth Sunday in October, 1881, when and where we hope to again receive your correspondence.

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

APPOINTMENTS.

ELDER Wm. L. Beebe will, the Lord willing, fill the following appointments to preach:

At Smyrna, Del., Nov. 9, at 2½ p. m. At Cow Marsh, Wednesday, Nov. 10, at 2½ p. m. At Broad Creek, Thursday, Nov. 11, at 3 p. m. At Delmar, Friday, Nov. 12, at 7 p. m. At Salisbury, Sunday, Nov. 14, at 10½ a. m. and 7 p. m. At Rewastico, Tuesday, Nov. 16, at 11 a. m. At Nassaongo, Thursday, Nov. 18, at 10½ a. m. At James Law's, Friday, Nov. 19, at 7 p. m. At Indiantown, Saturday and Sunday, Nov. 20 and 21. At Snow Hill, Tuesday, Nov. 23, at 7 p. m., and also on Wednesday at 7 p. m. At Baltimore, with Eld F. A. Chick, Sunday, Nov. 28, and at Black Rock, Sunday, Dec. 5. At Rock Springs, with Elder Grafton, Sunday, Dec. 12. Other appointments between Nov. 28 and Dec. 16 can be arranged by Elders Chick and Grafton.

Saturday and Sunday, Dec. 18 and 19, with the church at Grover, Pa. Saturday and Sunday, Dec. 25 and 26, with the church at Waverly, N. Y. Appointments between Dec. 19 and 26 can be arranged by Eld. Marvin Vail.

From Waverly, Deacon Bateman will arrange and publish appointments in Canada for the month of January, 1881.

I expect, if the Lord will, to be with the church at Burdett on Thursday and Friday, Nov. 18th and 19th. Meeting to begin at half-past ten on Thursday. Church and conference meeting at 2 o'clock p. m. Thursday. SILAS H. DURAND.

ELDER S. H. Durand will be with the church at Utica, N. Y., on the fourth Sunday in November, and Elder B. Bundy on the second Sunday in December.

INQUIRIES AFTER TRUTH

STATE ROAD, Del., Oct. 18, 1880.

BROTHER BEEBE:—In the SIGNS of September 15th there is published a request for my views on Ezekiel's vision of the valley of dry bones. I do not think I can do better for you or the inquiring sister than to refer to an article, or rather two articles, on this subject from the pen of Elder Vanmeter. They are the best of anything I have met with on the above vision, and I could hardly satisfy myself as well with my own pen. They may be found, page 208, No. 18, and page 233, No. 20, of volume forty-one. The dates are September 15th and October 15th, 1873. If, however, these numbers cannot be obtained, or access to them would be attended with too much difficulty, the inquiring sister will please send me her address, and I will write to her, and give her such satisfaction as I can. Yours in continued love,

E. RITTENHOUSE.

[If sister Gladdins will send us her post-office address, we will mail her the two numbers mentioned above.—Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1880.

THE RESURRECTION.

Reply to J. N. Hutchison, on page 247.

While we cheerfully recognize and admit that our brethren and the readers of the SIGNS OF THE TIMES have a just claim on us, and that it is our duty to labor to the extent of our ability for the instruction and edification of all who love and desire to know the truth as it is in Jesus, we are deeply conscious that our ability to instruct and edify them is very limited. Only such light as God by his spirit is pleased to bestow on us for that purpose can be available or profitable in our attempts to elucidate or expound the deep things of God. We cannot give ears to hear, nor capacity to understand even what may seem very clear to us. Even the inspired apostles, who could plant and water, were dependent on God to make their labors profitable by giving the desired increase. We have had some views on the doctrine of the resurrection of the dead which to our feeble mind have seemed sublime and glorious; but still there are mysteries lying far beyond what we can comprehend, which we do not expect to comprehend until we shall apprehend that for which we hope that we are apprehended of Christ Jesus.—Philippians iii. 10-14. For although "Now are we [the saints] the sons of God, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. Yet, although there are mysteries involved in the doctrine of the resurrection which do not yet appear,—are not yet made clear to our perception, there are many plain and positive declarations recorded in the scriptures, affirming that there will be a resurrection both of the just and of the unjust, which we are bound to believe, because God has declared it in his word.

In replying to the interrogatives of our brother Hutchison, we very much doubt our ability to make our views more plain than we have expressed them in the article to which he has referred. We thought we had anticipated all, or at least the greater part, of his inquiries; and we still think, if he will carefully re-examine that article, he will discover what are our views on nearly every point on which he asks to be more fully and definitely informed. We will, however, respond to the several inquiries in as brief and yet explicit a way as we can, and hope that God may give us all that light and understanding on the subject which may be for our good and his glory.

Question 1. In the passage, Rom. v. 18, was the extent of the judgment and condemnation, and the extent of the free gift and justification, in both instances relative to the Adamic or fleshly family?

Answer. All that the judgment came upon to condemnation, and all on whom the free gift came to justifi-

cation of life, were and are in their earthly nature the children of Adam, children of the flesh, brought forth in their fleshly nature by natural generation, and are therefore in that nature Adam multiplied, and the Lord God "called their name Adam in the day when they were created."—Gen. v. 2. Judgment came upon them to condemnation, and death passed upon them, when they were all but *one man*, and before Adam was multiplied by the birth or development of his numerous posterity.

Q. 2. "Is the 'all men' that were condemned coextensive with or equal to the 'all men' that were justified?"

Ans. All the posterity of Adam were condemned in him alike, and on only a portion of them, called "a very small remnant according to the election of grace," came the free gift.—Rom. ix. 27-29; xi. 5.

Q. 3. "If not, will you be full and plain as to what word or words in the passage quoted show the distinction as to extent?"

Ans. The passage quoted (Rom. v. 18) is but a part of the argument and illustration of the vital union and identity of the two distinct Adams; the one a living soul, embodying a natural, fleshly posterity, and the other Adam, which is the Lord from heaven, in whom and by whom the free gift came upon all his spiritual posterity unto justification of life. In the parenthesis immediately preceding this eighteenth verse, and including verses thirteen to seventeen, the apostle informs us that the earthly Adam is the figure of him that was to come; and in 1 Corinthians xv. 45-51 the same apostle, by the same inspiration of the Holy Ghost, testifies, "As it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they 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. Behold, I shew you a mystery: We shall not all sleep, but we [the brethren or seed of the second Adam] SHALL ALL BE CHANGED." The whole argument in the fifth of Romans is to be taken together. If the eighteenth verse had comprised the whole argument, all the other verses would have been superfluous. The eighteenth verse shows the analogy of the figure wherein Adam is the figure of Christ. As by the offense which was committed when all the human or earthy race were but one man, embodying the entire posterity of mankind, judgment came unto condemnation, and death passed upon all mankind before any of them were born, even so (after this similitude of Adam's transgression) the free gift, by the right-

eousness of the Son of God, the Mediatorial Head of the church, which is his body, and who is the second or antitypical Adam, and the Lord from heaven, came upon all the children of God, whose spiritual, eternal life was with the Father, (1 John i. 2,) and which was given them in the Son, who is the second Adam, the Lord from heaven, which eternal life is hid with Christ in God.—1 John v. 11; 1 Cor. xv. 45; Col. iii. 3. "The gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. This gift of eternal life is the free gift which has come upon all the members of Christ unto justification of life. Just as in the similitude our earthy life in the first Adam was polluted by sin and condemned to die in him, so, after the same similitude of unity and identity of the chosen generation of the second Adam, in him this seed which were ordained of God to serve him, and to be counted to the Lord for a generation (Psa. xxii. 30), were chosen in him before the foundation of the world (Eph. i. 4), and this free gift, with all other spiritual blessings, came upon them unto justification of life. Our life in the first Adam, being of corruptible seed, depraved and unholy, was not, could not be justified. Judgment passed upon it to condemnation, consigning it to death. But the life which God by the free gift has treasured up in Christ, and which he gave us in his Son, has stood the scrutiny and fiery ordeal of his holy law, and being pure, holy, incorruptible, immortal and eternal, secures to all the chosen seed of Christ the justification of life; by virtue of which free gift of eternal life through Jesus Christ, all who are redeemed from the death which passed on them in the first Adam are in God's appointed time born of incorruptible seed, by the Word of God, which liveth and abideth forever. And this incorruptible life, which is born of God, being incorruptible, cannot sin, because it is born of God; it is not earthy nor carnal nor depraved, like that which we have in the first Adam. It is not like that life which is Adam in us, but it is Christ in you the hope of glory.

The apostle goes on further to illustrate, thus, "For if by one man's disobedience many [including all that were in him at the time of the disobedience, which involves his whole posterity] were made sinners; so [or after the same similitude] by the obedience of one [Christ, the second Adam] shall many be made righteous." As the disobedience of the first Adam plunged all his unborn posterity in sin and death; so by the obedience and perfect righteousness of that spiritual progenitor, who is the Lord from heaven, shall all his spiritual posterity be made righteous in and by him, and freely justified through the redemption of him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 4. "Do the scriptures teach a resurrection from the grave of the entire race of Adam, or only of the redeemed of that race?"

Ans. The scriptures teach "that there shall be a resurrection of the dead, both of the just and of the unjust."—Acts xxiv. 15. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. These two passages, being directly to the point, we consider amply sufficient in reply to the fourth question.

Q. 5. Does resurrection from the grave constitute any of Adam's race a child of God?

Ans. Those of Adam's race who are redeemed from death by the precious blood of Christ, receive in their new birth a life which was given them in Christ according as they were chosen in him before the foundation of the world, and this life from God is Christ in them the hope of glory; it is the first fruits of the Spirit, and by it their persons are sealed until the redemption or resurrection of the purchased possession. But they who have received this first fruit of the Spirit, and thereby cry Abba, Father, even they themselves do groan within themselves, waiting for the adoption, to wit, the redemption of their body.—Col. i. 27; Rom. viii. 23. "As many as are led by the spirit of God, they are the sons of God;" that is, as we understand it, in the new man, that is after God created in righteousness and true holiness, while in their flesh and carnal elements they are children of the flesh. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Romans viii. 10. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2. We do not understand that the spirit within the saints which is born of God will be changed, for it is the earnest of our inheritance in heaven; but these vile bodies of the saints shall be changed, and made like the glorious body of their risen Lord. This will be when these mortals shall put on immortality at their resurrection. The irrevocable sentence passed on our earthly bodies must be executed before our mortality can be swallowed up of life. The dust which we are in the first Adam must, by the unchanging decree of God, return to dust, and our relation to the elements of this world must be dissolved; for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But the apostle assures us that "If the spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us." The spirit that dwells in the saints who are born of the Spirit is the same that quickened and raised Jesus from the dead. Paul says, "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, and set him at his own right hand in the heavenly places."—Eph. i. 18-20. Jesus our Lord arose from the dead as the first fruits of them whom he has redeemed from death and the grave; consequently all who now have the spirit which raised him from the dead dwelling in them shall also, in like manner, be raised up at the last day. The resurrection of the crucified body of Jesus is called a birth; and although he was, in being born of a virgin, made a little lower than the angels for the sufferings of death, having been put to death in the flesh, he is quickened by the Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 32-36. That sacred body which was made a little lower than the angels in the flesh, is now made higher than the heavens in the Spirit; and though we have known him in the flesh, yet henceforth know we him no more.—2 Cor. v. 16. His resurrection from the dead is called a birth. "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is written in the second Psalm, Thou art my Son: this day have I begotten thee."—Acts xiii. 32, 33. The resurrection of the body of Jesus is called a birth, and in it he is the first begotten from the dead; and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.—Col. i. 15, 18. This spirit of life and immortality which raised him from the dead is forcibly set forth in the one hundred and thirty-third Psalm, by the precious ointment which was poured upon the priestly head of Aaron, which ran down his beard, and descended to the skirts of his garments. Thus showing that the spirit of life and immortality poured upon the head of our great High Priest is an unction from the Holy One; and showing that because he lives as the head and life of his body, the church, including all that body and its members, shall live also. As he was begotten and born from the dead by the spirit and glory of the Father, and arose as the first fruits of them that slept, so in his resurrection God has begotten us again to a lively (vital) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the

power of God through faith unto salvation, ready to be revealed in the last time.—1 Peter i. 3-5. As the resurrection of the body of Christ was a birth from the dead, to which he was the first begotten and the first-born among many brethren (Rom. viii. 29), even so God has predestinated those whom he foreknew to be conformed to his image; and therefore when, in our resurrection, we shall see him as he is, we shall be like him.—1 John iii. 2; Col. iii. 4. As he was begotten from the dead as the first fruits of all his redeemed members, so in the order of the resurrection of his saints they are begotten to a resurrection of their bodies in like manner by his resurrection; and as their resurrection is one to which God has begotten them by the resurrection of his Son, and to be effected by the same Spirit by which he was raised, their resurrection will also be a birth. Therefore the resurrection of the bodies of the saints by the Spirit which raised Christ from the dead, and which from the time they received the first fruits of it in their new birth dwells in them as the earnest of the inheritance to which they are begotten by the resurrection of Christ from the dead; hence, to be the children of the resurrection is to be the children of God in their resurrected bodies, even as they are, from the time of their new birth, in the spirit which is born of the Spirit, the children of God, who is the Father of spirits. This spirit that now, by the new birth, dwells in all who are born of incorruptible seed, by the Word of God, which is immortal, is the spirit of life, by which God will resurrect the bodies of all in whom it dwells, and change them from natural to spiritual, from earthy to heavenly, from mortal to immortal bodies, in the resurrection. Then shall all the saints in body, as they are now in spirit, be conformed to the image of their risen Lord, and bear his image as perfectly as now in our mortal bodies we bear the image of the earthy Adam.

Q. 6. "In the scriptures, what agency is said to effect the resurrection of the Adamic body?"

Ans. "In Adam we all die." The relation of the mortal bodies of the saints ends in death; the resurrection of the bodies of the saints is not a resuscitation or bringing back to the natural or mortal life, nor is it a return to an Adamic state. Our relation to this world and to Adam terminates in death, and it is not in him, but in the second Adam, that the saints 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. There is therefore no agency mentioned in the scriptures by which our bodies are to be raised Adamic. It is sown a natural or Adamic body, but it is raised a spiritual, glorified and heavenly body, no more to be known in the flesh, but born from the dead by the Spirit which raised up Jesus from the dead; a child not of the flesh, but of the spirit; a child not of Adam, but of God; not of the

earth, but of heaven. If by the word *agency* our brother means *power*, we reply, it will be effected, so far as relates to the saints, by the power of Christ's resurrection, and in fellowship of his sufferings, and in conformity unto his death, if by any means we attain unto the resurrection of the dead.—Phil. iii. 10, 11. By the power by which we now believe, according to God's mighty power, which he wrought in Christ when he raised him from the dead.—Eph. i. 19, 20.

Q. 7. "If the Adamic bodies of the unredeemed are to be resurrected, will it be effected by the same agency and in the same way as those of the redeemed?"

Ans. There can be no resurrection effected by any other power than that of God. But the scriptures make a wide difference in regard to the resurrection of the redeemed and the unredeemed: the former shall be raised by the Spirit that raised up Jesus from the dead unto the resurrection of life; while the unredeemed shall come forth from the graves unto the resurrection of damnation, which instead of being unto life, in the same sense of the word, will be to what the scriptures denominate the second death.—John v. 28, 29; Rev. xx. 14. God's power is as absolute in the destruction and perdition of the ungodly, as in the salvation and ultimate glory of his redeemed vessels of mercy. As the saints will be raised by the Spirit that now dwells in them, so we suppose the ungodly will be raised in the same spirit that rankles in them while here in this world. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. xx. 6.

We have, to the extent of our limited ability, given such views as we have in reply to the several questions submitted by brother Hutchison, and in conclusion we would caution our brethren to avoid all vain speculations on the sacred scriptures. Remember they are a revelation to our faith, not to our carnal reason; and as they are given us by inspiration of the Holy Ghost, they must be opened to our faith by the same Spirit, or they will remain a sealed book to us. In the primitive days of the apostles the faith of some of the saints was overturned by the "profane and vain babblings," which tend unto more ungodliness; "and their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already."—2 Tim. ii. 16-18. This assertion the apostle by inspiration denounces as an error, subversive of the faith of the saints, and exhorts Timothy to shun such unprofitable babblings. We believe there will be a resurrection both of the just and of the unjust, because the bible so declares; that the bodies of all the saints will be raised incorruptible, and that those who die in their sins will come forth from their graves with all their corruptions upon them. We would not discourage a close and prayerful

study of the scriptures, for it is a profitable and blessed employment; but we should always remember they are too sacred to be trifled with. It is not to us a thing incredible that God will raise the dead, but there are many things involved in the subject which do not yet appear; but all that is important for us to know and fully understand concerning this or any other subject will be revealed in due time.

TO OUR DELINQUENTS.

There are few things, if any, connected with the publication of the SIGNS OF THE TIMES more difficult than to decide what course to pursue in regard to our delinquent subscribers. Secular papers are not troubled in this way, for they discontinue sending their papers as soon as the time paid for expires. This course is necessary with them to prevent imposition by dishonest persons, but we are not willing to think that there are those among our subscribers who would intentionally allow their subscription to run behind for the purpose of defrauding us of the pay. We have published time and again notices similar to this, and have notified by written and printed notice our delinquents individually of their indebtedness; but the response has been so light that our list has got in such a condition that a pruning is forced upon us. We think our friends will agree with us that we have exercised quite forbearance enough, when we inform them that we have now on our list one thousand two hundred and ninety-four delinquents, whose aggregate indebtedness amounts to three thousand six hundred and fifty-two dollars, and thirty-three cents, exclusive of our several hundred gratuitous subscribers.

In publishing these general notices it is our experience that those least guilty take the most of it to themselves, while those most dilatory pass it over to some one else. Now this can all be avoided, and each one may know just how much of this article to take to himself, by referring to the date opposite the name on the pasted slip, either on the margin of the paper, or on the wrapper containing it, which shows at what time the subscription expires. If that date is back of the present time, you may know that you are one in the list above mentioned, and you can figure for yourself just what proportion of this embarrassing aggregate you are responsible for, and remit accordingly.

This is rather a plain article, but we have hinted at the matter, and to no purpose, long enough; and now we propose to send notices to our tardy subscribers, and if we do not hear from them by the close of the present volume, to strike their names from our list, and continue to send them statements of their accounts until we do hear from them. The country generally has never been in a more prosperous condition, and if our subscribers are ever going to be in a condition to pay their dues, it is now.

MARRIAGES.

On Thursday evening, October 21, at the house of Mrs. Mary E. Woolford, at Fishing Creek, Md., by Elder Gilbert Beebe, of Middletown, N. Y., Mr. John W. Brannock and Miss Susan J. Kerwan, both of Dorchester Co., Md.

In New York City, on the 21st of January, 1880, by Eld. W. Housel, Mr. Richard Brown Jun., of Brooklyn, and Miss Ada De Nyse, of New York City.

By the same, on the 22d of July, 1880, Mr. Lynus A. Dye and Miss Lucy A. Snediker, both of Monroe.

By the same, on the 26th of September, Mr. William S. Voorhees and Miss Lilly E. Barnes, both of Holmdel, Monmouth County, N. J.

By the same, in New York City, on the 11th of October, 1880, Mr. William Heartt and Miss Harriet Conklin, of New York City.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—I am called upon once more to occupy a space in your obituary columns. A brief notice of the death of my aunt, **Mrs. Fanny Benedict**, was published in the SIGNS of July 15th, copied from the *Warwick Advertiser*. But as that was intended only for those residing in this vicinity, I now, at the request of the relatives and friends, send a somewhat more extended notice for the readers of the SIGNS, many of whom knew her and have partaken of her hospitality.

Mrs. Fanny Benedict was the youngest child of Mr. James Benedict, a substantial and respected citizen of this town, and was the granddaughter of Elder James Benedict, one of the constituent members of the Warwick Baptist Church, organized in 1764, and who was chosen its first pastor, and occupied that relation for many years, greatly to the welfare and prosperity of the church, by whom he was highly esteemed and beloved. Aunt Fanny, as she was familiarly and lovingly called by almost every one, was born June 11, 1791, and died July 3, 1880, aged 89 years and 21 days. In 1829 she was united in marriage with Jonathan B. Benedict, of New Canaan, Conn., who died in 18—, leaving her with two sons, one, Capt. James W. Benedict, who served with distinction through the late war, surviving her. In 1843 she experienced a hope in the mercy of God, after a long period of strong conviction and great distress of mind. I have frequently heard her relate the circumstances of her deliverance from the trouble and distress of her mind. It was in the night, when lying awake, mourning her sad condition, suddenly a light shone in the room, and the words, "Glory! glory! glory!" sounded with a loud voice; and said she, "The voice was Elder Lathrop's." Elder Lathrop was pastor of the Baptist Church here during her childhood, and was a warm friend of her family. She related her experience to the church and was accepted, but some difficulties arose in her mind and she could not go forward in the ordinance. I think that the preaching of the pastor of the church, who was not an Old School Baptist, was not to her liking. He attempted to remove her objections, but his reasoning the more confirmed them. Thus matters stood at the meeting of the Warwick association in 1844. It pleased the Lord at that time to grant unto me a hope in his great mercy, and a few days after, when working in the field not far from her house, was impressed upon my mind to go and tell her what the Lord had done for me. This I did immediately, and in return she related me her own experience. Soon after I related to the church what great things I hoped the Lord had done for me, and as I learned at Elder Gabriel Conkling was to preach for a church soon, the church at my request pointed my baptism at that time, and to administered by him. I proposed to Aunt Mary to be baptized at the same time. Her reply was, "I will go with you to the side of water; further I cannot promise at this time." This promise she fulfilled and stood on the bank of the stream. When Elder Conkling led me up out of the water and was self about to step on the shore, handing

her hat and shawl to one standing near, she gently placed her hands upon his shoulder, stepped down into the water and placed herself by his side. Saying a few words in explanation, (as I had told him that morning about her case) he solemnly immersed her in the name of the Father, Son and Holy Ghost. The feeling of many then present was expressed by one who stood near, "Surely the Lord is in this place and we knew it not." From that time until the day of her death she adorned her profession with a well ordered life and godly conversation. She was not exempt from afflictions and bereavements, but was patient and resigned, and I never remember to have heard a complaining word from her lips. In times of her greatest trouble she would say, "I have his promise that he never will leave nor forsake me, and I know he never will." She retained her mental powers to a remarkable degree, to within a short period of her death, when surrounded by dear relatives and friends she sweetly and gently fell asleep in the arms of him whom she loved and faithfully served.

An excellent sermon was preached by Elder Pollard at her funeral, and her remains were laid by the side of her ancestors and kindred in the Old Baptist burying ground, in sight of the home where she was born, lived and died.

ALSO,

Our dear sister, **Mrs. Malinda Freeman**, departed this life at her residence near Monsey, Rockland Co., N. Y., on the 13th day of August last, aged 41 years and 6 months. She was the wife of Mr. Henry Freeman and the daughter of our late dear brother Joseph Conkling, who was baptized by you in 1823, and was of the first fruits of your ministry as pastor of the Ramapo Baptist Church, as his daughter was of mine, being one of the first two I baptized there, June 5, 1872. Sister Freeman remained a most orderly and esteemed member until her death, beloved and respected in a most eminent degree by her brethren and by all who knew her. Her health was poor for several years, but it was more than ordinary sickness that kept her away from the house of worship even in stormy or inclement weather. I never knew one who more highly prized the privileges of the house of God or enjoyed more pleasure in the assembly of the saints. She was confined to the house but a few weeks, during which her sufferings were great, but were borne with fortitude and patience I never saw surpassed. I saw her a few days before her death. Her faith and hope were strong and she appeared calmly awaiting the summons, "Child, your Father calls, come home." She leaves a devoted husband and six children to mourn a faithful wife and a kind and affectionate mother, and the little church at Ramapo loses in her one of the most cherished of her members.

The funeral was held at what is known as the Brick Church, where I tried to present the consolations of the gospel to the mourning relatives and sympathizing friends and neighbors, of whom a very large assemblage convened to testify their respect for one so largely known and highly esteemed.

ALSO,

Our beloved brother **John E. Conklin** closed a life of much usefulness and great suffering at his residence in the village of Warwick, on Monday, Oct. 11, 1880, in the 57th year of his age. He passed his whole life in this his native village, esteemed and respected by all. As an evidence of the estimation in which he was held by his fellow-citizens, he held the office of Town Clerk for eighteen years, men of all parties supporting one known to be an efficient and faithful public servant. In 1847 he made a public profession of religion and was baptized by Eld. P. Hartwell and received into the fellowship of the Old School Baptist Church, whose doctrine he loved, whose fellowship he highly prized, and whom he served as Clerk for fourteen years. Being for many years a great sufferer from a complication of diseases of an incurable character, his chief regret was that his feeble health would not allow of his constant attendance at public and church meetings. Only a few weeks before his death a sister on approaching the meeting house on Sunday saw him sitting on the steps of the porch. Asking why he did

not go in, he replied, "I know I cannot stay in during the whole of the service, so I thought I would sit here until the Elder begins his sermon, then perhaps I can remain through it."

His mother died in March, 1879, a sister in September following, and his only brother is very low at Havana, Schuylke Co., N. Y. His wife, an only daughter, a sister and his sick brother, mourn the loss of one who was worthy of their love and confidence. Five dear brethren and sisters have been called away by death from the Warwick Church in a little over one year. Our dear brother, some time before his death, selected as a text for his funeral the 17th verse of the 4th chapter of 2d Corinthians, and hymns 1246, 1257 and 1291, to be sung. More appropriate words and hymns could not have been selected. In the absence of Elder Pollard, Elder G. Beebe preached an excellent sermon, greatly to the comfort of the mourning relatives and also to the church, whose tears unite with theirs for the departure of one whose loss they deplore. May the Lord comfort the bereaved, pour out of his Spirit upon his people here, and add unto the church of those ordained unto eternal life.

Yours in the afflictions and hope of the gospel,

WM. L. BENEDICT.

WARWICK, N. Y., Oct. 26, 1880.

It has become my painful duty to write the obituary of my dear father, **Elder James Teague**, who fell asleep in Jesus at his home, on Thursday, August 10, 1880, at 4 o'clock p. m., aged 66 years, 4 months and 14 days. He was a son of Moses and Martha Teague, being the oldest of seventeen children, ten sons and seven daughters, all of whom lived to the age of maturity.

He moved to Missouri from his native state (N. C.) and settled in Pettis County, in the fall of 1845. He joined the Virginia Grove Church of Regular Baptists in the fall of 1846; was liberated to preach on the second Saturday in January, 1852; was ordained on the third Saturday in July, 1856, since which time he has had the charge of three or four churches all the time, up to the time of his death. The intervening Sundays were taken up in filling calls to other churches. For the last few years he devoted nearly one-half of his time to the work of the ministry. He seemed to delight in that work more than any other, and seldom disappointed an audience. He seemed to feel the full force of the scripture that says, "Woe is me if I preach not the gospel." At the same time he worked with his own hands for the maintenance of his own family, "Honesty before God and men" being his motto. The writer of this has been a cripple for many years, and thus a still greater responsibility rested on him.

He administered the ordinance of baptism to eight willing candidates, for the last time, on the second Saturday in June last, and preached his last sermon at the Walnut Branch Church, (his home church) on the fourth Sunday in July last. Thus he was permitted to close his labors at his own church, of which he had been pastor since his ordination, just twenty-four years and one week on the day he preached his last sermon. He has constituted two churches from this one within the last few years. He was sick only five days, with bilious diarrhea, and seemed to suffer but little. The day before he breathed his last, while lying with his eyes closed, the most beautiful smile I ever saw rested on his face, while he pointed upward with his finger, as if he were basking in the smiles of his dear Redeemer. The smiles were more like those of an innocent, sleeping infant, than anything I can think of. He passed away just like going to sleep.

Dear father Beebe, in father's death you have lost one of your true friends, the churches he served have lost a faithful pastor, his family a kind husband and father, and the community a good citizen. His place will be hard to fill, and cannot be filled in my heart. The language of Elisha when he parted with Elijah, by the chariot of fire, was impressed on my mind with great force about the time father was taken from us.

He leaves a wife, two sons, three daughters, eight brothers and four sisters, together with the churches and a large number of relatives and friends, to mourn their loss; but they sorrow not as those without hope. O that we may all meet him in that upper and better world, where sorrow and sighing are not known, and the weary are at rest, is the prayer of the afflicted writer.

ELIZABETH C. TEAGUE.
LAMONTE, Mo., Sept. 20, 1880.
"Zion's Landmark" please copy.

ELDER G. BEEBE AND SON:—It is with a sorrowful heart that I send you the following. From a letter received from my sister-in-law, I learn that my brother in the flesh, and also in Christ Jesus, **Joel Dodson**, quietly passed away, at his home in Marion County, Ga., on the morning of August 30, 1880, aged 67 years on the 25th of January last. My brother had been a firm, consistent and devoted member of the Primitive Baptist Church from his youth. He acted long as a deacon, and was useful as a good disciplinarian in the church and the association, his gift being much blessed. He was a quiet and inoffensive man in the community, prized for his many noble traits of character, and wielding a marked influence in church and state. It can truly be said that a good and great man has fallen in Israel. He will be greatly missed in his community. But to his wife, the companion of his youth, how terrible is the blow! He was a good husband—lived to make his wife and children happy. He left quite an interesting family of children and grandchildren. May God in his infinite mercy bless, comfort, strengthen and sustain the sorrowing and stricken ones, for Jesus' sake.

My brother had been, up to within a few years past, a very strong, healthy man. He had a slight shock of paralysis and his health began to decline, but he was able almost to the very last to attend at his meetings. His disease was complicated. He had symptoms of dropsy, and was obliged to sit up most of the time. He often spoke of death, and dreaded the pangs of death, but had no fears. He thought he would die, and desired it. A few days before his death he was taken with a violent cold, and though he suffered greatly, was patient and resigned. A short time before his death his wife got him to lie down and desired him to take some nourishment. He replied, "I am sleepy; I want to go to sleep now." He fell into a quiet slumber, and when he was examined again it was found that he had already slept the sleep of death, without a struggle or pang. We have no doubt of his sleeping sweetly in Jesus. May we have submission to the will of our Father in this trying dispensation of his providence. Your brother,

GREEN H. DODSON.

SOCIAL CIRCLE, Ga., Sept. 16, 1880.

DIED—In this village, at the residence of his daughter, Mrs. Wm. Hallock, October 21st, 1880, our brother, **Epenetus Purdy**, in the eighty-ninth year of his age. He was born in Mt. Hope, near New Vernon, in 1791. He united with the church at that place, and was baptized by the editor of this paper, on profession of his faith, about thirty-five years ago, and has given reliable evidence of his holy calling up to the time of his departure. He leaves nine children who survive him, all of whom are settled in different, and some of them in distant localities. His funeral was attended on Friday morning, at the house of Mrs. Hallock, and a discourse appropriate to the occasion was then and there preached by Elder B. Jenkins, after which his remains were laid to rest in the cemetery at New Vernon.

ALSO,

We have received by telegraph the announcement of the death of brother **Thomas Tatham**, which occurred at his late residence in Vermont, on Saturday, Oct. 30th. He was for many years and up to the time of his death a member of the Old School Baptist Church of Middletown and Wallkill. Of the particulars of his last hours we are not yet advised. His age was about sixty-eight years.

ALSO,

We are informed of the death of **Deacon E. Vanartsdalen**, of Southampton, Pa., which occurred on Friday morning, Oct. 29th. His obituary will probably be prepared for the next issue of the SIGNS.

OUR excellent and beloved brother, **Philip Brandenburg**, of Corydon, Indiana, departed this life at his home, June 6, 1880, in the 77th year of his life. He joined the Old School Baptist Church about the year 1850, and was baptized by Eld. Joseph Armstrong, and he lived an humble, worthy and faithful christian and Baptist until his death. Indeed, brother Brandenburg was truly a godly man, and one of the excellent of the earth. As a Baptist, he was ever firm, and yet gentle, devoted and true, sound and earnest in and for the faith in Christ. He dearly loved to read the SIGNS, and was one of your devoted friends, brother Beebe. His reverence for and faith in God were truly sublime; yet he was unassuming, simple and childlike in spirit. Since early in 1863 I have known him intimately and loved him dearly, for he ever abided the same constant, kind and true brother. Full of years, yet active till near the close, he peacefully fell asleep in Jesus, in whom he believed. Our dear aged sister Brandenburg, four sons and the brethren and friends are left to sorrow for him, but not as others who have no hope. For "them that sleep in Jesus will God bring with him."

His youngest son is a worthy brother; may God grant the others the saving faith that shone so beautifully in the life of their dear old father. Soon we shall all follow him to the tomb; but there is hope beyond. How fast our loved in the Lord are being removed from the earth.

In sorrowing hope,
D. BARTLEY.

DEAR BROTHER BEEBE:—By request of our dear sister Monfort, please publish in your estimable paper the death of her dear husband, and our beloved brother, **Henry Monfort**. He was born August 4, 1820, and died May 29, 1880. He joined the Old School Baptist Church about ten years ago. He was chosen Moderator of our church, and faithfully did his duty. He suffered greatly for about a year or eighteen months, and was well aware of his condition. He bore his afflictions with christian fortitude, his great desire being to be reconciled to his heavenly Father's will. On the 29th of May he quietly passed away, and his spirit returned to his Father's home, in a brighter and better world. May God remember his dear wife, and fill her soul with divine love, and reconcile her to his dispensations. And while she lives, may her dear brethren and sisters remember her in her much affliction. And when God shall call her away to that bright world of glory, may all her tears be wiped away, and parting be no more. May God grant that this be the happy lot of us all, is the desire of your brother in Christ,
GRIFFIN KELLY.

HILL SPRING, Henry Co., Ky.

DIED—In Boston, Mass., September 6, 1880, **George E. Clough**, son of brother Charles and sister Sarah Clough, of Topsham, Maine, aged 22 years.

The circumstances connected with the death of this young man were very painful indeed. He was brakeman on a freight train on the Boston & Lowell Rail Road. He was walking on top of the cars, lost his balance, fell between the cars, and five of them passed over him, crushing his body in a horrible manner.

He was a moral, upright young man, respected and highly esteemed by all who knew him. The hearts of brother and sister Clough and the brother Charles are wrapped in sorrow and gloom; but the all-sustaining grace of God is sufficient to bind up their broken hearts, and they have the deep and heartfelt sympathy of all their friends in their deep affliction.

H. CAMPBELL.
BRUNSWICK, Maine, Sept. 13, 1880.

DIED—In North Berwick, Maine, Sept. 9, 1880, **Ruth Earl**, aged 89 years. She has from her youthful days been an Old School Baptist in belief, and went to that meeting as long as she could, and gave good evidence that she was a child of God; but she never united with the church. We believe she has gone to rest.

WM. QUINT.

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.

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., NOVEMBER 15, 1880.

NO. 22

POETRY.

ISAIAH IV. 6.

WHEN the tempest is raging around,
When darkness prevaileth within,
When the soul in deep anguish is found,
Overwhelmed by the terrors of sin;
When the wrath of a sin-hating God
Seems to burn in the conscience as fire,
When the sinner, brought down by his rod,
Is dreading his just vengeful ire;

O who can describe the sad case
When Sinai's thunders prevail,
And the soul can discover no place
Of defense from the tempest and hail?
But ah, a sweet Covert is near;
'Tis Jesus, the Refuge divine;
To save from guilt, bondage and fear,
The soul that shall on him recline.

How sweetly he shelters the soul
In the clefts of his dear wounded side!
No thunders of Sinai roll,
When the sinner in Jesus can hide.
What a precious repose is now felt!
No guilt can the spirit molest,
The affections in gratitude melt,
And love takes its seat in the breast.

But storms will again cloud the sky,
And the soul be afflicted with pain;
But still this dear Covert is nigh,
To shelter from storm and from rain.
From tempest without and within,
From every assault of the foe,
From all the strong workings of sin,
My soul, to this Covert still go.

When fierce persecution shall rage,
And burn with its terrible heat,
Or Satan the spirit engage,
This Covert will then be most sweet.
As a tent from the rays of the sun
Does shelter the poor weary brain,
So Jesus will comfort each one
Who under his wings shall remain.

Gospel Standard.

THE last words of Fannie Ensor to me, a few hours before her death, were, "I am not afraid to fall asleep in Jesus."

What confidence the christian feels
At death's dark hour of dread,
In him who hath our bodies sealed,
To raise them from the dead.
Though oft the heart with fear is fill'd,
And doubts beset the way,
When death draws near, our fear is still'd,
It is the gate to day.

A little glimpse of coming joy
Is given from above;
The tongue begins the sweet employ
Of praising him we love.
And in his presence hushed and bless'd,
We cease from all our fears,
Since now in him a perfect rest
To our faint heart appears.

And death itself, the last of foes,
Takes on a smiling face;
It bids us hasten to the close
Of our long toilsome race;
And only it now lies between
Us and our heaven of rest;
And just beyond the light is seen
Where reign the pure and blest.

Why should we fear to fall asleep
In him who went before?
Hath he not said, the dust he'll keep
Of those whose sins he bore?
To be with Christ, to see him near,
To feel his dear embrace,
Is heaven itself, it quells our fear,
And fills our souls with peace.

F. A. CHICK.

CORRESPONDENCE.

SOCIAL CIRCLE, GA., Oct. 30, 1880.

ELDER G. BEEBE—DEAR, AGED SOLDIER OF THE CROSS:—I have felt for months past that it would be a great pleasure to write to the household of faith, to the pilgrims and strangers scattered abroad. In reading from them I am often made to rejoice, as one tells of his deliverances, of being lifted up, as on eagle's wings, far above all sublunary things. Another walks in darkness and has no light, mourning, weeping; with him I feel to partake of his sorrows, and unbidden flows the tear of sympathy. With the young, who have just been put on pilgrimage, I am carried back in my youth through long checkered scenes of conflicts, of alternate joys and sorrows, of sore trials and deliverances, of the dawns of light, and of darkness that was felt. I am now becoming the companion of the aged, who are rapidly approaching the shores of the invisible world, whose eventful lives here must soon end in eternal joys above. What a change my mind has undergone since I am better acquainted with them! I thought, in youth, that those old, gray-headed veterans, with staff in hand, all tremulous from age, lingering on the brink of the grave, had their minds filled with dreadful thoughts of the future. But they are happy and serene, waiting in patience all their appointed time, till their change come; but sometimes some of them become tired waiting, and want the wheels of time to fly more swiftly, in order that they may the sooner enter into the full fruition of those joys that their faith now embraces. I am, at times, much strengthened as I read a solid, clear, ringing article from some able brother, upon the sovereign, immutable purpose of God in the salvation of all his chosen ones. I feel then like bowing in the dust, and ascribing all power, might, honor, glory and dominion unto our God, for the plan that rescues sinners from the powers of darkness and translates them into the kingdom of light and gospel liberty. But heaven-enrapturing as this thought is of the plan, but more glorious, if possible, is the infinite, unlimited power, wisdom and goodness of our God in fully, triumphantly, gloriously executing, in every iota, in all its jots and tittles, that purpose of love and mercy. If the smallest thing, in all the economy of grace, is not fixed and settled, and was not before all worlds were made, then all is uncertain, contingent and frustrable. I want to adore and praise the

God of all grace, in whom I live, move and have my being, that my worthless name, as I hope, was recorded in the Lamb's book of life before the highest dust of the hills were made beneath my Lord. As my days must now be few, I desire that I might be more devoted, more wholly and entirely to the Lord's. While I feel that I have drank deeply of the bitter cup of sufferings, while I was so troubled that my tears were my meat day and night, I now feel to rejoice that my blessed Father has allowed me to take the cup of salvation and call upon his name. "Though thou wast angry with me, thine anger is turned away, and thou comfortest me." At no time in life have I had greater reasons for sincere gratitude; but I daily fear that I am forgetful and ungrateful of the kind and gracious hand that has led me hitherto. I do hope and pray that at my time of life I may not be allowed to act beneath my high profession. "In the Lord have I righteousness and strength;" there is neither in me.

While I love to read from the pen of our able veterans, yet I can rejoice with the babe in Christ who has just learned to lisp his name, and is content with his cup of milk and dinner of herbs. In due time the appetite will relish meat; wait that time; strong meat is for those of full age. Again I read from some one who has been sorely tried in the deep waters of affliction; the Lord, in mercy, has been pleased to remove the dear objects of their love. These come into my soul; I weep with them; in feelings clasp them to my breast; but joy cometh in the morning; the long night of storm and tempest gives way to the bright shining of the sun.

Such, dear and beloved brethren and sisters, is the pilgrim's lot. To-day in darkness and gloom, refusing all comfort; to-morrow in ecstasies of joy at his sudden and signal deliverance; to-day the bounding pulse and elastic step; to-morrow racked with pain, scorched with fever; to-day surrounded with the merry prattle of dear offsprings; to-morrow consign them to the tomb; to-day a dear wife makes home happy; to-morrow you are left broken-hearted and alone. But, amid all our surroundings, how sweet the thought that our God is working all things for the best—best for us now and forever. Do we not feel in our inmost souls to say, after looking over all the past, bitter as it may be, "A day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness?" Let sick-

ness and death come; let poverty, pale and wan; let persecutions arise, and prisons enclose our bodies, if our Jesus is with us in glorious manifestations, we shall come off more than conquerors through him.

But I have as yet written nothing about the design and object of this article. I felt, and still feel, a great desire, dear Elder Beebe, to be thankful to the Lord for allowing you, nearly fourscore years of age, to visit us of the South one more time. Being so feeble, I dreaded the tax upon your system; but thank the Lord, your strength was equal to the demand made upon it, and you were allowed to see the dear ones at home once more on your safe return. I hope and believe your coming, as well as your beloved son, Elder Wm. L. Beebe, was of the Lord. I feel that you were to the comfort of many among us; many saw and heard you for the first time, and, no doubt, it will be the last time. I would be thankful to the Lord for still enabling you to speak with such clearness and power, to the edification of the saints. I am so glad that you visited Uncle Davie Patman in his feeble and isolated condition; the Lord is still gracious to him. Your interview with Elder Dudley, your remarks to him in the SIGNS, and his to you, deeply affected me. I saw you both, in my mind, taking perhaps your final farewell on the shores of time, but so close to the gate of the celestial city, the perfection of beauty, in describing which your lives have been spent. Precious, tried old soldiers! Detraction, calumny, vituperation, abuse and misrepresentation will all soon be unheeded alike by you. Your sleep will be sweet in Jesus; there the wicked will cease to trouble, the weary will be forever at rest. In that land of perfect rest there will be no palsied limbs, no dim eyes, no need of some one to assist from place to place. You have both, by the grace of God, interposed your own bodies to receive the envenomed shafts of the enemy, not counting your own lives dear unto you, so that you might fill your ministry in honor to God, who called you unto that work. The same God who placed you in such prominent positions, and gave you grace to defend his truth, at all hazards, is able to raise up others to contend for his cause unto death.

I do hope the brethren and sisters will not think me officious if I again urge them, by every consideration of love, and even justice, to stand by Elder Beebe in his advocacy of the truth as published in the SIGNS. He is now old and feeble, has never fal-

tered in the defense of truth, has advocated it through storms of trial, has been in the forefront of the battle—now, is it kind, is it right in us, brethren, to forsake him in his old age? How unbecoming in us to let section rule us, or prejudice come in to keep us from duty. Take all the other papers you wish, but do not let the SIGNS want for patronage. It has never turned its back on us; let us not desert it. I am not writing at the instance or dictation of any one, but am speaking from a sense of duty. The fall of the SIGNS, or merely for it to eke out a miserable existence, would fill our enemies with delight, embolden them to make more deadly attacks on the truth, and ought to mantle our cheeks with the shame of ingratitude.

It has now been more than a year since I have written anything for our paper; but the many pleasant hours I have spent in reading from others, the joy that has heaved my breast! I love all the correspondents, each one of you. Write on, dear ones; your words are like apples of gold in pictures of silver. If I do not love the truth of God, his cause, his honor and glory, then I love nothing. Can I be mistaken in this at last? Surely, surely, he is my own, dear, blessed, precious Redeemer; the very name is sweet to my soul. O I do so want to praise him with my latest breath, and dying, clasp him in my arms, the antidote to death. Yes, I feel him precious to my soul while I write. "Let us exalt his name together." The Lord has been so good to me of late. I would praise him with my whole heart.

If you should publish this, dear editors, loved ones will know I am still alive, and love them. In much weakness, but in sincere christian love, I am,

WM. S. MONTGOMERY.

PALESTINE, Texas, October, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRISTIAN LOVE:—Some months ago, when employed, to keep my mind from things unprofitable, I wrote the following, and now send it to you to do with just as you see fit.

We know that the servant who received two talents was rewarded with "Well done, good and faithful servant." And "If there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not. So then, when we have a smaller gift than others have, let us not hide it.

I have been thinking of the unchangeable, incomprehensible love of God in Christ Jesus our Lord, and the subject is inexhaustible. God is love. Love is one of his divine attributes, and it is eternal. Jesus said, in his prayer to the Father, "Thou lovedst me before the foundation of the world." And he loves forever. If we examine a well made ring, we cannot find an end to it; neither can we find a beginning or ending of Jesus love for his bride; those whom he foreknew, predestinated, called, justified and glorified. There is much opposition in the world to the doctrine of election, but they

do not understand it; for there is a class of people who have eyes, but see not, and ears, but hear not, and hearts, but do not understand. There is opposition now to gospel truth, and it seems to be spreading in different parts of the world. Darkness is opposed to light. Wherever there is a good, there is a corresponding evil; for when the first Adam was made and placed in the garden, there was an opposing spirit or principle that caused him to violate a positive command of his Maker, and brought sin and death into the world. But behold the goodness and mercy of God, the blessed Seed of the woman was promised then and there. But how soon did this opposite spirit manifest itself in Cain, against his brother Abel, and he slew him, because his own works were evil, and his brother's righteous. And there were an Isaac and Ishmael, a Jacob and Esau, all opposites. Grace does not run in the blood. Although there were, during the law dispensation, sacrifices and offerings continually made, which could never take away sin, yet many of them prefigured the great sacrifice which should be made; and the prophets foretold his coming and his sufferings, and the glory that should follow. Isaiah says, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace." And again, "Behold a virgin shall conceive and bear a son, and shall call his name Emmanuel," or, God with us. And the same prophet asks, "Who hath believed our report? And to whom is the arm of the Lord revealed?" None but those to whom the arm of the Lord is revealed ever did or ever will believe the report. He bore the grief and carried the sorrows, was stricken, smitten of God and afflicted, for those who believe the report. He was wounded and bruised for their iniquities, and with his stripes they are healed. When the set time arrived, an angel was sent from the courts of glory to announce the startling intelligence to the virgin that she should conceive and bear a son, and should call his name Jesus. And he told Joseph, "Thou shalt call his name Jesus, for he shall save his people [none others] from their sins." Now, although it had been the hope and expectation of Israel for so long a time that the Messiah should come, yet it was very different from what they had anticipated. At Bethlehem there was no room in the inn for them. Perhaps if they had went in great style there would have been room. But behold, the Lord of life and glory is born in a manger. Be astonished at such condescension. But on the same night an angel from heaven brought the glorious news to some poor shepherds, saying, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Savior, which is Christ the Lord. And sud-

denly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." If the angels of heaven, who needed no redemption, so rejoiced at his coming, surely we whom he came to redeem should rejoice and be exceeding glad. But not so Herod, one of the opposites, who was troubled. When the wise men from the east had seen a peculiar star and followed it, they asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Herod therefore sent and slew all the male children in Bethlehem and the coasts thereof, from two years old and under. Those heavenly messengers were not sent to the chief priests and elders, and the great ones among them. Not many noble are called, but the poor have the gospel preached unto them. Those poor shepherds rejoiced, and told what great things they had seen and heard. And the wise men fell down and worshiped the infant Redeemer, and presented unto him gifts, gold, frankincense and myrrh. Good old Simeon also rejoiced when he came into the temple by the Spirit, and took him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation." There were so many convincing evidences at his birth and at his baptism, besides his own works, healing diseases of every kind, casting out devils and raising the dead, yet he suffered persecution from those opposites continually. Then why should those for whom he came to suffer complain at their light afflictions, which are but for a moment, and work for us a far more exceeding and eternal weight of glory? O how wonderful is this great love to such unworthy objects! When the time had come that the blessed Redeemer should be offered up, on that memorable night that he was betrayed, he showed his love to his followers by comforting them, praying with and for them, washing their feet, counseling them, and promising them another Comforter, to be with them when he should be gone. And when they were in Gethsemane, we cannot even in our deepest thought have an idea sufficient to look into the agony of soul that brought the bloody sweat from his body. O what love! When we view what he bore for his people while on the cross, when the Father seems to have withdrawn his sensible presence, and he cried, "My God, my God, why hast thou forsaken me?" no wonder that the rocks were rent; and we, too, must be hard indeed if we can contemplate the scene unmoved. Herein is love. And if we love him, it is because he first loved us. And if he loved us with all this great love, we ought also to love one another, and endeavor to walk in his footsteps. Are we reviled and persecuted? So was he. They cannot say more against us than they said against him. They said he cast out devils by Beelzebub, and was a blas-

phemer, and many such things. But they cannot reach the inner life, for that is hid with Christ in God. Let us then try to be patient in tribulation, knowing that we have in heaven a more enduring inheritance, which is incorruptible, undefiled, and that fadeth not away; reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

I join with brother Myers, of Locktown, N. J., in the request that some brother will take up that subject, for it is a glorious one—the union of Christ and his church, and the love that subsists between the members thereof. When I wrote that piece I did not ask particularly of any one brother, but I will now ask brother Chick to write on the subject. You will find the piece in the SIGNS OF THE TIMES for February 15, 1880, over the signature of "A Stranger." I was, and am still, very desirous to see it in our precious paper.

Now, dear brethren and sisters, let us endeavor, as much as in us lies, to follow our blessed Jesus in obeying his commands. He says, "If ye love me, keep my commandments." And one of them is, "Love one another." Let us consider how he loved us, and what he has done for us, and what he is still doing, and what he has promised. He has 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. Let us ever try to be resigned to his blessed will, asking him to grant us submission thereto; for without him we can do nothing; but with him, what is there that we cannot do? Let us live in love, and then we may hope to live in peace.

Brethren Beebe, please try to bear with my imperfect scribble, as I am very nervous. I have made mistakes and the writing looks a little like I feel; but if you can correct this, and think it worthy of room in the SIGNS, you may publish it. May the peace of God abide with you, and with all who love our Lord Jesus Christ in sincerity, is the desire of one of the most unworthy.

MAHALA SPURGIN.

FRANKLINVILLE, N. Y., Oct. 10, 1880.

DEAR KINDRED IN CHRIST:—It is with a trembling hand that I take my pen in hand to address you, feeling so utterly unworthy and incompetent to express upon paper anything that will be of interest to you, but realizing that it is the goodness of God that leadeth us to repentance, and if we love him it is because he first loved us, and it is because he saved us that he gave us to see that we were sinners in his sight. When in my fourteenth year he gave me a view of this sinful heart of mine, saying to me that I was a sinner in his sight, but I tried to pacify my mind by saying that I was not very bad; as I had never done anything very bad how could I be; but my mind was not to be quieted. I now began to feel that my sins were worse in the sight of God than if they had been out-break-

ing sins, for they were in my heart against a just and holy God. I thought to mend my ways and do something to gain the favor of God. I tried to pray, but it seemed that God would not hear so vile a sinner. O how disappointed I was! Weeks passed into months, and I was still sinning against a just and holy God. My burden was very heavy. I felt that he could not save me. Others he could save, but mine was an outside case. O that I could cease from sinning! If I could only change places with the beasts of the field, for they did not sin against their Creator as I did. All was darkness; no ray of light; look which way I would I could see nothing but the justice of God in my condemnation. I expected to be banished from his holy presence. I thought that I felt some degree of resignation in being banished from his holy presence if he would only keep me from sinning against him any more. O, thought I, if I could cease from sinning; but I could not. Despair seemed ready to swallow me up, and it seemed that I must go to hell, still sinning against that God that was all holiness. What shall I do? I could do nothing but cry, Lord, save me or I perish. When these words were spoken to me, Daughter, thy sins which are many are all forgiven thee, my burden was gone, and I was praising God. What joy did fill my heart; my night was turned to day, my mourning into songs of praise to God for this great deliverance. I thought my trouble was all over now, for I was as happy as I could be. How sadly mistaken was I. I find that I have the same evil heart to contend with, which causes a constant warfare. O, is this the work of grace wrought by the spirit of God in my soul? I was helpless; I could do nothing but sin, and this I could not help doing, any more than the Ethiopian can change his skin or the leopard his spots.

I united with the M. E. Church. I enjoyed myself quite well until my mind was exercised upon the subject of baptism. The command was to arise and be baptized. I felt that I wanted to obey. I was young in years and in experience, and ignorant, but when I had read where Philip and the eunuch both went down into the water, and Philip baptized the eunuch, and they both came up out of the water, I was satisfied as to the mode; it was by immersion; it was just as plain to me as the noon-day sun. As there was to be some baptized, my friends with whom I was at the time asked me if I had thought of being baptized. I said I had. They asked me what way. I said by immersion. They wondered at it and wanted to know why. I told them that Philip and the eunuch both went down into the water, and Philip baptized him. They said it did not follow that he was immersed because they went into the water, for many went into the water and were sprinkled or poured, and they thought it highly improper for a lady to go into the water. With this reasoning set before me by those of more ma-

ture years and experience, my youth and ignorance, my lack of understanding (what did I know? nothing at all), I yielded the point, submitted, and was sprinkled, and O, the darkness that followed. It was darkness that might be felt. I was surrounded with sadness; no joy, no sunshine of his love. It did seem that I was shut out from the presence of the Lord, and while in this frame of mind I returned to my home. I took a letter from the church, but I never used it. I did not enjoy anything, and why should I want to join a church? Sometimes when near a stream of water, there would seem to be something about it that was pleasant, and I would like to linger near the stream. I think I was in this condition for about four years after I left the Methodist Church, when it pleased him that I had so disobeyed to again lift the veil and let into my poor dark soul the light of his love, and O how my soul was made to rejoice in his pardoning love, and these words came to me, "Why tarriest thou? arise and be baptized." What could this mean? for I had been sprinkled. But these words followed me, and I did not feel any disposition to tarry, so I went to the Reformed Methodist Church, offered myself and was baptized by immersion, and I did feel a peace in my soul that the world knows not of. But I soon got into trouble again, for they wanted me to live perfectly without sin in this life; but there would be wicked thoughts in my mind. Others would tell of living years without sin. Why could I not? Was I worse than others? I feared that I was falling from grace. I trembled, for I thought I could not endure the hidings of his face as I had done after I was sprinkled. I must now take the bible for my guide. In reading the bible I found the doctrine of election and predestination. That much despised (by me) doctrine was actually taught in God's word. Then came the words of inspiration by Paul, saying of Jacob and Esau, Jacob was loved and Esau was hated, and neither had done good or evil, that the purpose of God according to election might stand, not of works but of him that calleth. Here then was the purpose of God: election and calling of God, all without works. About this time the SIGNS OF THE TIMES fell into my hands, and I read them so differently from what I had done before. I had thought it the worst paper that ever was published, but this one copy I thought must be different from any of the others, for I could receive the sentiment and draw nourishment from its pages. I read and reread it until the paper was all worn into pieces. After this I went home to my father's. I took a letter from the church. This was in 1845. Since that time I have not been connected with any church, but having some few friends that were Primitive Baptists, and having some privileges of hearing them express their views, I felt that they were in accordance with the word of God, and I was made willing to accept the truth as, I trust, in the love of it.

Since then I have passed through many wintry seasons, spiritually, with an occasional gleam of sunshine, until my soul became hungry. I did so want to look upon and hear the voices of the children of God that last June I attended a meeting held at Riker's Hollow, where I for the first time in my life listened to God's servants, Elders M. Vail and I. Hewitt, and it was to me a feast of fat things. I can not tell how much I enjoyed that meeting. I went a stranger and alone, and they, the children of God, took me in and cared for my temporal wants, while my soul feasted on that bread which cometh down from above. When I went to this meeting I thought I was satisfied with my baptism, but while listening to the remarks of Elder Hewitt I saw that it was necessary that the administrator should be continuing steadfastly in the apostles' doctrine and in breaking of bread. So then I had not been baptized at all, and when I received the SIGNS for July 1st, and read Elder Beebe's remarks in reply to J. Cook, the subject was made so plain, and it was sent home to my heart with such plainness, that I was made to feel sick of myself when reviewing my wanderings through Babylon for so long a time; having never been wedded to Christ, but married to a harlot, and I have lived over forty years in this way. Can it be that I am a child left thus to wander?

I will submit this to you, editors of the SIGNS OF THE TIMES, to correct, publish or not, as you in your judgment may see fit. I would like to tell you what the SIGNS is to me, but my sheet is full. This is too lengthy already.

LURINDA JENKINS.

MIDDLETOWN, N. Y., Nov. 4, 1880.

Having been favored with the privilege of attending the Salisbury Association, the Yearly Meeting at Olive, N. Y., and several smaller assemblies of the saints, I desire to express to those with whom I met on these very pleasant occasions, my high appreciation of the communion of spirit with the dear saints who so kindly received me into their society, and welcomed me to their unstinted hospitality; and more especially do I feel overwhelmed with the contemplation of the unspeakable goodness of God, to whom alone I feel indebted for the gift of a place in the heart and fellowship of his children, and for every good gift in his kind providence bestowed on an unworthy sinner. For even these temporal manifestations of the goodness of God, language fails to afford expression, and the fervency of words seems faint; yet when the great principle on which the fellowship of the saints is founded arises in my mind, even the consideration of this great debt of gratitude to brethren and friends is lost in the thought, as the highest mountains of earth become a plain in comparison with the height of the over-arching heavens. In September I was permitted also to visit my old home in Georgia for the first time in four years, and on the way to see

many of the dear saints in Kentucky. The kindness shown me on that trip can never be forgotten; and I can only feel that the assurance of the faithfulness of God is the reward to those whose christian love, hiding all the defects and infirmities of my nature, received me with such cordial fellowship as is only known in the kingdom of our gracious Redeemer.

There is peculiar excellence in the sweet fellowship of the saints, in that while it assures those who receive its cordial expression of the confidence of those who receive them; unconsciously to themselves, every one who can receive one in love for the truth gives unquestionable evidence of the indwelling spirit of Christ in themselves. For as the world cannot receive the spirit of truth, neither can they who are of the world receive those in whom that spirit has set its irrevocable seal. It is impossible that the natural mind should love the truth, as it can neither see nor receive it; and indeed it is the "carnal mind" which is itself enmity against God. Will each one of the many who feel this love involuntarily burning in their hearts in viewing the glorious gospel of the grace of God, who yet dare not claim that they are children of God, ask of themselves, "Can this heavenly love spring from my corrupt, carnal mind?" If it does, then you have falsified the conclusion of Job xiv. 4. But it can have no other source but your carnal mind, unless you have the mind of Christ by the indwelling of his spirit. And if you are led by the spirit of God, the inspired record settles the question: "For as many as are led by the spirit of God, THEY ARE THE SONS OF GOD."

The specific character enjoined by our Lord to keep his commandments (John xiv. 15), is definitely restricted to precisely such as bear this mark. If, then, you find yourself described in this divine definition of the character directed to obey the commandments of the Lord, you are not at liberty to consult either your reason or your fears, but should implicitly obey the word of your Lord. And on this point it is well to be careful that you be not deceived by the devices of the adversary into the presumptuous sin of tempting God, in resorting to such carnal reasoning as is often suggested in such a form as this: "If I am a subject of grace, I shall be saved *anyhow*; and if I am deceived, it will be far better that I should not profess to know anything about the salvation which is of God. I feel myself so sinful, that it is best to wait until I can feel more worthy." Then, some very highly esteemed ministers have advised such disobedient ones to *wait until they are compelled* to obey the command of Jesus. If this advice is authorized by the law of Christ, I confess that I have never found it in the inspired rule, in precept or example; but to the contrary, immediate obedience is always enjoined, and not even the respect due to a dead father was allowed to delay the duty.—Matt. viii. 21. Of course, the obedience of the

subject of grace does not secure his salvation in Christ, nor can his disobedience forfeit his life in God; but the answer of a good conscience toward God cannot be experienced in disobedience, nor are the saints authorized to teach that the commandments of Christ may with impunity be disregarded or deferred. The immediate disciples were commanded to teach those whom they should baptize "to observe all things whatsoever I have commanded you."—Matt. xxviii. 20.

As the man of God is in the scripture given by inspiration of God "perfect, thoroughly furnished unto all good works," (2 Tim. iii. 17,) it is never safe for us to accept any other authority for our guide. And while our own impressions, and the example of those in whom we confide, may have great weight with us, we are never safe in following them further than they follow Christ.—1 Cor. xi. 1. Obedience to his law is the path of peace and rest to all who love him. The first step in that obedience is the taking of his yoke, or confession of his absolute authority, and all subsequent obedience is included in the brief law, "Follow me." We can certainly never follow him where he never went, nor can we follow him while adhering to any other leader.

To each of the dear ones whose kindness I have received, I would express my most sincere thanks; and my prayer is that they may ever experience the consolation of the gospel of Christ, and rest with the apostles and all saints in the immutable love and faithfulness of God. In that secure haven the storms of this sin-cursed world can never disturb your peace.

In my contemplated tour I can only hope to be prospered by the favor of God. May he give me resignation to his holy will, that I may not rebel against his providence in afflicting me, nor forget all his benefits daily bestowed on a rebellious sinner. Pray for me.

As ever, in hope of life,

WM. L. BEEBE.

WASHINGTON, D. C., Oct. 11th, 1880.

DEAR ELDER BEEBE:—It has been on my mind for some time past that it was my duty to tell of the Lord's dealings with me. I remember when quite a small child, I would grow very unhappy sometimes in thinking of the judgment, and would console myself sometimes by thinking that I was only a little innocent child, and if I were to die then Jesus would save me. This was what my Sunday-school teacher taught me. Of course this satisfied me for awhile, and it passed on so until I reached the age of thirteen, when I attended a protracted meeting, in company with other members of the family. While there the minister prevailed upon me to go forward and seek the forgiveness of my sins. After some coaxing I consented and went, earnestly, I think, desiring to find relief, but found none. I went home, thinking I would go the next night. I rose from my bed next morning with the

most awful weight upon me. I felt as though I had committed an awful sin, for which I could not be forgiven. I dropped upon my knees and prayed God to forgive me for such a mockery, and I would not attend that meeting again. I remained in this state for nearly two years, looking for help and finding none. About this time a protracted meeting was opened at a little church at Elkridge Landing, and my home at that time being near, I attended the meeting there, having made the resolution that I would not become excited and be influenced by any one to go forward to the altar. I attended for several nights, keeping myself secluded in a far corner, feeling all the time completely crushed down and ready to give up all hope. I would cry for mercy all night long. Finally I made up my mind to try again, and that night I went quietly to the altar. Then, as I knelt down, I said within myself, "God be merciful to me a sinner," feeling at the same time I was not even worthy to lift my eyes heavenward. I knelt there for a few moments, no one speaking to me, and I wishing that no one would disturb me, as I knew, and felt, and believed that no one but Jesus could give me relief. In a little while one of the ministers came to talk with me, but I paid little attention to anything he said. I remained there until the meeting closed, seemingly unconscious of all that was going on around me, crying all the while, "God be merciful to me a sinner," that being the only thing that I could say. When the meeting closed I arose quietly and walked home, in company with my older sister and a friend. As I walked along everything seemed to grow so beautiful and new. I felt like stopping and praising God, and then I thought, no, I will not; for if I do I will be laughed at by the crowd behind us, and they will say I am putting on like a great many others, and next year be ready for a second conversion. I so often heard the young people of this vicinity say that every year at these meetings the same ones would present themselves at the altar, as they had laid aside their religion for the sake of a few dances and frolics during the winter season. Now this was not the kind of religion I was anxious for, but I trust I had a deep and ardent desire to taste of the things, the rich things, of the kingdom. After reaching my home I still felt a sweet peace within, and I trembled with fear lest it might be snatched from me again, as I felt I might be deceived, and only be religiously excited, as I had been before. In a short time our family returned to Washington again, and I united with the Southern Methodist Church and remained with them until after I was married. I did not know what an Old School Baptist was until I went in company with my husband to meeting. When I first began to hear their preaching I thought it very strange doctrine at times, and again I could not find fault with it at all. There was one thing about them I admired from the first of my acquaint-

ance with them—that was, so much brotherly love. Right here at this point was the very thing I so much desired, during all the years I was a member of the Methodist Church, to see among its members. I used to often think and say, How can christians be so indifferent toward one another? I soon began to love to go to Old School meetings, although I would not confess how I enjoyed them, and so afraid some one would notice me. Dear Father Beebe, I wish sometimes that all God's children, among all denominations, as I do surely believe there are many, could and would attend Old School Baptist meetings; I think they would never wish to attend any other. I feel that it has given me such freedom, such happy hours! Oh, what a comforting thought it is to me to think my Father in heaven metes out all my changes for me, and nothing can harm me unless he wills. I am afraid I am growing too lengthy, but I feel as though I want to talk to some one, in order to relieve my mind of some of its load. I heard brother Smoot preach last Sunday, and O what glorious thoughts he did present. I assure you it was manna to my hungry soul. I started out with, I trust, a sincere prayer in my heart that God would open the eyes of my understanding, to behold wondrous things out of his word. I felt that it was good for me to have been there; it has been food for me all the week. I wish I could always enjoy the preaching in this way, but God does not will it so. We are all in our usual health. My husband wishes to be remembered to you very kindly. With a desire that God will bless you in old age, I will close, feeling myself to be the weakest of the little flock, if a member at all. Do with this as you see proper, and all is right.

NELLIE CAMPBELL.

CHANGE OF ADDRESS.

I intend, if the Lord will, to spend the month of December and part of January with the church in New York. Will my correspondents please address me during that time in care of Mr. G. B. Hooton, 470 Grand St., Brooklyn, N. Y.?

SILAS H. DURAND.

INFORMATION WANTED.

Any one knowing the present post-office address of the following named persons, will oblige us by sending the same to this office.

Mrs. Susan A. Collins, formerly of Norborne, Carroll Co., Mo.

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CIRCULAR LETTERS.

The Elders and Brethren comprising the Owl Creek Harmony Regular Baptist Association, convened with the Harmony Church in Morrow Co., Ohio, August 26th, 27th and 28th, 1880, to the churches whose messengers we are, send love in the Lord:

BELOVED BRETHREN:—Another year with its care and trial, its sorrow and joy, is numbered with the past, and with it very many of our dear brethren have passed away. But God, who is rich in mercy, has spared our lives (for which we desire to be thankful, and in providence permitted us to meet in our associational meeting according to previous appointment, to greet each other once more in the flesh, and to unite together in the delightful worship of our God and King. We will endeavor to comply with the commendable practice of this association of sending to the churches an annual circular for their encouragement, comfort and edification. We will call your attention to a portion of scripture recorded in Titus ii. 11, 12: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world." We are informed, 2 Timothy, iii. 16, 17, "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." The text to which your attention is especially called is scripture, consequently given by inspiration of God, and is profitable for doctrine, &c. The manner in which our text is commenced, "For," shows that it is assigned as a reason for what the apostle had before stated, or as a reason why Titus should pursue the course marked out for him, i. e., why he should speak the things that became sound doctrine, &c. Titus evidently was a bishop or pastor, and it was meet that Paul, as he was about to be taken from the militant church, should instruct those who were to take the oversight of the churches in their duty, and mark out to them the course they should pursue. The instructions given to Timothy and Titus apply to the pastors and teachers throughout all time—those whom God appoints to take the oversight of the flock, to feed the Church of God, which he has purchased with his own blood. The kingdom of Christ is not of this world. It is a spiritual kingdom. His subjects, though in the world, are not of the world. No earthly distinctions are found in his kingdom. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.—Gal. iii. 28. Though earthly distinctions are not known in the spiritual family as such, yet they still exist in earth, and are to be observed by the children of God as citizens of this world. In Christ we are all babes, or children, yet in the church we find aged

men, aged women, young men and young women, servants, masters, &c. This being the case, it becomes the duty of those who are called to take the oversight of the church to present to them in their several conditions or situations their duty, and to show them that the "grace of God that bringeth salvation hath appeared to all men, teaching us," &c. It is not true that the grace of God teaches the recipients of it to trample upon earthly distinctions and to disregard that order established among men for their well being. But it does teach them to be good citizens, to be circumspect in their walk, and to be in subjection to the powers that be, to obey magistrates, to obey the laws under which they live, and to fill their several stations in this world, that he that is of the contrary part may be ashamed, having no evil thing to say of them, and that they may "adorn the doctrine of God our Savior in all things." "For the grace of God that bringeth salvation hath appeared to all men." Grace, or the free favor of God, as here expressed, refers to divine life, or life principle, communicated to the children of God in the new birth; this brings salvation to the heirs of promise in every situation in which they are found in earth. We do not understand that this grace of God appears to any but those who are made alive from the dead. The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.—1 Cor. ii. 14. Those who experience this salvation have received the spirit of holiness which leads to holiness of life and to a circumspect walk and daily conversation. Christ takes up his abode in the heart of the child of grace; he enters with the whole train of graces, which are the fruit of the spirit. He appears alike to all men, *i. e.*, to all who are born of God, male or female, bond or free. "Teaching us," the children of God, in every condition, old or young, male or female, servant or master, "that denying ungodliness and worldly lust"—this is what the spirit we have received teaches—it is what Christ commands and applies to each of the children of grace, "denying ungodliness." The salvation we have experienced teaches us, or leads us, to deny ungodliness. God is holy and pure. He leads to holiness. That which is unholy and impure is ungodly; that which leads to unholiness and impurity may also be classed as ungodliness. Our nature is unholy, is ungodly. Deny thyself, saith Jesus. The flesh lusteth against the spirit. Paul said, with the flesh I serve the law of sin. He found a law in his members warring against the law of the mind. The carnal mind is enmity against God; not subject to the law of God, neither indeed can be. But the grace of God teaches us to deny ungodliness wherever found, or in whatever form it may be found, either in doctrine or in practice. It is probable the apostle has reference to the course of life to be pursued by the children of God among

men. The doctrine of God leads to holiness in life and conversation. Paul directed Titus to speak the things that became sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The grace of God teaches these things to all who are the recipients of this grace, or to whom this grace appears. It teaches us to deny the opposite, for the opposite is ungodliness. We have some of the works of the flesh set forth in the epistle to the Galatians (v. 19, 20), which may be safely classed as ungodliness. Now the works of the flesh 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, of the which I tell you before as I have also told you in times past, that they that do such things shall not inherit the kingdom of God. The law in our members that wars against the law of the mind (or new man) leads to these things, but the grace of God that bringeth salvation teaches us to deny them, to abstain from the commission of them, to loathe and detest them, and to pray to God to keep us from all ungodliness and worldly lust. We desire "as strangers and pilgrims to abstain from fleshly lusts that war against the soul."—1 Peter, ii. 11. "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and of the eyes, and the pride of life, is not of the Father, but of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."—1 John, ii. 15-17. We should live soberly. Sobriety is a fruit of the spirit. To live soberly is to live without intemperance. The grace of God teaches that we should live soberly, as all that are born of the spirit know for themselves. The word and the spirit both agree in this. It is the desire of all the children of God to live soberly, and when any, through the weakness of the flesh, have been overtaken, they have found that the way of the transgressor is hard, and, like Peter, have wept bitterly. They desire to live soberly that the cause of God may not suffer reproach, and that they may not wound their brethren's feelings, and also lest they bring upon themselves many sorrows, and deprive themselves of the society of their brethren and cut themselves off from the privileges of the house of God. But abstinence from drunkenness does not cover the whole ground. To live soberly we must also live without enthusiasm. When we become unduly excited upon any subject, whether it be a point of doctrine or order in the church, we are sure to err, and when our fleshly mind leads us into excess so that we be enthusiastic on any subject, we are liable to wound our brethren's feelings and bring leanness into our own soul and reproach upon the cause of God in the world.

May we be enabled to obey the teachings of the grace of God. "Let your moderation be known unto all men. The Lord is at hand."—Phillipians iv. 5. Again, to live soberly is to live without intemperate passions. When we exhibit anger and wrath we do not live soberly. When anger is displayed by the children of God, their argument is weakened in the view of those who witness it, and often the cause of God is reproached and the offender is sure to wound his own soul, and perhaps grieve his brethren. "Wherefore, laying aside all malice and all guile and hypocrisies and all evil speaking, as new born babes desire the sincere milk of the word that ye may grow thereby."—1 Peter, ii. 1-2. To live soberly we must be grave and serious. Levity in the children of God is unbecoming, and it is a source of sorrow and grief to those who are carried away by it. May we be grave and sober-minded. The grace of God teaches us to live righteously. To live righteously under the law was to keep the commandments, to observe all that was written in and required by the law. Zacharias and Elizabeth, we are told, were both righteous before God, walking in all the commandments and ordinances of his house blameless.—Luke i. 6. To live righteously in a gospel sense is to obey Christ—to walk in all the commandments and ordinances of his house blameless. The grace of God teaches this course. Those who are the recipients of his grace love the law of Christ and desire to obey him, yet often feel unworthy, and are ready to conclude that it is too much for them. Were they only worthy how gladly would they follow him. Lord, what wilt thou have me to do? was the language of Paul; and it is the language of all who receive this grace and are taught by it. One of the evidences, and a sure evidence that this grace has appeared unto us, it teaches us to live righteously. However faulty we may view ourselves to be, however far short we may come, yet there is that within that teaches us the way and inclines us to walk in it. It is not only viewed as a duty to live righteously, but it is a privilege—one that is highly prized by the Lord's children. We may feel that in many things we offend, and in all come short, yet the teaching of the grace of God remains, the desire is the same, we would live righteously before God, would walk worthy of the high vocation wherewith we are called. But when the children are disobedient they find that walking after the flesh they lose that sweet intercourse with God and the children of God; they experience darkness and leanness of soul. They find that while the obedient and the willing eat the good of the land, their souls dwell in a dry land. To live righteously is God-honoring; it shows that the religion of Christ leads to obedience, to honesty, to purity and to a circumspect walk and godly conversation. May it be manifest that the grace of God that brought salvation to us teaches us to live right-

eously and godly in this present world. God is holy, pure, just and good. To live godly is to display in our lives these perfections. We have to confess that we too often fail to display them as we desire; oft we can see nothing in or about us that looks Godlike. We are unholy, impure, unjust, and are made to realize that there is none good but one, that is God; yet we read of godly manner. "For ye were made sorry after a godly manner."—2 Cor. vii. 9. And in the 11th verse we read: "Ye sorrowed after a godly sort." "For I am jealous over you with a godly jealousy." "Yea and all that will live godly in Christ shall suffer persecution."—2 Timothy, iii. 12. The Lord knoweth how to deliver the godly out of temptation. From the scripture presented on this point it is evident that there is a possibility of living godly in this present world. Yet who of all the heirs of God feel to say, "I live godly in this present world?" Surely none of all the family feel to boast of their godly lives, but instead of boasting are ready to confess both to God and their brethren that their lives are ungodly; they mourn that they are so ungodly, so little transformed into the image of Christ, and so much conformed to this present world. God is love. He that loveth is born of God. We know we have passed from death unto life because we love the brethren. Saith Jesus: This is my commandment, that ye love one another as I have loved you.—John xv. 12. To love God, his people and his truth is godly. God is faithful. To deal faithfully with our brethren is godly. In the discipline of the church and in our whole course it becomes us to be faithful. The grace of God teaches it. By this present world we are to understand our time state. This earth is not our home. Yet it is our lodge for a time. Here we come in contact with the things of earth; here we feel earthly passions, our corrupt nature, and are often made to feel our weakness. We often have to mourn our backslidings and shortcomings. But the time is not far distant when all the royal family will be called home. Then will they be free from all the annoyances of our time and of the present world. Here we feel our proneness to wander from our love. We feel the struggle of the warfare. The old and new man contending for the mastery. The flesh lusteth against the spirit, so that we cannot do the things we would. We would be holy, live godly and walk humbly as becometh the saints; but we come short. Yet the desire is something good, for which our praise is due. The desire to live godly is not a plant of nature, but is from above. Nature does not teach that we should live godly, but the anointing teaches even the grace of God—teaches and draws us to godliness. May God, in his infinite love and mercies, grant us fresh evidence that the grace of God that bringeth salvation hath appeared unto us in our several relations in this present world, as fathers, mothers, as hus-

bands and wives, children, &c., teaching each of us our duty in our respective stations; teaching us that denying ungodliness and worldly lust we should live righteously, soberly and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

L. B. HANOVER, Mod.
J. M. STRUBLE, Clerk.

The Elders and Messengers composing the Indian Creek Regular Old School Baptist Association when in session with the Mercer's Run Church, Greene Co., Ohio, on the 17th, 18th and 19th days of September, 1880, to all of the brethren of the several churches which compose our body, sendeth Christian salutation.

BELOVED BRETHREN IN THE LORD:
—The time has again come when we are assembled together in session, as an annual meeting in an associated capacity and according to our usual custom you will expect to receive from us a short epistle of greeting, together with the proceedings of our meeting.

As a subject we call your attention to the words of the apostle in the 8th chapter of the epistle to the church at Rome, the 15th verse, which reads as follows: "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father."

This address was to those who were called to be saints at Rome, which the apostle says were beloved of God, subjects of that everlasting love wherein they were chosen in their head, even Christ, before the foundation of the world, that they should be holy and without blame before him in love, together with all of the chosen family of God, and that which the apostle says to his brethren at Rome can be said of all believers in all ages, that they are the subjects of two births; it is evident, born first of a corruptible seed, which was corrupted by the fall of our father Adam in his transgression, by which sin and death came into the world, and we fell under the law in him, and became subjects of sin and death, as it is written.

Wherefore by the transgression of one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned, 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;" and then goes on to describe our sad condition under sin, and adds, 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; and further adds that they that are in the flesh cannot please God, for to be carnally

minded is death. But the apostle assured his brethren that they are not in the flesh but in the spirit; if so be that the spirit of God dwell in you. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness, being born again of that incorruptible seed by the word of God which liveth and abideth forever.

Born not of blood nor of the will of the flesh nor of the will of man, but of God, or as it is said by the apostle, Are made partakers of the divine nature. Hence we find in every Christian two principles—one of the flesh, the other of the spirit, which the apostle calls the spirit of adoption. These war one against the other, as we do not understand the scriptures to teach that the nature of the flesh is changed in the one who receives the spirit of adoption, though his outward conduct is much changed, for as the apostle has said that they who are led by the spirit of God, are the sons of God, and are led in paths of righteousness for his name's sake.

But this warfare still continues so that the child of God has often to cry out as did the apostle, that he finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members, and cries out in the depths of his warfare, Oh! wretched man that I am, who shall deliver me from the body of this death?

These are those who are described by the prophet as the afflicted, tossed with tempest and not comforted, who often say with the poet:

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse,
Who have never heard his name.

But when it pleases our God and Father to give unto us abundantly of the spirit of adoption, whereby we are set at liberty from the bondage of the flesh, we can then, as the apostle says, cry Abba, Father; having received but the spirit of adoption, we wait in hope for the redemption of our body at the resurrection.

As it is written, "Behold, I show you a mystery: we shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed; for this corruptible shall put on incorruption, and this mortal shall put on immortality; then shall be brought to pass the saying that is written: Death is swallowed up in 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. Then shall we attain to the full adoption, that for which we wait in hope while here.

Let us, as much as in us is, take heed to the exhortation of the apostle: Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord.

Wherefore, dear brethren, let us

hold fast the profession of our faith, firm to the end, for he is faithful who has promised.

Brethren, farewell.

L. BAVIS, Mod.
ALLEN HAINES, Clerk.

The First Regular or Old School Baptist Association called Kansas, now in session with Little Flock Church, Jefferson Co., Kansas, to the churches whose messengers we are.

DEAR BRETHREN IN THE LORD:
—In writing this, our annual letter, we desire to write upon the subject that we trust we are all interested in—the redemption of fallen man. Though we are accused of preaching that there is nothing done for the old or Adamic man, we will call your attention to the scripture, and for a starting point will quote Eph. i. 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There is something positive "in whom we have redemption." There are no conditions for us to accept or reject. But who are the ones spoken of in the text? Now, dear brethren, if we are deprived of election and predestination, then we are lost, for those included in the text certainly are the chosen of God. "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." Hence we understand that it is "eternal redemption," and must be the work of the eternal God; hence it reaches from eternity to eternity, but is made manifest in time. We do not understand that they existed in Christ, in flesh and blood, from the fact that the apostle said "spiritual blessings." Neither do we understand that the spirit has need of redemption, for it cannot sin. But our fallen nature (the Adam man), as man by his fall is so defiled that he could not redeem himself—in fact, dead to all spiritual things, the sacrifice must be without spot or blemish. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Did he do it? When he expired on the cross he exclaimed, "It is finished." Thus we see a complete redemption. So there are no conditions for poor fallen man to comply with. Then, if it is "eternal redemption," the work of the eternal God, how are we to understand it? "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." "The spirit itself beareth witness with our spirit that we are the children of God." Again, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." It is by this light that we can see our depravity. Without this light we know nothing of God or his power. It is this that shows our sins and makes them "become exceeding

sinful." It is this that shows us our complete redemption. It is this light that makes us mourn on account of our sins, and exclaim, in the language of the apostle, "O wretched man that I am, who shall deliver me from the body of this death?" "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."

Dear brethren, we have great reason to rejoice in a complete salvation. Let others boast what they have done and can do for their god; our God needs not our help, "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Hence a few more days of sorrow and we will be called to lay our armor by, and rest from all our toil until the great trump shall sound.

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.

W. F. JONES, Mod.
T. J. HOUSH, Clerk.

CORRESPONDING LETTERS.

The First Regular or Old School Baptist Association, called Kansas, now in session with our sister church, called Little Flock, Jefferson Co., Kansas, Friday before the last Saturday in September, 1880, and two succeeding days, to the associations and all with whom we correspond, greeting:

DEAR BRETHREN:—The time has once more returned when you will expect to hear from us. By the mercy of the Lord we are spared to address you again by letter. We are as poor and needy as ever, and dependent upon the Lord for every good and perfect gift, for without him we can do nothing. We find that the Lord will still 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, an 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 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 labors. 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 Walnut Creek, Jefferson Co., Kansas, to begin Friday before the last Saturday in September, 1881, and to continue three days, when and where we earnestly desire to again greet your messengers and receive your messages of love.

The God of love and peace be with you. Amen.

W. F. JONES, Mod.
T. J. HOUSH, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1880.

AGENCY.—Elder Wm. L. Beebe, who expects to spend the fall and winter principally in visiting and preaching the gospel to the churches in several of the States and in Canada, 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.

EXPLANATORY.—We have received the Minutes of several Associations, with a request that we should copy their Circular and Corresponding Letters into the SIGNS. We would gladly comply with the wishes of our brethren, but being generally supplied with more original matter than we can make room for, we have been compelled to publish only the Circular and Corresponding Letters of the Associations which favor us with the printing of their Minutes. In such cases, when we have their Circular and Corresponding Letters in type, we can run the same into the SIGNS without the extra expense of setting the matter up again. Those therefore who desire them to appear in our columns should give us the printing of their Minutes, which we are prepared to do as well and as cheap as they can be done at any other office.

FLESH AND SPIRITS.

The scriptures speak of all the human family as of one common earthy origin. All are and were created in the first man Adam, of whom Paul testifies that he is of the earth, earthy; also that he was made a living soul, that he was not spiritual, (in the sense in which the second Adam, which is the Lord from heaven, is,) but he was natural. 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. But when sin had entered into the world by his offense, he, with all his posterity, were involved in his transgression; all became alike depraved, guilty and condemned to die. Death passed upon all men, for that all have sinned. In our relation to the earthy Adam there is no distinction; all are alike, so far as that relation extends; all are natural men, depraved, fallen, helpless sinners, under the sentence of death. And as death passed on all men in Adam before any of his posterity were born, the mortality of all is alike inevitable, and none are or can be exempt from the irrevocable sentence, which remands our bodies to the dust of which they were formed, and our spirit (natural spirit) to the God who gave it. So far, then, as the relation of the human family to the earthy Adam is considered, there is no difference; God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath deter-

mined the times before appointed, and the bounds of their habitation." If there is any difference in the nature of mankind in their relation to or connection with the earthy Adam, we know not where to find it. Paul says, "As is the earthy [Adam], such are they also that are earthy."—1 Cor. xv. 48. And in Romans iii. 9 and Ephesians ii. 2 the same apostle testifies that we all (both elect and non-elect) are by nature the children of wrath, even as others; and that all those which were in Rome, called to be saints, are in their nature in no wise better than those whose damnation is just. All the children of Adam are in their nature alike, and are called natural men, to the full extent of their relationship to him in whom they have received their fleshly or earthly being; and as the stream can rise no higher than its fountain, nothing can be developed by or from Adam that was not in him, nor can the natural man produce any element either good or bad that does not belong to his nature. And therefore, although it is certain that God has chosen out of the tribes of mankind a people unto salvation, and that chosen people are redeemed from sin, death and hell by the precious blood of Christ, and that he has predestinated them to be conformed to the image of his Son, and ultimately to bear his image, and to be clothed in his immortality in their final resurrection from the dead, still they must experience that death to which all natural men are condemned in that Adam in whom all have sinned and all die. Hence it is said of the natural man, "It is sown a natural body, it is raised a spiritual body." Thus, until sown in death, it must remain a natural and a mortal body; but it shall be changed in the resurrection from a natural to a spiritual body, and be fashioned like Christ's glorious body, but not until this mortal shall put on immortality. And this is testified of the saints, whose mortality shall pursue them to their graves, and only leave them when raised in spiritual, immortal and glorious bodies, when death shall be swallowed up of life and immortality.

Hence it is that God's chosen people, who are redeemed from sin, death and hell by the blood of Christ, and predestinated to the adoption of children, after they have been born of the flesh, and fully manifested as natural men in the flesh, must be born again, of the Spirit, before they can see or enjoy the kingdom of God. The kingdom of God is a spiritual kingdom, not of this world, and the things of the kingdom of God are spiritual things, as righteousness, and peace, and joy in the Holy Ghost; and "the natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned." Before we were born of the flesh as natural men, we could see or know nothing of the things of nature; a birth of the flesh was necessary and indispensable to qualify us to see and enjoy the things of the natural

world, and it is equally indispensable that we should be born again to qualify us to see or receive the things that are spiritual. 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. The same chosen and redeemed people who have been born of the flesh must be born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. These two births are distinct and dissimilar. The first is of a corruptible or natural seed, which is natural and corruptible like its earthly progenitor; the second birth is spiritual, and of incorruptible seed, by the Word of God, which liveth and abideth forever, and the life which is produced by this incorruptible seed is spiritual, incorruptible and immortal. The natural man, which is born of the flesh, is not by the new birth changed from a natural man to a spiritual, immortal and incorruptible man, for it is to be sown a natural body in death, and raised a spiritual body in its resurrection; but not till this corruptible shall put on incorruption, and this mortal shall put on immortality, can this change take place. It is true that in the new birth Christ, who is our life, is formed in us the hope of glory; but it is also true that "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you," (it does not read, If your mortal body has become the Spirit that raised up Jesus; but if that Spirit dwells in you, if indeed you have this treasure in your earthen vessels, and your bodies have become the consecrated temples in which God by his spirit dwells, then) "he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Your mortal bodies are not yet quickened by the Spirit. They are still the bodies of this death which made Paul a wretched man, and a captive to the law of sin which was still in his members, even a long time after God had revealed his Son in him. And he says, "But ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. vii. 23, 24; viii. 10, 11, 23.

Much has been said by some whose motives are open to the scrutiny of the all-seeing eye of the eternal Judge, by way of stigmatizing us as holding what has been called the Parkerite two seed doctrine. We have uniformly repelled the charge as being untrue; but while we ignore the peculiar views of Elder D. Parker, we firmly believe in the bible doctrine of all the seeds which are set forth in the sacred scriptures. We believe there is an incorruptible seed, by which the sons of God are born, and which Jesus saw when he poured out his soul unto death, and that seed shall be counted to the Lord for a generation. And we are bound also

to believe, from the same testimony, that there is a seed of evil doers upon the earth, who are called a generation of vipers, and are said to be of their father the devil. But in neither case do we understand or believe there is any distinction expressed or implied between them in reference to what they are as the children of the flesh, or as natural descendants of the earthy Adam. We have in the preceding part of this article shown, and proved most conclusively, that all the chosen and redeemed people of God are by nature the children of wrath, even as others, so that it is not nor can it be in their earthly nature, that any are identified either as the seed of the serpent or as the seed of Christ. In our earthly nature we do not differ, nor are the elect people of God in any wise better than those who are denounced as the children of the devil. Cain was a legitimate son of Adam, but he is said to be of that wicked one who was a murderer from the beginning, who, when he speaketh a lie, speaketh of his own; for he is a liar, and the father of it. When our Lord told the persecuting Jews that they were of their father the devil, he said also that he knew that they were the seed of Abraham. Their fleshly descent from Abraham's loins neither constituted them the children of God nor the children of the devil; but the spirit by which they were governed gave evidence of the paternity of the spirit by which they are characterized, and of the state they were in. The apostle John says, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 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. 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. 8-10.

To our mind the apostle is not speaking of our fleshly nature as being born of God and of incorruptible seed, which being born of God cannot commit sin, for notwithstanding Paul's spiritual birth, he found sin dwelling in his fleshly members; neither do we understand him to say or mean that our natural birth of the flesh is that which constitutes us the children of the devil, for those whom he calls the children of God, and those whom he calls the children of the devil, are perfectly alike in their fleshly birth. But that which he personifies as a child or son of God is that which is born not of blood, nor of the will of the flesh, but of the spirit of God; for as many as are led by the spirit of God, they are the sons or children of God, and his spirit in them testifies that they are born of God. And the flesh, which is born of the flesh, and in which, even after the new birth, there dwelleth no good thing, still wars against the spirit which is given them of God, so that the christian, who has

his present complex being, is manifested in his birth of the flesh as a child of Adam, and in his spiritual birth as a child of God, and possesses, so long as he continues in the flesh, an earthly, carnal nature, which is born of the flesh, and also a spiritual life, which is born of God.

So, on the other hand, those who are manifest as the children of the devil, differ not in their natural birth of the flesh from all others of mankind; but they are manifested as children of the devil by the indwelling of the spirit of the devil. He, or that spirit in the children of men that committeth sin, is of the devil. The seeds of sin were sown in the beginning by "the old serpent, which is the devil and Satan." He allured or beguiled the maternal parent of our race to lust after the fruit which God had forbidden. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i. 15. The spirit of wickedness, of falsehood, of murder, and of all opposition to God and to holiness, is of the devil, and is what constitutes the relationship of which John is speaking. The spirits which are in opposition to God, to truth and to holiness, are of Satan, and therefore John admonishes the saints to "Believe not every spirit, but try the spirits, whether they be of God;" and he informs us by what standard to try them, and how we are to know them. The spirit that confesseth that Jesus Christ is come in the flesh, is of God; the spirit whom the world cannot receive, nor see, nor know, is of God; the spirit of truth and holiness, of love, and of a sound mind; the spirit of adoption, whereby we cry Abba, Father; the spirit of humility, of meekness; the spirit which in the christian wars against the flesh, crucifies the old man with its affections and lusts; the spirit of grace and supplication, which helps our infirmities, and maketh intercession for us according to the will of God; all these are of God, and all who possess and are led by them are born of God, and are the sons of God and heirs of immortality. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God. But the natural man receiveth not the things of the spirit of God, because they are spiritually discerned. "But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii. 12-15.

"As many as are led by the spirit of God, they are the sons of God;" for none can receive or be led by the spirit of God in any other way but by being born of God. "But if any man have not the spirit of Christ, he is none of his." 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; even as the fathers which we have had of our flesh, who have corrected us, and to whom we have given reverence, are the fathers of our fleshly nature.—Heb. xii. 9.

Our flesh is not born of the spirit of God, or it would not still require to be changed at the resurrection from a natural to a spiritual body, from a corruptible to an incorruptible, from a mortal to an immortal state; for that which is born of the Spirit is spirit. Neither is the spirit in us whereby we are sealed unto the resurrection of life and immortality born of the flesh. These two natures, though found in all the saints while here on earth, are not only distinct, but they are antagonistic, and so greatly in conflict that the one is at war with the other, and so much so that the christian, who possesses both, cannot do the things that he would. Every christian, while in the flesh, feels most sensibly and painfully the malignant enmity of the flesh in its violent lusting against the spirit, often bringing him into captivity to the law of sin which is in his members. Nominal professors and graceless hypocrites may feel no such warfare; they may imagine that the elements of their fleshly nature are so changed and reformed as to need no watching or self-denial. They tell us that the faculties of their nature are so changed, that the same elements of their flesh which once loved sin now love holiness, and in them the love of sin is dead. There is nothing now in them that is not made spiritual by the new birth; and we doubt not that some of the dear children of God, whose daily experience disproves the theory, have inconsiderately drank in the theory, and given countenance to the baseless infatuation. The desires for holiness and love to God, which are felt by every heaven-born subject of grace, are not improved faculties of our old, carnal nature, but they are the direct and legitimate fruits of the spirit which is given to us in the new birth; while all the fleshly propensities of our old, earthly nature, though held in restraint, are still lurking in our flesh, and requiring to be vigilantly watched, denied, crucified and resisted, lest they should bring us into captivity to the law of sin which still remains in our members.

"Tis thus with Israel now on earth,
Few are their days of real mirth;
Their inbred lusts their souls annoy,
Disturb their peace and damp their joy.

"Though free from sin by Jesus' blood,
They feel their fetters and their load;
In chains of guilt compell'd to groan,
Oft seeking rest, but finding none.

"A daily cross, a stubborn will,
A heart replete with every ill,
Affections prone from God to go,
Are bonds that only Israel know."

Let all who are of the circumcision which worship God in the spirit, and in the spirit only, who rejoice in Christ Jesus, and have no confidence in the flesh, examine carefully their own experience before they scoff at the doctrine of a warfare between the old man in them, which is after the flesh, and the new man in them, which after God is created in righteousness and true holiness.

In conclusion, we have given as our understanding of the testimony of the scriptures our belief that as children of the flesh, all mankind are

alike the children of the earthly Adam, and that the relationship implied by the terms, children of God, or children of Satan, is in reference to the spirit that dwells in them, by which our standing and characters are developed and demonstrated. "He that committeth sin is of the devil; for the devil sinneth from the beginning;" and whosoever is born of God doth not, cannot sin, because he is born of God. "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. 8-10.

ISAIAH XLII. 2.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

By comparing this prediction with Matthew xii. 18-20, it will be clearly manifest that this prediction was of the Mediatorial work of our Lord Jesus Christ, as the Servant upheld by the Godhead, and the embodiment of the elect in whom God delighteth, embracing all his members, both of the Jews and of the Gentiles. In the immediate connection of this text God commanded Israel by the prophet Isaiah, saying, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench," &c. In Matthew these words are rendered thus, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." The glorious Son of God, who, in his own self-existent power and Godhead, is the supreme Sovereign over all beings, all worlds and all events, who being in his Mediatorial glory in the form of God, thinks it not robbery to be equal with God, in his incarnation made himself of no reputation, but took on him the form of a servant, and was made in the likeness of men, "was made a little lower than the angels for the suffering of death," and as a servant, who has learned obedience, came in the flesh to do the will of the Father, and to finish the work assigned him, in fulfilling the law, bearing the whole tempest of wrath that was due for the transgressions of all his members, which were laid on him. Though humbled thus, and in his humiliation made even lower than the angels, he could not fail nor be discouraged in his Mediatorial work, for his eternal Deity was mantled in the vail of his flesh, and he was upheld by his own

indwelling Godhead. The spirit of the Lord God was upon him, because, as the Mediator between God and men, he was anointed to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; "to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. Thus presented in prophecy, and thus manifested now in the gospel, Israel, the spiritual Israel now, beholds the servant in whom dwells all the fullness of the Godhead, upheld by his indwelling Deity, as perfectly identified with his elect members, in whom God is well pleased, as with his eternal Father. Now in the gospel he is beheld as prophecy described him, both negatively and affirmatively. We are told how he should not, as well as how he should, appear; what he should not, as well as what he should, do. "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." "He shall not fail nor be discouraged." But he shall be upheld and sustained by the Godhead. "He shall bring forth judgment to the Gentiles." "He shall set judgment in the earth, and the isles shall wait for his law." Of him the prophet continues in the verses immediately following, "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, nor my praise to graven images."

It is worthy of our special and grateful observance that in the testimony of Isaiah the prophet, God has identified Israel, his peculiar people, with our Lord Jesus Christ in his Mediatorial relation to them as his elect, in whom his soul delighteth, using the same appellative terms of recognition; personally of Christ, as the head and embodiment of all his members, "My servant, whom I uphold; mine elect, in whom my soul delighteth." And in chapter xlii. 1, 2, "O Jacob, my servant; and Israel, whom I have chosen," or elected: "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen." And the figures of a bruised reed and smoking flax may forcibly illustrate the extreme sufferings of Christ in the body of his flesh, and the weakness of his humanity, in which he was upheld and sustained by his indwelling Godhead; and also the perishing condition of God's chosen people, from which they are re-

deemed and delivered by and through the redemption that is in Christ Jesus our Lord. This same prophet predicted of him that he should grow up as a tender plant, and "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was BRUISED for our iniquities." "Yet it pleased the Lord to bruise him." As a tender yet bruised plant, he was like a bruised reed, yet upheld by his eternal power and Godhead, he was not broken; he did not fail, nor was he discouraged. The figure of smoking flax is supposed to be taken from the flaxen wick of a candle, or lamp, when the oil is about exhausted, smoking in its faint and languishing glimmerings, and to all appearance ready to die out. So we trace the application of the figure to our dear suffering Redeemer, "Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared; 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 that obey him."—Heb. v. 7-9. Like a bruised reed or tender plant, scourged and crowned with thorns in the hall of Pilate, then fainting under the crushing weight of the ponderous cross, and then baring his breast to the sword of divine justice in the agony of that dreadful hour, when he trod the wine-press of almighty wrath, "with strength enough; but none to spare;" and did he not then appear truly as a bruised reed?

And when the burning wrath of law and justice consumed his life, drank up his blood, and poured out his soul unto death, when his soul was exceeding sorrowful, and when in agonizing sweat and blood he cried, Father, save me from this hour! and on the cross transfixed, "My God, my God, why hast thou forsaken me?" what could more fitly describe the scene than the last flickering, dying, smoking glimmerings of an exhausted lamp? But he was heard, in that he feared; yea, he was heard by him who was able to, and who did indeed, save him from death, and brought him up, in his resurrection from its dark and gloomy power, to live and reign in all the power of his resurrection as the Prince of life and glory. Far indeed from quenching the power of that endless life by which he holds his endless priesthood, he conquered when he fell.

"He died, and in that dreadful night
Did all the powers of hell destroy;
Rising, he brought our heaven to light,
And took possession of the joy."

Notwithstanding the dreadful conflict, the bruised reed, the smoking flax, the marred visage, the reed was not broken, his flesh saw no corruption, the ardor of his burning love

was not quenched. He did not fail, nor was he discouraged. He triumphed gloriously, and has brought forth judgment unto truth, and the isles shall wait for his law. All power is in his hands, and all things are put under him.

But unto all his redeemed members it is given on his behalf, not only to believe on him, but also to suffer with him. They all must know him, not only in the power of his resurrection, but also in the fellowship of his sufferings, and be conformed to his death. As in the visage of his fleshly body he was marred and bruised, so in his mystical body and members his visage is so marred more than any man, and his form more than the sons of men. From the days of righteous Abel, God's people have been a poor, afflicted, bruised and persecuted people. "In afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Such has been the condition and peculiar characteristics of the people of God in all ages. In themselves considered, they are like the frail reed that is bruised, and easily shaken, having no power in themselves to resist the strong winds or swelling waves that beat upon them, and to which they seem continually exposed. But as God is in Christ, so Christ is in the church; therefore she shall not be moved. God shall help her, and that right early.

We see national Israel under the old covenant, which was weak through the flesh, having no power to heal the bruises of those who had transgressed its precepts, like a bruised reed, exposed to the tempest of divine wrath, with dark forebodings, and a fearful looking for of judgment and fiery indignation; how welcome was the prophetic assurance that the bruised reed should not be broken, that the sceptre should not depart from Judah, nor a law-giver from between his feet, until Shiloh should come, and turn away ungodliness from Jacob. There was a blessing in the cluster, like the new wine in the grape, and it could not be destroyed. The judgment, or purpose, promises, counsel and decrees of God must first be fulfilled, and judgment brought forth in triumph unto truth; or, as we understand this declaration, the old dispensation must be continued until the purpose and promise of God to bring a seed out of Jacob, and out of Judah an inheritor of his mountain, should be fulfilled. That generation could not pass away until all these things were accomplished.

And although the portentous cloud of impending destruction had long been accumulating, and the beauty of Israel had become as a fading flower, and the old covenant had waxed old and was ready to vanish, yet before it could pass away a remnant according to the election of grace must be plucked out from them as a brand from the consuming fire. The smoking flax should not be quenched until all the gracious promises of God should be fulfilled. Heaven and earth shall pass away, but every jot and tittle of all that was written in the law and in the prophets must first be fulfilled, and he in whose name the Gentiles shall trust should send forth judgment unto victory.

Again, the figures of the bruised reed and smoking flax are peculiarly illustrative of the gracious dealings of God with his children, as manifested in their personal and individual experience. When first brought by the quickening spirit of God to a sense of their lost and helpless condition, when the commandment comes to them in all its terrors, when the law enters and their sins abound, and they see and feel themselves justly convicted and righteously condemned before the bar of inflexible justice, how like a bruised, crushed, weak and powerless reed they seem to be. Stripped of all their former boasted power and free agency, like the trembling reed shaken by the wind, they can see no way to avert the tempest of almighty wrath which seems to them inevitable; until Christ is revealed by his spirit to them in all his power to save, they are as powerless as the crushed and bruised reed. But he comes to them, not to execute on them the curses of the law, but to perform the gracious work assigned him in the seventh verse of this chapter; not to break the bruised, helpless reed, but to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house, to bind up the broken-hearted, to proclaim liberty to the captives, and to comfort all that mourn. Glorious Redeemer! Precious Savior! What glad tidings he brings to the meek! What beauty for ashes! What joy for heaviness! The flickering, dying hope for mercy that trembled in the heaving breast is not extinguished or quenched in endless night, but raised to a joyful flame. The love of God is shed abroad in the heart, slavish fear is cast out, the burden of guilt is removed, and now, instead of a bruised reed, a tree of righteousness appears, and instead of dread despair, Christ is formed in the heart as the hope of glory.

Nor is it alone in the first and early experience of the redeemed people of our God that Christ appears thus precious unto them; for in all their afflictions he is afflicted, and the angel of his presence saves them. While here in the flesh, like feeble reeds, they are bruised, and like smoking flax, their hope and patience decline until but a spark still lingers; but he will not break the bruised

reed, nor quench the smoking flax. "He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. xl. 29-31.

APPEAL FOR AID.

On Saturday before the third Sunday in October, 1880, the church met, and after praise and prayer, took up the order of business.

Moved and seconded that the clerk make the condition of brother H. M. Pugsley known to the brethren through the SIGNS OF THE TIMES.

No other business.

Dismissed in peace.

I. J. CLABAUGH, Mod.

CYRUS G. PUGSLEY, Clerk.

BROTHER BEEBE:—In accordance with the above minute, I will state that brother H. M. Pugsley, and Rebecca Pugsley, his wife, are worthy members in good standing and full fellowship of the Rock Creek Church of Old School Predestinarian Baptists, which church is in the Siloam Association.

Brother Pugsley joined the Baptist Church while living in McLean County, Illinois. From there he moved into the bounds of the Des Moines River Association, and joined the Round Prairie Church, in Jefferson County, Iowa, where he had one leg broken by a horse falling on the ice with him. In 1868 he moved to Ringgold County, Iowa, and joined the Rock Creek Church, in Worth County, Missouri. A few years ago he had an elbow put out of place. It was never set right, and is now stiff and straight, and the arm much shrunken. Some time during the last harvest he had his left ankle very badly cut with a mowing machine, and after suffering about a month, in which for nine hours in succession he lay speechless and insensible, it became necessary, as the doctors said, to amputate his foot to save his life. His neighbors and friends gave him up to die. He slowly recovered, however, but is badly crippled for life in one arm and one leg, and is now, in the fifty-ninth year of his age, left with a heavy doctor bill to pay, for which one of the doctors is already threatening to sue him. The wound in his leg is not yet entirely healed, and he has very little property to live on in his old age. I know he will be likely to suffer for proper clothing during the coming winter, if he does not get help. Sister Pugsley is also much crippled with the rheumatism, and is almost sixty-two years old.

If any of the brethren feel able and willing to assist them a little, I am sure it will be thankfully received by a worthy brother, who is well known in central Illinois and southern Iowa. Remittances should be addressed to H. M. Pugsley, Redding, Ringgold Co., Iowa; or if sent to Isaiah J. Clabaugh, Albany, Gentry Co., Mo.; or to me, at Denver, Worth Co., Mo. They will safely reach the brother.

Done by order of the church of Jesus Christ called Rock Creek, at her meeting of business, Saturday before the third Sunday in October, 1880.

CYRUS G. PUGSLEY, Clerk.

ORDINATIONS.

THE Old School Baptist Church of Jesus Christ called Bethel, in Linn County, state of Oregon, called upon her sister churches in the Siloam Association to send their ordained, and such other help as they might deem advisable, to examine the gift of brother **SILAS WILLIAMS**, with a view of setting him apart by ordination to the work of the gospel ministry. The following named churches responded as follows:

From Providence—Eld. M. Loveridge.

From Union—Eld. A. Shanks, Eld. Joel Sanford, J. M. Savage and F. Savage.

From Scio—Elders John Stipp and Wm. M. Morrow.

From Luckimute—Brother J. K. Craven.

From Pleasant Grove—Dea. Wm. Clymer.

From Pleasant Hill—Eld. James C. Turnidge.

These met with the church near Millers Station, in Linn Co., Oregon, on Saturday, the 16th day of October, 1880, and after worship by praise and prayer, and preaching, the church attended to her regular business, and also manifested by unanimous vote that they still desired to go on with the ordination of brother Williams. The council then organized by choosing Eld. Wm. M. Morrow Moderator, and E. T. T. Fisher Clerk. The council then proceeded in the following order:

1. Called upon brother Williams to give a relation of his experience in being called from nature to grace, as well as his call to the ministry, and his doctrinal views, which he related, and after being questioned by the council, they retired for consultation.

2. The council unanimously agreed to go on with the ordination of the candidate.

3. Chose Eld. A. Shanks to go forward in the ordination prayer, and Eld. John Stipp to give the charge.

4. After praise by singing one of Zion's songs, Eld. A. Shanks made the ordination prayer, together with the laying on of hands by the presbytery.

5. The charge was then given by Eld. John Stipp.

6. Appointed brother John T. Crooks to prepare credentials, to be presented to-morrow.

The council and church then gave the right hand of fellowship to brother Williams, welcoming him to all the privileges of the gospel ministry.

Then adjourned in order.

WM. M. MORROW, Mod,
E. T. T. FISHER, Clerk.

Brother Williams has been connected with the Missionary Baptists for many years, and has preached for them a great deal; but it has pleased the Lord to open to his understanding the doctrine of the gospel of Jesus Christ, and to lead him out of Babylon, and now he rejoices in the doctrine of salvation by grace alone, and sees great beauty in the doctrine of Predestination and Election. He

seems to delight in acknowledging that he has heretofore been preaching error, and wonders that he could not see it. He is able in the defense of the truth, giving God all the glory.

Yours in hope of eternal life,
E. T. T. FISHER.

APPOINTMENTS.

ELDER S. H. Durand will be with the church at Utica, N. Y., on the fourth Sunday in November, and Elder B. Bundy on the second Sunday in December.

ELDER Wm. L. Beebe will, the Lord willing, fill the following appointments to preach:

At Smyrna, Del., Nov. 9, at 2½ p. m. At Cow Marsh, Wednesday, Nov. 10, at 2½ p. m. At Broad Creek, Thursday, Nov. 11, at 3 p. m. At Delmar, Friday, Nov. 12, at 7 p. m. At Salisbury, Sunday, Nov. 14, at 10½ a. m. and 7 p. m. At Rewastico, Tuesday, Nov. 16, at 11 a. m. At Nassaongo, Thursday, Nov. 18, at 10½ a. m. At James Law's, Friday, Nov. 19, at 7 p. m. At Indiantown, Saturday and Sunday, Nov. 20 and 21. At Snow Hill, Tuesday, Nov. 23, at 7 p. m., and also on Wednesday at 7 p. m. At Baltimore, with Eld. F. A. Chick, Sunday, Nov. 28, and at Black Rock, Sunday, Dec. 5. At Rock Springs, with Elder Grafton, Sunday, Dec. 12. Other appointments between Nov. 28 and Dec. 16 can be arranged by Elders Chick and Grafton.

Saturday and Sunday, Dec. 18 and 19, with the church at Grover, Pa. Saturday and Sunday, Dec. 25 and 26, with the church at Waverly, N. Y. Appointments between Dec. 19 and 26 can be arranged by Eld. Marvin Vail.

From Waverly, Deacon Bateman will arrange and publish appointments in Canada for the month of January, 1881.

N. B.—At the request of Elder Balas Bundy, Elder Wm. L. Beebe will, providence permitting, spend the first Sunday and Wednesday in January, 1881, in Otego and Osborn Hollow, N. Y., and defer his visit to Ontario until the second Sunday in January.

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.

MARRIAGES.

Sept. 27, 1880, at the Indiantown Meeting House, Wicomico County, Md., by Elder Joseph L. Staton, Mr. Samuel B. Brittingham and Julia E. Rounds, both of Wicomico Co., Md.

OBITUARY NOTICES.

DIED—At his residence near Unionville, in this county, at 5 o'clock a. m., Nov. 11, 1880, our aged and very highly esteemed brother, **William A. Sayer**, aged 87 years, 7 months and 25 days. Like a shock of corn fully ripe he passed from a long eventful pilgrimage in the flesh, to his inheritance in Christ Jesus, which is incorruptible, undefiled, and which cannot fade away.

He was born in this town, (Wallkill, Orange Co., N. Y.) and was married to Sally, daughter of the late Dea. William Murray, about 63 years ago, and settled on the farm on which he died, soon after their marriage, having never moved in all that time. At an early age both he and his dear companion who survives him were called by grace to an experimental knowledge of Christ as their most precious Savior, and united with the Old School Baptist Church, in the unbroken fellowship of which they have lived more than sixty years. Their first membership was at Brookfield, afterward in the Waterloo or Mt. Salem Church, and subsequently in the church of Middletown and Wallkill.

Our departed brother enjoyed not only the unwavering esteem and sweet fellowship of the church of God, but had throughout his long life a good report of those who are without, as a good citizen, kind, benevolent and honest christian citizen. Prospered in the providence of God, he was blessed with an ample competency, of which many were made happy participants around him. He had three sons and five daughters; all, excepting one son, are still living. He was peculiarly blessed in his family with social and domestic felicity, peace and temporal happiness, and in spiritual consolation also, having lived to witness the hopeful conversion of all his daughters to the faith of the Son of God, and four of them very highly esteemed members of the same church with himself and wife in this place.

The senior publisher of this paper has enjoyed a personal and intimate acquaintance with our dear departed brother more than sixty years. We have taken sweet counsel together, and for more than three score years there has not been the least interruption to our steadfast fellowship. His house has been during all that time a welcome home, not only for us, but also for all the brethren who have called on him. Brother and sister Sayer and every member of their family have always been ready to welcome all to the unstinted hospitality of their happy home.

Borne down with the weight of years and infirmities incidental to extreme old age, brother Sayer has been feeble for a few years past, and his strength more rapidly failing for a few weeks, he was confined to his room but a short time. His last days were remarkably peaceful. He suffered comparatively but little pain, and in what he did endure he was patient, expressing perfect submission and reconciliation to the will of God, frequently after hard coughing ejaculating the cheering words, "Rejoicing with joy unspeakable and full of glory!" but in no case a word of impatience or discontent. Thus in full prospect of a blessed resurrection, a happy immortality and eternal life beyond the grave, passed from these earthly shores a most dearly beloved brother, leaving an aged widow of four score and three years, who cannot long survive him, and his sorrowing children, with the church and numerous relatives and devoted friends to feel and mourn their bereavement.

His funeral was largely attended at his late residence, on Saturday, the 13th, when and where a discourse was preached by Eld. G. Beebe from Phil. iii. 20, 21, assisted in the solemn services of the occasion by Elders Wm. L. Benedict and B. Jenkins.—Ed.

DIED—At his home near Fairfield, Jefferson Co., Iowa, March 30, 1880, Mr. **Samuel Waitman Langdon**, in the 63d year of his age. He was born in Tioga County, N. Y.

in the town of Catharine, in 1816. When four years old he emigrated with his parents to Muskingdom County, Ohio, near Gainesville, and there remained until the age of 22 years. He then emigrated to Iowa and settled near where he died. In the year 1850 he joined the Methodist Church and remained a member with them until 1860. About that time the church to which he belonged was dissolved, but he still held to their faith until his death. His wife, sister Sarah Langdon, has been a member of the Old School Baptist Church for many years, and still remains a worthy sister in the church called Round Prairie, near Fairfield, at which place Mr. Langdon often came with his wife to hear the Baptists preach, and seemed to be very much interested in their meetings. I have been acquainted with him for several years, and have conversed with him upon the subject of religion. I believe he had a christian experience, and his only hope was in Christ. He often came to Round Prairie Church to hear the unworthy writer try to set forth Christ as the only foundation of the christian's hope, and it was his request that I should preach his funeral. On Saturday before the third Sunday in October I met with Round Prairie Church at her stated time of meeting, and tried to comfort the bereaved sister and friends with these words, "He that believeth in me, though he were dead, yet shall he live."—John xi. 25. May the Lord in his goodness sanctify this affliction to the good of all, and be a husband and friend to the bereaved sister, is the desire of the writer.

ISAAC McCARTY.

NEW LONDON, Iowa, Nov. 12, 1880.

SINCE the brief announcement of the death of our esteemed brother **Thomas Tatham**, in our last issue, we have received a letter from his daughter, Mrs. Selenia Hawkins, giving further particulars of his short illness and sudden death.

Brother Tatham was a native of England, where at an early period of his life he experienced a change and united with the Particular Baptists of his native country. He came to the United States more than forty years ago, and soon afterward united with the church of Middletown and Wallkill on profession of faith, in which church he held his membership when he died.

Brother Tatham was highly gifted in social prayer and exhortation, and always seemed to delight to converse both publicly and privately on experimental religion. At our conference and church meetings he took an active and prominent part. Like all the saints, he entered the kingdom through much tribulation. He moved from this place several years ago, to the vicinity of Waverly, N. Y., and meeting with reverses in business he went from place to place, until he finally settled down for a short time in Factory Point, Vermont, where he closed his wearisome pilgrimage Oct. 30, 1880, aged 69 years, 10 months and 1 day. His last sickness was very short, having been confined to his bed only from Tuesday, the 26th, to the Saturday following, at about 9 a. m., when, as his daughter informs us, "he passed sweetly to rest," and

"As he passed to seats of bliss,
He sang no other song but this,
A sinner saved by grace."

He has left his widowed companion, one daughter and three sons, with many loving brethren, to mourn his departure. His funeral was attended at the place of his late residence, on Monday, Nov. 1, 1880.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But there is still a blessed sleep
From which none ever wake to weep."

[Ed.]

Mr. Henry Corbin was born in Harrison County, West Virginia, March 20, 1800. He came to Bourbon County, Ky., when about twenty-four years of age, and there married Joannah Kendrick one year after, and remained there four years. He then returned to Virginia, where he remained nine years, and then moved to Boone County, Ky., in the year 1837, where he purchased a farm, and there remained until he was removed by death to his final resting place, on the 8th of

July, 1880, which was the 80th year of his age. His illness was protracted and he suffered much for several months, and though his affliction was severely tedious he bore it with christian fortitude. He was not a member of the visible church, nor did we ever hear of his giving any relation of his experience to any of his friends, until the latter part of his sickness, which was to the satisfaction and comfort of his surviving companion, who is truly "the salt of the earth," and who has long been enjoying a good hope through faith in the Lord Jesus Christ, and is a member of the Old School Baptist Church. Also several of her children are members with her, who, together with all of a large family, were made to rejoice in hearing their aged father relate what the Lord had done for him more than twenty years ago.

Mr. Corbin was of a sanguine temperament. What he believed he was ardent and uncompromising in, and was true to the principles which he believed to be right. He was a firm believer in salvation by grace alone. In his illness, when anything was suggested to him by his friends that seemed to infringe upon the doctrine of God's sovereignty, he would reject it at once. There was no salvation with him save through the unmerited goodness of God—through the blood and righteousness of Jesus Christ. He not only professed this, but proved it by his devotion to the churches and preachers who held to and taught it. His family was always provided for when it was at all practicable, in attending their meetings. He was scrupulously prompt in these matters. He was untiring in his hospitality, especially to the preachers and the brethren. No pains were spared to show acts of kindness to the ministers, in furnishing conveyance for them to and from the meetings and furthering them on their journey. The church has truly lost a friend, as well as his surviving companion and numerous children, who have met with an irreparable loss. In his last days, at times he would converse freely with his family and friends about the ground of his hope and of his future prospect beyond the grave, and at times was so favored with the presence of his God that he would ask why they did not all praise the Lord. It was truly a time of rejoicing with him. He made it known that he could forgive all his enemies, and asked forgiveness for the foibles of his nature. Thus he left with a clean breast. He had already made arrangements with his family how his estate should be divided, which was agreed to, as they were all present, and have since carried out his wishes. His energies and the labors of his hands have been abundantly blessed and rewarded. He expressed his gratitude for the kindness which was shown him during his last sickness, and his appreciation of good neighbors. He claimed that it was natural for a man to feel solicitude for his family's interest, otherwise he was willing to be absent from the body and present with the Lord. After giving directions for his grave and funeral, he fell asleep in Jesus. The funeral obsequies were conducted by the writer, in the presence of a large concourse of sympathizing friends.

WM. T. WINSTON.

DEAR ELDER BEEBE:—I have postponed sending on my subscription for the SIGNS, on account of protracted illness, and now it is with sorrow that I inclose the obituary notice of the death of my dear mother, Mrs. Mary Elizabeth Fitz Gerald, which took place at the dawn of day on the 27th of last month. She had gradually weakened both in body and mind, and finally was taken off by paralysis, having lived the allotted time of "three score years and ten." Without a struggle or a sigh she passed away in a peaceful slumber to everlasting rest, as we all confidently believe. Her funeral services were attended by our esteemed brother, Elder F. A. Chick, who delivered a sermon fraught with strong consolation from the words contained in the 14th and 15th verses of the second chapter of Hebrews. The words were selected as most appropriate in her case, for she had been, truly speaking, all her lifetime subject to bondage through fear of death. Her favorite hymn, too, was sung, which was in every line her experience.

"My God, my portion and my love,
My everlasting all;
I've none but thee in heaven above,
Or on this earthly ball."

She often in months past repeated the words of another verse of it,

"There's nothing here deserves my joys,
There's nothing like my God."

And so her life-experience proved to her, and when called from earthly scenes her God seemed indeed to be her salvation, and to preside over her sickness and death, reaching out his sustaining hand to bear her safely through. During her illness of several weeks she wore generally the placid and sweet expression of perfect peace within, and I can never forget her gaze upon me once, when with a mother's tender affection beaming from her eyes she seemed to tell me of blessings which our heavenly Father and Friend had in store for me as her dearly loved child, with whom she had suffered and wept, and from whom she was about to part forever. In the tones of a trustful and innocent child she replied to me when alone once, that she had no fear of death now, that she was willing to leave me and her grandsons, who tenderly nursed her, in the hands of our God, who would do all things well. She expressed her preference to go and be at rest with the Lord, rather than live longer, even should her life be one of happiness and peace. At one time she requested to be sung the hymn, "On Jordan's stormy banks I stand," &c., and expressed a happy feeling. Truly to her had the banks been stormy, as for long years she suffered much persecution for righteousness' sake. She was baptized in 1845 by Eld. R. C. Leachman, who had great confidence in her profession, and who upon one occasion introduced her as "a disciple who has come through flood and flame." She was a woman of sterling principles with regard to truth and honor, and a strict lover of justice, and was kind at heart and exceedingly obliging and self-sacrificing in disposition, but was troubled with the infirmities of the flesh, often complaining that she could not live as she desired, and lamenting her sinful nature. But she is now removed from all assaults of the enemy, and from sin, her tormenting foe, and is, we trust, rejoicing with those who have come "out of great tribulation," in the bosom of him who is the God of the fatherless and the widow. In compassionate kindness that terrible grief over her burial that was dreaded, was removed from me, her only child, and my thoughts raised above, in the words, "She is not there, but is risen," and to have the assurance that she is now in the full enjoyment of the realization of her hope. In view of the blessing toward my beloved mother, and to me, a miserable and helpless sinner, I really felt thankful in my soul, and with the sweet memories of past assurances from him, I rejoiced that he is a God that changes not. At one time during the night following I was brought to exclaim involuntarily, and almost aloud, "Praise the Lord, O my soul, and all that is within me praise his holy name." O, I felt, how wonderful the grace of God that can cause this at such a time! The tenderly expressed sympathy and words of cheer from my kind brother in Christ who so readily responded to my request, soothed my aching heart and greatly strengthened my confidence in Him who thus gives me to drink of the river of life. May I thank him for kind friends, for the blessed privilege of returning some of my dear mother's care over me in infancy, and in view of all his mercies be ever ready to say,

"Lord of earth and God of heaven,
Evermore thy will be done."

VIRGINIA F. G. WALDEN.

MANASSAS, Prince Wm. Co., Va., Nov. 7, 1880.

Mrs. Mattie Woodall, daughter of Mr. and Mrs. John Pye, was born in Talbot County, Ga., in February, 1856, was married to Mr. John W. Woodall in December, 1879, and died in her native county, September 9, 1880.

The only true way of judging the relations of a soul towards its Maker, is by the life its possessor leads. Thus judged, the subject of this notice has, through the riches of grace in Christ Jesus, passed from earth to heaven. The writer of this sketch boarded

with her parents and taught her when she was a little girl, and when she was just budding into womanhood she boarded in the writer's family and was again under his instruction as teacher. With all these opportunities for learning her character, I think I knew her well. In the first place she was one of the most obedient, respectful children to her parents that I ever saw. Her father recently wrote me that she was never too tired to cheerfully wait upon her father and mother, or do anything to make them happy. Again, she was a very prudent, conscientious child and woman. I never knew her guilty of an unthoughtful or, as I believe, an intentionally wrong act. Greatly blessed by nature in mental and moral endowments, and trained by judicious parents, she was well prepared, under God, to be useful, and very cheerfully and earnestly did she devote herself to the true mission of her life. Her life, actuated by such high, noble principles, was always in beautiful harmony with the modest profession of personal hope which she had made in her Savior about four years before her death. As a wife, she was true to the requirements of that position. Her business tact and judgment, and her cheerfulness, and amiability, made the home of herself and her now deeply bereaved husband a bright and happy one. Conservative in disposition, prudent in words, sympathetic in nature, and true to her convictions of duty, she was a splendid success as sister, daughter, wife, friend, member of society and child of God. She suffered nine long weeks before she died with typhoid fever; but she suffered so patiently, so resigned, and when she died, she died as she had lived, peacefully, beautifully and trustingly. The Lord give us bereaved ones grace to say, Thy will be done.

H. WOODALL.

BARNESVILLE, G., Nov. 8, 1880.

DIED—At his residence in Prince William County, Va., Sept. 24, 1880, Deacon Thomas Posey, aged 60 years.

Brother Posey was baptized in the fellowship of the Occoquan Church by Eld. Loyd Kidwell, in 1860. He was dearly beloved in the church for the many bright evidences that shone forth in his life that he "had been with Jesus." He was ever found firm in contending for the doctrine and order of Zion. His death casts a mantle of deep sorrow over our brethren in this vicinity, but this sorrow is brightened with joy through the evidences of the Lord's great mercy bestowed upon him. The Lord's great goodness toward him was manifest in his walk and conversation. He loved to talk of Jesus, to dwell upon his rich glory, and it seemed to be his desire to follow him in his holy commandments.

The deceased was sick about three weeks previous to his death, during which time he suffered constant pain. The physician pronounced his disease the bilious fever, but there was probably a combination of diseases that led to his death. The funeral was attended to the 25th ult., and the writer spoke briefly from the last four verses of the 90th Psalm. The large concourse of people that attended his funeral gave evidence of the high esteem in which he was held in this community. How divinely blest is such a man! How rich the chaplet of honor laid upon his new-made grave! With him

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God."

The tranquil joys of heaven settle upon his earthly pathway, at the close of an honored and useful life he comes to his grave in peace, while the radiant light of the eternal world penetrates the dark valley of the shadow of death to his exceeding joy. "The righteous perisheth," says the prophet, "and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." The deceased leaves his wife and ten children to mourn their loss, besides other relatives, with our brethren and the friends of truth. May the Lord bless it to our good and his own glory.

Yours in fellowship,

WM. M. SMOOT.

OCOQUAN, Va., Oct. 11, 1880.

DIED—At his residence, Walter Allison, a native of Scotland, Argyleshire, who emigrated to Canada in the fall of 1847. He shortly after settled in the township of Oxford, Kent County, where, out of the rugged forest, he made a comfortable home for himself and family. He united with the Covenanted (or Particular) Baptist Church of Ontario on the first Monday in May, 1878, and was baptized shortly after by Eld. Wm. Pollard. He continued a worthy member and a faithful supporter of the truth until March 26th, 1880, when he was called by his Master from the conflicts of this life to wear a crown in glory, which the Lord, the righteous Judge, has promised to all them that love him. His physician pronounced his disease small pox. He died after an illness of about six days, and was interred a few hours after his death by a select few, without funeral services, to prevent the spread of contagion. A day or two before his decease his mind became exercised and was drawn out in prayer for himself and family and the peace and harmony of the church. He continued praying at intervals until he calmly fell asleep in Jesus. He was 63 years, 1 month and 9 days. He left a devoted wife, two sons and seven daughters, and many sympathizing relatives and friends, to mourn their loss. But they mourn not as those who have no hope, for they are assured that their loss is his eternal gain.

JOHN C. BATEMAN.

MOUNT BRIDGES, Ont., Nov. 6, 1880.

DEAR BRETHREN BEEBE:—Please publish the obituary of Mr. Frederick D. Focht, son of Daniel and Margaret Focht, residing at Broughton Hollow, Tioga Co., Pa. The deceased was aged 28 years and 9 months. August 13th he was engaged in fishing with brother M. N. Calahan and Wm. Moyer, setting eel nets, about a mile and a half above Herrington's, at Holmes' Dam, when it became necessary for the deceased and Calahan to cross the creek at that point. Brother Calahan swam across, and Focht being unable to swim, attempted to wade across, and got into a deep hole and was unable to get out. Brother Calahan went to his rescue and the drowning man grasped him by the hand, and both went to the bottom. The former succeeded in loosing his grasp, and getting to shore called for help. Mr. Moyer responded to the call, but it was fully half an hour before the body was recovered.

The deceased leaves a wife and two children, a mother, several brothers and sisters, with many friends, to mourn their loss, but which we feel to hope is his eternal gain. May the God of Jacob appear unto the afflicted friends as their refuge and strength, a very present help in trouble.

MARVIN VAIL.

WAVERLY, N. Y., Oct. 17, 1880.

DIED—At North Berwick, Maine, Oct. 4th, 1880, Lettie V. Morrell, aged 2 years, 9 months and 12 days.

ALSO,

Alvin W. Morrell died Oct. 12, 1880, aged 5 years, 8 months and 23 days.

They were children Mr. Daniel P. and Hat-tie C. Morrell. They died of typhoid fever. Mr. Merrell and wife had three children, and these were the two oldest, so that they are left with only their babe, about one year old. The mother, at the time of their sickness and death, was very sick with the same fever, but the Lord gave her a great and good mind, so that she could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

These loved ones are gone to the tomb;
Now lies their heads beneath the sod;
Early gone in childhood's bloom,
Jesus has called them home to God.

Alas! we cry, 'tis hard to part;
Mourning ones feel the bitter smart.
In meek submission still we bow
Neath the rod that afflicts us now.

Loved, dear children, fare ye well;
Rest, loved ones, where angels dwell.
In heaven we hope to meet again;
No sickness there, no dying pain.

WM. QUINT.

NORTH BERWICK, Maine,

DIED—At his late residence in Middlesex County, N. J., September 24, 1880, **William E. Horton**, only son of Ira and Amy Horton, aged 42 years, 10 months and 22 days.

The deceased was born and raised in Orange County, N. Y. He never made a public profession of religion, but was a moral, upright man, and enjoyed the confidence and esteem of those who knew him. In the vigor of manhood he was suddenly cut down, being confined to the house but a few days. His remains were taken to New Vernon and deposited in the cemetery of the Old School Baptist Church, on Monday, the 27th, and on the following day the funeral services were held at the house of his parents, near Middletown, and a discourse appropriate to the occasion was preached by Elder B. Jenkins. He has left a wife and two children, his father and mother, two sisters, and a large circle of relatives and friends, to mourn his departure. May the Lord comfort their hearts and grant them submission to his will in all things.

Leaves have their time to fall,
And flowers to wither at the north wind's blast:

Thou hast all seasons thine own, O death.

DEAR BROTHER BEEBE:—In compliance with a request, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of **Mary Furgerson**, in the 95th year of her age. She was baptized by Elder Wm. J. Purington, in October, 1865. She was aunt to myself and Joseph Broders, and was a consistent and worthy member of our little church in Alexandria. She was confined to her bed about six years, and during that long period of suffering I never heard from her lips one word of complaint or a murmur, but there was a patient waiting for her Lord and Savior to come with the welcome summons, to release her from her sufferings. She has often said to me that it looked strange that every body could die but her. She was possessed of a remarkable mind and memory. She was one of the hidden ones that are too often passed by and neglected; but there is one who never leaves nor forsakes his people. A blessed assurance.

Yours in love,
ENOCH GRIMES.

ALEXANDRIA, Va., Nov. 12, 1880.

ELDER G. BEEBE AND SON:—Please publish the death of brother John C. Montgomery's children. Little **Janie Montgomery** died June 24, 1880, at the age of 15 months and 4 days. Little **Birdie Montgomery** died at the age of 3 years, 7 months and 2 days. Both died of spinal disease, and near to each other, leaving their parents childless, in so short a time as to almost break their hearts. May the Lord comfort them. They have the sympathy of many friends. I tried to preach on the occasion of their funeral from 1 Cor. xv. 54, "Death is swallowed up in victory."

JAMES H. RING.

Mt. PULASKI, Ill., Oct. 22, 1880.

ELDER G. BEEBE:—Please publish the obituary of my dear little niece, **Minnie L. Stone**, only daughter of J. I. and M. J. Stone, who departed this life on the 14th of September, 1880, aged 5 years, 5 months and 11 days. Her disease was congestion of the brain, and she was sick only three days. She was an affectionate little girl; but she is gone to return no more. And while the parents and relatives deeply feel the sad bereavement, it is her gain. May the Lord bless this death to their good and his own glory, and enable them to feel the same, is the prayer of your unworthy sister, if one at all.

M. E. ELLIOTT.

GARDEN VALLEY, Smith Co., Texas.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

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 received, as well as the post-office at 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.

At these low terms the cash must in all cases accompany the orders. Address, GILBERT BEEBE & SON, Middletown, Orange Co., N. Y.

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.

In Atonic Dyspepsia it stimulates the secretion of the Gastric Juice, and establishes a healthy condition of the stomach, in which the Kidneys and Bladder fully participate. Its good effects are speedily obvious and truly wonderful. It can be procured in any of the States by forwarding a letter, inclosing One Dollar, addressed to Mrs. D. Johnston, Middletown, Orange Co., N. Y. A box of the preparation will be immediately sent to any address, by mail, without further expense.

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
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"THE SWORD OF THE LORD AND OF GIDEON."

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POETRY.

THE CUP OF TRIALS.

THERE is a cup, a needful, bitter cup;
God's holy, well-beloved Son had one;
His Father's gift, and he must drink it up;
And there's a cup for every true-born son.

Dread wars with Satan and his subtle crew;
Conflicts with unbelief, with self and sin;
Ingredients which the worldling never knew
Are in that cup, by heavenly love put in.

And in connection with our mortal life,
A thousand bitters in the cup we find;
Each with some plan or wish of ours at strife,
And all unpleasant to the carnal mind.

Yet this same cup is by our Father mix'd;
His love and wisdom and eternal will
The exact amount of every portion fixed,
All weighed and measured by unerring skill.

Dear Son of God! what did thy cup contain?
How full! how bitter! when compared with mine;
What has mine held of sorrow, grief and pain,
That was not found a thousand-fold in thine?

But O! how far, how far from that sweet goal
Which my poor heart is struggling to attain!
I strive and labor for it, but the whole
Seems fruitless toil, and all my efforts vain.

As well attempt to stop the tidal flood,
Or with my finger some fix'd star to touch;
I scarce can count my daily mercies good;
How hard to count my sorest trials such.

Savior, I cannot reach the goal; but thou
Canst make e'en disappointments thither tend;
Thou lead'st me by a way I do not know,
And so wilt bring me to my journey's end.

How strange that I, whose just desert is hell,
To whom each mercy is a gift divine,
Against the gracious Giver should rebel,
And at his wise and loving ways repine!

Yet thou wast perfect; naught was found in thee
Which could require the Father's chastening rod;
Thy cup was drank for others, e'en for me,
To save my soul and bring me home to God.

I stagger when I think what thou hast felt;
What loads of sin, what agony and pain;
Causing thy faithful heart like wax to melt:
Such was thy cross and its attendant train.

Thou sawest thy cup, full to its utmost brim;
Peter would have thee from the draught to fly;
"The cup my Father giveth me to drink,
Shall I not drink it?" was thy sweet reply.

O that thy mind were also found in me,
To have no choice, should joy or grief be mine;
My Father's hand in everything to see,
And take it with a filial love like thine.

I hope, and sometimes feel assured of this,
His spirit bearing witness of the grace,
That mine the portion of his children is,
That in the covenant I have a place.

O how such rich, such free and sovereign grace,
To one so vile, so helpless, so unwise,
Makes my ingratitude appear more base,
But his abounding mercy magnifies.

Since he vouchsafes his wisdom, love and power,
And grace will perfect that which grace begun,
May I be helped in every trying hour
To take my cup and say, "Thy will be done."

CORRESPONDENCE.

THE DESERT LAND.

(Deut. xxxii. 10.)

THIS is where the Lord found Jacob, where the Lord finds all his people. This desert land is their own carnal nature, their vile, deceitful hearts, where they are groping in search of some righteousness to satisfy this craving hunger and thirst which have come so unaccountably upon them. A short time back they were luxuriating in the most fruitful fields, and were very prosperous. This same nature, which now appears so dry and barren, then yielded abundantly to their cultivation and abounded with fountains of water. It was not there that the Lord found them. He knew them then as his people, as he has from everlasting, but they knew not him. He was just as near to them in providence, but they could not see him. His truth was before their eyes in the letter, and they, perhaps, were very familiar with the scriptures, but the faith through which they are able to make one wise unto salvation was absent, and the God of truth and salvation spiritually was infinitely far from them.

But the Lord will not lose his portion, nor be deprived of the lot of his inheritance. He will find Jacob whom he has chosen, and bring his people whom he has redeemed. As he goes after them, as the time appointed comes for them to be found of him—that is, to know him in his salvation, how suddenly and radically the scene changes with them. The inhabited and wealthy city becomes a wilderness and the fruitful field a desert. They stand amazed. "They grope for the wall (of salvation) as the blind." "They wander in the wilderness in a solitary way." They cannot believe that they are destitute of all power to do right in the sight of a holy God, that they are totally depraved. Although no goodness now appears, no green herb or flowing spring to cheer the fainting soul, yet they are not ready to believe that this nature is altogether a desert land. So they set about planting, to see if some righteousness will not grow in this earthy soil; and digging, to see if some water may not be found, some vein of goodness down deep in this poor heart. O how cheering and refreshing it would be if we could only produce something that would stand the test of God's word. We have the test within us. Nothing but true righteousness will satisfy our hunger and thirst. Who can tell the anxieties and fitful changes of the mind from sudden hope to fear and disap-

pointment, as we work and struggle on, now starting with renewed courage as we think we see some sign of growth under our hand, or hear some tickling sound so musical to the thirsty soul; then sinking to deeper gloom as the illusion is dispelled. Who can tell the deep sighs of the heart, the groans of anguish, the setting darkness of despair as the awful truth is forced upon our souls from day to day that this is indeed a desert land. When our strength fails and our hope appears gone, we are yet again and again aroused and urged to renewed efforts by the bold but false promises of men, only again and again to sink in deeper disappointment. Thus the fainting traveler in the desert will sometimes imagine he sees a river of clear, blessed water before him; but when he has aroused his flagging strength and urged his trembling limbs forward toward the animating vision, he finds to his sad dismay that it was but the mirage, an illusion to the eye, only the appearance of water where no water is, mocking the thirsty soul.

What radical changes may be wrought in our estimation of things in a short time by a change of circumstances. I meet a man dwelling in magnificent state, with abundance at his command of all that heart can wish. He shows me a casket of diamonds of immense value, upon which his heart is set. I offer him a cup of cold water in exchange for the casket. He will laugh me to scorn. He will regard me as one bereft of reason. A cup of cold water for a casket of diamonds! So the truth, when presented to a self-righteous man, will be despised, while his own good works are to him as the casket of precious stones. Some days have passed by, and I meet that man again; but how different the scene. He is now far out upon a desert. For days he has wandered in its dreary waste without food or drink. Hungry and thirsty, his soul has fainted in him. As I approach him he lies upon the ground panting for breath. I again offer him a cup of cold water in exchange for the casket which now lies unnoticed by his side. How eagerly he reaches out his trembling hand for the water, and how gladly would he give in exchange those shining gems that have lost all value in his eyes; but they have been dropping unnoticed, one by one, all along this desert way, and the casket that held them is empty.

The poor sinner, who has found by a dreary and painful experience that there is no righteousness in him, despises the truth no longer. It is now to

him as cold water to a thirsty soul, being good news from a far country. Jesus is the truth, and he has found the poor soul in that desert land; and not only in a desert land, but in a waste, howling wilderness. Not only a nature destitute of goodness or of any capacity for righteousness, but full of the wild beasts of evil passions, of sins and transgressions, which fill the soul with terror and dismay by their fearful howlings and roarings.

So the Lord brings his people away from their self-confident and self-righteous state, and causes them to see themselves as they are in his sight, vile and justly condemned, before he discovers himself to them, before he finds them. When the Lord finds Jacob is the very moment that Jacob finds the Lord. When the shepherd finds the sheep the sheep also has at the same time found the shepherd, and has begun to experience his kind and tender ministrations. When an earthly shepherd finds a sheep that was lost he must lead or carry it from the place of danger or destitution to the fold, which may be a long distance away. But when the heavenly Shepherd finds one of his sheep, no weary journey lies between the place where he finds it and the place of safety, abundance and repose. He is himself the fold, the refuge, the "place of broad rivers and streams," the green pasture. In him is all they need. He does not lead them out of the desert, but his presence causes "the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose."—Isa. xxxv. 1. Yes, here in this poor heart the pleasant plants spring up and the flowers appear. Yes, here in this wilderness do the waters of life break out, and streams of salvation and praise in this desert. But the flowers and the streams, though blooming and flowering in the desert, yet are not of it. It is not earthly joy and hope and love that we feel, but something far higher. "Thou hast put gladness in my heart more than the time when their corn and their wine increased." The desert blossoms as the rose. It is the rose of Sharon. Though opening in a place of thorns, its divine fragrance shows that its root is in heavenly soil. It is Christ in you the hope of glory, from whom springs all this profusion of loveliness and fragrance. It is the name of Jesus which gives that delicious odor as of ointment poured forth. "From me is thy fruit found."

When the dear Saviour thus found us, and spoke to us with that sweet

voice, "which is powerful and full of majesty, which breaketh the cedars of Lebanon and divideth the flames of fire," (Psa. xxix) what a wondrous change was wrought in our souls. How lovely everything appeared. How full of love and joy and peace we were. What springs of heavenly comfort were opened up in our souls as that blessed voice communicated the truth to us; what wells of water springing up into everlasting life; what streams of praise and thanksgiving flowing towards his precious name. What broad fields, what green pastures were discovered by his presence within our own hearts, where we could rove and rest in sweet meditation. How satisfied we were with his word. It was as a broad expanse presenting an endless variety; something always new, yet always the same. At any point we felt that we had all we could desire, were satisfied and could most sweetly rest. If alone, we had company enough, for Jesus was with us. If with the dear people of God, we rejoiced to tell of his wonderful works, to which all who have been found of him must delight to respond, for "In his temple doth every one speak of his glory."—Psa. xxix. 9.

All of this time we are looking towards the Lord who had found us, but had not realized that all of this abundance of righteousness and peace and glory in which our souls were rejoicing was in him. Now he leads us about to instruct us, and our faces are again towards the desert. How changed the scene again becomes. How startled we feel to see sin yet lurking within our hearts, to find that our souls are yet capable of cleaving to the dust, to learn that depravity is in the very grain-work of our being. Sometimes we think that our hope is lost, that it was never of the right kind, that we were altogether deceived. We feel at times that we are in a worse condition than before. And, indeed, to have had our longings for holiness so blessedly satisfied, as we thought, and then be turned back to live again in this vileness and desolation, is bitterness in the extreme. We did indeed feel a sense of purity that was most sweet and grateful to our souls, and now where is anything blacker than the evil we feel within us. But the Lord is only leading us about to instruct us. We learn that the desert is a desert yet, a wilderness, still waste and howling. We learn that it was only the presence of God our Savior which effected the wonderful change we experienced, causing the wilderness to be glad, and the desert to rejoice and blossom as the rose.

As he continues to lead us about we daily learn more of the depths of our own depravity when our faces are towards the desert, and of his love and grace and goodness and tender mercy and rich salvation when our faces are turned again towards him. We learn that the wild beasts of evil in our nature are not destroyed, but only hide themselves when he appears, and come forth again to annoy us when he hides his face.

We are thus brought to wait for him in time of darkness more than they that watch for the morning, to know that all our hope is in him, and to trust only in the Lord. We learn that only in his presence is fullness of joy, and that only in part can we know that joy here; that in proportion as our faces are turned from that presence in unbelief or disobedience, we are in darkness and trouble; that our highest reach towards that true comfort is in the path of obedience; that in the keeping of his commandments is great reward. We learn that this mortal state is to the saints a state of suffering and affliction rather than of present happiness; a state of hoping and waiting, of longing and trusting, of fiery trials of our faith, rather than of rest and felicity; and that therefore we are not to think it strange that we suffer affliction, but to be patient; not to think it strange that we may be left to walk in darkness at times and have no light, even when we are graciously permitted to feel the fear of the Lord in our hearts and to obey the voice of his servant, but to remember that we are graciously commanded even then to trust in the Lord, and stay upon our God. We learn in this leading about that Christ is our life, by daily dying in ourselves and daily experiencing life in him by faith. And so we learn more and more the nature of that blessed hope, and come into the restful assurance that when Christ, who is our hope and life, comes in our final experience, it will be with a crown of righteousness to our waiting souls; that when he leads us about for the last time and turns our longing eyes towards him, they will behold such a revelation of glory as will hold their enraptured gaze forever. Then shall the wilderness and the desert disappear; then shall sin and sorrow cease, and we shall appear with him in glory.

Dear Brother Beebe, my face has been much towards the desert of late, which has led me to some meditations such as I have written. I long to be turned again that my soul may rejoice in the Lord. I have had some comfort in meeting with the saints, notwithstanding my sorrowful state of mind, and sometimes in trying to preach Christ and in witnessing the prosperity of Zion. I have enjoyed reading some of the good things that the saints have written and published in the SIGNS and in some other periodicals. I feel impressed to mention the experience of Sister Badger as one that gave me peculiar comfort. Also to mention the editorials on resisting the Holy Ghost, on Predestination, and the one on the Resurrection in the number for November 1. Among the many that have been instructive and comforting to me, I wish to speak of these to express my satisfaction in reading them and my cordial endorsement of the doctrine presented, which I believe to be the truth as it is in Jesus. May the Lord still strengthen and support you. I hear that our beloved Elder Dudley still lingers on the shores of mortality, peacefully and patiently waiting

his release. Before this reaches you he may be gone. What a great number of the Lord's dear children are thinking of him with warmest love as a dear and honored servant of the Lord, who has been favored to spend the most of a long life in serving his people most faithfully. I may never see him again in this world. If I should not, I shall not forget while I live the last I saw him in September, and the solemn words I heard him speak as he strengthened himself upon his bed.

"I feel my heart warm with love to all who love the appearing of our Lord Jesus Christ."

Your brother affectionately.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Nov. 15, 1880.

[Forwarded by brother Durand for publication, with the consent of the writer.]

November 4, 1880.

ELD. DURAND—DEAR BROTHER.—I have had much of the same feeling you expressed in your last in regard to the above title, and on account of this feeling I have most generally used the word, Friend; though perhaps it would be hard to conceive the difference, for if we are true friends of the Lord's people we are doubtless brother or sister. But if we are true friends we have been made so by divine grace, and, as you justly observe, without any worth or worthiness in us as a reason why; for "what was there in us that could merit esteem, or give the Creator delight?" And as we were then, so now; for I cannot find that we improve, or at least that I do. As grace first taught us the way, so must it direct and keep us; and the last finish will be with shoutings of "Grace, grace unto it." And though we have all the while been wanting to see something of worth or worthiness in ourselves, we have never been able to discover it, and we have always had to come the same corrupt, vile, lost beings, only growing more so, with the cry, "God, be merciful to me, a sinner." Though often wondering how God can be gracious to such vile sinners, we have found it the only spot where a gracious God and a lost sinner can meet, for he came, not to call the righteous, but sinners to repentance. To save the lost was his mission. O how sweet has that thought at times been to me, as it has been the only ground upon which I could base a plea. With a felt sense of my vileness, my base ingratitude, I could say, Lord, didst thou not come to save the lost? and who so lost, so utterly lost, as I? And hope has seemed to revive with this sweet thought, The Friend of sinners. O love incomprehensible! Who can fathom its depths? Its immensity who can explore? Eternity itself will be far too short, for in the Great Infinite new beauties will be constantly unfolding. Shall we be there to join in that song of the Redeemed? Ah, here is the question which is so much of the time an unsettled one with me. For though I know the ground of my salvation is

entirely out of myself, and rests on nothing that I can do, yet there are marks by which the Lord's people are distinguished. An internal work must be carried on in the soul that they may be meet for the inheritance of the saints in light. "Ye must be born again;" for that which is born of the flesh is flesh, and that which is born of the spirit is spirit. O how hard to always distinguish here, for nature can be very religious, and Satan transformed into an angel of light to deceive. Who can discover that path which the vulture's eye hath never seen? I confess that I am often so confused and in such darkness that I cannot see where it is, much less feel that I am walking in it. But something keeps me holding on, though I know not what; something within me seems to say, "I will look unto the hills from whence cometh my help." No earthly arm can save me. I am too low sunk for that. And though I say this, I do not seem to understand even this, or to have sufficiently learned; for what grief I have when some human prop is taken away, and how soon do I try to find another, though I ought to know better.

I have not written at all what I intended when I sat down. But within a few days I feel such barrenness and death. Much of the time this summer my soul has been exercised. Vanity has been stamped upon all earthly things, and I have felt many longings for rest, for this wilderness journey to be ended, with some anticipations of meeting him whom I could not help feeling my soul loved. But death and barrenness has settled over my spirit. I am now like a benighted traveler who has lost his way, and have to grope for the wall like the blind. So I am made to see my ignorance and foolishness, only standing as I am upheld, only walking as I am led. That corrupt fountain sends forth the same bitter stream, and is not improved one whit. O that I could drink of that river, the streams whereof make glad the city of our God. This river is pure and clear as crystal, for it proceeds from the throne of God and the Lamb. Its waters how life-giving and invigorating. O for a bath in that fountain. But here I am waiting for the moving of the waters. Well, the poor man at the pool waited thirty-and-eight years, and I am sure the blessing was well worth the waiting.

But I must hasten to a close. You have laid out a good programme for me, and I cannot say that I have any objections to it, and if the will of the Lord be such, and a door is opened, I shall come. But it seems a good deal for one long famished to be suddenly brought to a land of plenty and a full table. I might be lacking in behavior, for it would be something quite new to me. However, I would hope that he who gives me these privileges, should they be granted me, would teach me so to use them as not to abuse them. I see no reason now why I cannot come. But, of course, many things may arise to

prevent, and I hope and desire in any event to be submissive, for he who knows all things knows whether it would be best for me to go. If it is his will that I should go, it will be an easy thing for him to remove every obstacle and prepare the way; and if it is not his will, all my planning will amount to nothing. Here I would leave it, together with all other affairs. But I do not say that I always do.

Kind love to your sister. May the Lord give her a cheerful and quiet resting upon him. I know what it is to sink very low with fear and trouble, and have therefore felt much towards her and for her. But I know of no other resource or help but an almighty arm; and that is ever stretched out to the poor and helpless. She has felt those encircling arms; this she cannot deny; and they have been underneath even when she could not see or feel them. I hope, if spared, to meet her face to face. Farewell, and may God be with you both.

As ever yours,
L. H.

CLEVELAND, Ohio, Nov. 19, 1880.

EDITORS OF THE SIGNS—DEAR FRIENDS:—Among the many blessings conferred upon us by a kind providence is the privilege of holding intercourse and communion with the saints by letter or the use of the pen. As many of the Lord's people are in his providence placed where they cannot hear a preached gospel or enjoy the society of the saints, they resort to this as a means of communication, and God has been pleased, as many can testify, to bless these means to the comforting and upbuilding of his church, his people, and to the honor and glory of his great name. How often, when low sunk in fear, perplexity, doubt and confusion, has a word from another in this way been through God's blessing a word in season. Light is thrown upon the path, and they feel they are not quite alone. True, the poet says, "Tis decreed that most must walk the darkest paths alone," but how cheering when alone in the dark places, like Christian in the valley, to hear footsteps, for then we feel that one at least is traveling the same path.

I was led to these reflections through reading in the SIGNS of November 1st a letter signed M. M. Jackson. We read in the word of God a command or precept which is, to rejoice with those that do rejoice and weep with those that weep. I cannot say whether I am walking in this command or not, for I feel, like all others, that it comprehends much and requires divine aid—the wrought of God, the Spirit; but I find my heart go out to those in trouble, in darkness, in fear—yea, in billows of despair; and it is not because in such a case God will not take care of them, for I am persuaded he will take care of his own and not a hair of their heads shall perish; yea, they are as the apple of his eye.

The word of God says if one member suffers the whole body suffers

with it. I dare not say this applies to me, for my mind is by no means clear on this point, and perhaps this is why I so sympathize with friend J. The poet says:

"Blest be the tie which binds
Our Christian hearts in one."

But the trouble with me is to divide that which is spiritual, if indeed there be any, and that which is natural, for we may make great mistakes here. I cleave to a person naturally who is congenial to my feelings, and how am I to tell or distinguish when sin is so mixed in all I do? Will some one skilled in wisdom to divide between the two, tell me? I verily believe it is sometimes harder to distinguish than we imagine; at least I find it so, for often in searching I cannot find a particle of pure gold; it is all alloy, base metal. Sin is not only mixed with all I do, but it is the sum and substance of the whole; and then I am where friend J. was in his letter, tossed on the billows of despair. I suppose this friend has heard of a saying of Luther's, "I think that temptation, trial and prayer make a minister." Doubtless this is so. I am not a minister, and therefore cannot say. But one thing I will say, and which I verily believe—that we never learn to profit in any other way. God has chosen his people in the furnace of affliction.

"The path which christians tread
To reason's eye is strange."

So says the poet, and so we believe, and the same poet says some things also descriptive of our friend's state:

"To pray he thinks too bold,
While he in silence moans;
His bones keep waxing old
By reason of his groans."

And by such means, though strange to tell, the Lord will teach him Jesus. Well, we subscribe to the doctrine of grace that without Christ we can do nothing, and in our flesh dwells no good thing. But to be feelingly brought there, the passing through it, O what a different thing! Indeed it is something the people are a lifetime learning. A daily dying, the apostle said, in deaths oft; and doubtless those who are called upon the walls of Zion must necessarily have a large portion of this experience to enable them to take up the stumbling blocks and to minister to the tried and tempted. But of this, as I said before, I know nothing experimentally, not being called to walk in that path. The Lord, it is said, kills and he makes alive; and those who are called by him to feed the flock of slaughter must doubtless know something of what this killing is.

We have plenty of whole-hearted professors and professed ministers in our day and throughout our country, whose whole work seems to be to build souls up in pride and presumption, and unless grace prevent, will ultimately lead to everlasting ruin. And though we feel this is true, are we better than they? In no wise, for that way which seemeth right unto a man we once pursued as fondly as they, and if grace has taught our wandering feet the way, to God be all the glory.

Since writing the above the pastor of the Baptist Church has called upon me. I was a little encouraged by this visit from him, as I have for many years felt that I was about where Hart was when he wrote:

"Lord, pity outcasts vile and base,
The poor dependants on thy grace
Whom men disturbers call."

He asked me if I attended church, and I replied, "But seldom." "Are you a member?" he inquired. "No," I said, "I have not been a member these many years. I was formerly a member of the Baptist Church." "Well," he said, "I suppose you are still holding on to the Christian walk?" I replied, "I don't know how much I am holding on. Something has held me these many years, and I sometimes hope the everlasting arms are underneath, for surely without these I should not hold on long." "Very true," he answered, "but why do you not go with the church?" "I found some years ago," I replied, "Paul's question very significant: 'How can two walk together except they be agreed?' for not long after uniting with them I found there was an essential difference, for when God, I trust, taught me more clearly the way of life and salvation through Christ alone, and I began to advocate this, they rose up in rebellion and said, 'Not so; we must do something, or at least a part.'" He said, "I believe all evangelical churches believe and teach salvation by grace." "Then," I replied, "I have not found those evangelical churches. I have hunted and gone from place to place in this city, and would be glad to find even one that adhered to and taught this truth." "Why," he said, "we certainly preach Christ as the way." "Yes, you say so in word, but how very soon do you deny it. You affirm and then deny, thus making a yea and nay gospel, whereas the true gospel is yea and amen to the glory of God the Father." "Well, would it not be better for you to attend church even under these circumstances? You know it is written, 'Forsake not the assembling of yourselves together.'" "Yes," I replied, "I know the word of God says this, but I sojourn in Meshech. God has placed me here, and just how long I must remain in Kedar's tents is alone with him. I would abide the time patiently, though I would not say that I can exercise this grace; but my prayer has been and still is, O gather me, Lord, with thine own chosen nation."

But I will not relate the conversation further. It is what we frequently hear, and the language of the professed multitude; but he labored at first to convince me that there was not so much difference after all, and I felt sure if we talked long he would be brought where he would be obliged to confess the difference, and so it proved, and he was then ready to wish me good-bye, and no doubt with a feeling of the hopelessness of the case, and in which I agree perfectly. In fact I knew it from the start. I told him a totally lost sinner must have a whole and complete Savior,

and as far as I knew anything Christ must be the Alpha and Omega, the beginning and the end—in fact, the all in all, or I am forever gone. Anything else is a bed too short and a covering too narrow.

These are the true feelings of your correspondent, who is a stranger in the flesh, yet I hope not to God's people
A FRIEND.

ATHENS, Bradford Co., Pa.

DEAR BRETHREN:—Since I last sent a communication to you I have experienced so much of the loving kindness of our covenant keeping God, that I desire once more to record his goodness and mercy to a poor dependent worm of the dust. Surely with the psalmist I can say, "O give thanks unto the Lord, for he is good: his mercy endureth forever." These words are very precious to me, exceedingly precious, as I call to mind the imperfections and frailties of the flesh, my shortcomings and unworthiness, and need of mercy every moment of my life. I believe there is a song of praise arising in my heart that the Lord has led me in and out of straitened places, that I might more fully realize the Lord is good: his mercy endureth forever.

In the 119th psalm another sweet portion is given: "I have remembered thy name, O Lord, in the night. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort according to thy word unto thy servant." These words are also in my song of praise this morning, and it is with a tenderness of heart that I am permitted to plead through the merits of Jesus the merciful kindness of the Lord. It is an easy thing to say with the lips, The mercy of the Lord endureth forever. A child can say that who knows not what the word mercy means; but I believe I have been taught to sing that song with the spirit and the understanding by him who "giveth songs in the night," even the God of our salvation, who hath made me realize the truth of the words of Elihu to Job: "When he giveth quietness who then can make trouble? and when he hideth his face who then can behold him? The Lord of life and glory, who giveth quietness of soul which no anxiety or fear can disturb, doth in unerring wisdom from his own beloved hide his smiling face. Judgment and justice are the habitation of his throne. When he hideth his face who then can behold him? In the darkness "all the beasts of the forest creep forth," but subject to the awful majesty of the King of kings; they creep on their mission to molest the poor wayfaring pilgrim; they may harass and affright and torment, but have no deadly power over that life which is hid with Christ in God. "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." "He shall have dominion also from sea to sea, and from the river

unto the ends of the earth. Yea, all kings shall bow down before him; all nations shall serve him; for he shall deliver the needy when he crieth; the poor also, and him that hath no helper." These words of David, found in the 72d psalm, are very comforting to a poor, needy sinner. As such, I find my heart attuned to sing of the power and dominion of him whose name shall be called Wonderful, even the Redeemer of poor sinners who cannot help themselves; and while my heart sings of this wonderful Redeemer who was crucified and slain, and who burst the bands of death and rose victorious over the grave, my mind reverts to the vision in which the Prophet Isaiah "saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims; and one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

From this solemn, awe-inspiring vision, which caused the prophet to say, "Woe is me, for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." My thoughts are running out after the maimed, the halt and the blind, the man of unclean lips, the poor and needy, and depending, the bereaved, the tempted and troubled. Some now are in my mind, whose letters I have just read in the SIGNS of Nov. 1st, who in a night season have been affrighted with the creeping beasts of the forest, and as I think of the pilgrim band, chosen in a furnace of affliction, I am comforted with the merciful kindness of the Lord; as I remember it was the poor, the maimed, the halt and the blind that were brought in from the streets and lanes of the city to the great supper. It was the man who had seen the plague of his own heart who cried out, "I am a man of unclean lips," who, in speaking of the great goodness of the Lord towards Israel, said, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isa. lxiii. 9. It was David, beloved of the Lord, the sweet singer of Israel, who said, "I am poor and sorrowful. Let thy salvation, O God, set me on high. The Lord heareth the poor and despiseth not his prisoners. Let God be magnified; but I am poor and needy. O God, thou art my hope and my deliverer; make no tarrying. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice; let thine ears be attentive to the voice of my supplication." When I recall such testimony as this from the lips of him who said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and from the prophets Isaiah and David, the chosen servants of the Lord, I find I am comforted with the merciful kindness of the Lord, and am singing, "Thou art my God, and I will praise thee; thou art my God, I will exalt thee. O give thanks unto

the Lord; for he is good; for his mercy endureth forever."—Psalms cxviii. 28, 29.

MARIANNE MURRAY.

ACTON, Hood Co., Texas, Sept. 20, 1880.

DEAR BRETHREN BEEBE:—I have concluded to write a few lines for the SIGNS OF THE TIMES. The able writings of the dear brethren and sisters, published in the SIGNS, are so excellent, and also the editorials, that I feel like expressing my gratitude to God for such a medium of correspondence. It would give me much pleasure to meet with you all on the shores of time; but that, I fear, is impossible. Brother Beebe, I think that the Lord is bringing peace out of confusion in Texas. All are wanting peace and good feeling so far as I know or can learn. Love is manifested to a greater degree than it has been since I came to Texas eight years ago.

The love of God should unite all the people of God into one brotherhood, and doubtless would were it not for the pernicious teaching of a great many men who enter into the fold with sheep's clothing on, but inwardly are ravenous beasts. Certainly the love of God is the greatest incentive to bring about a union among the saints of God that we can think of. Listen to what the poet says:

O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagle's wings;
It gives my raptured soul a taste,
And makes me for some moments feast
With Jesus' priests and kings.

The apostle Paul, in Rom. xii. 3-5, says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so, we being many, are one body in Christ, and every one members one of another." This is all that is necessary to prove that all the saints are one spiritually, but have gifts differing according to the grace that is given to them; nevertheless all are given by the same spirit. John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I understand that this love is shed abroad in the hearts of the saints of God by the Holy Ghost given unto them.

Now, brethren, let me call your attention to Rom. xii. 9: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." Again, the apostle John says, "Little children love one another. He that loveth is born of God." And again, "We know that we have passed from death unto life, because we love the brethren." Love is of God, for God is love.

"Great spirit of immortal love,
Vouchsafe our frozen hearts to move."

I am sure, my dear brethren and sisters, that God's love constrains us to walk worthy of the vocation where-

with we are called, in all lowliness and meekness, endeavoring to keep the unity of the spirit in the bond of peace. For 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, through all, and in you all. Hence you see that love is the tie that binds his saints to himself and to one another. They are vitally united to the head, which is Christ, for he is in them the hope of glory, and they in him; he in the Father and the Father in him. But this is a spiritual union, and not of the flesh at all, for the flesh lusts against the spirit and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would. The flesh is corrupt according to the deceitful lusts. But the new man after God is created in righteousness and true holiness; hence the warfare.

Brethren Beebe, I submit this to your better judgment, to publish or not, as you think best. My love to all the children of God. Pray for us, brethren and sisters.

Yours in hope,

W. L. ROGERS.

ALBANY, Linn Co., Oregon.

MY VERY DEAR BRETHREN—ELDER G. BEEBE AND SON:—If I mistake not I became a subscriber and reader of the SIGNS OF THE TIMES in the year 1846, and have been a constant reader of the precious truths therein contained ever since; and unless I am very much deceived it has been a very great blessing to me, and especially so in my old and declining days. And when I am able to contemplate the fact that yourself, with your very able correspondents, namely, J. F. Johnson, Thomas P. Dudley, Purington and others, who have of late years been called to defend the truth and establish the fact that that which is born of the flesh is flesh and that which is born of the Spirit is spirit, together with the eternal life union or relation of Christ and his body, the church; and when I am so highly favored as to be able to realize and appreciate the intrinsic value of those glorious subjects so ably and clearly, in the light of divine truth, set forth by yourself and others, I am made to thank my God and take courage for such able gifts so graciously given to his church. It must be made manifest to every candid and reasonable mind that it was nothing more or less than the love of God and his truth that moved you to the defence of the truth, which truth was and is of life importance to the children of God; and it is evident to me, at least, from the tone and spirit which characterized the whole investigation that you were divinely favored with the spirit and mind of Christ to lead, which spirit and mind led you directly to the testimony of those divinely empowered judges from whose decisions there is no appeal; and you will allow me to say that every discerning mind cannot but see that all of you had but one and the same glorious object in view, fighting

under the banner of the same almighty King and guide, equally interested in the ever blessed conquest; and be assured, my dear brethren, that you have not turned us back who have been endeavoring to follow you; for God in mercy, through your labor of love, has very kindly and affectionately helped us up, as we humbly trust, to the summit of truth upon those most glorious subjects. You should not be surprised at some little murmuring and complaint when you are called upon to investigate those very deep and revealed things of God in his word; and you will not when you remember that our most highly esteemed and beloved brother Slawson, of St. Louis, Mo., with his very deep and comprehensive mind, failed to bring himself to an understanding how it could be that a spirit could be born of the eternal self-existent and undivided Spirit, which is God, the Father of spirits. But see how tenderly and affectionately the good Lord, through earthen vessels, dealt out the rich and eternal truth or treasure that helped our dear brother, and no doubt many others, to a proper understanding of his truth upon the subject alluded to, and are now ready and more than willing to reach out hand, heart and affections and grasp you in love, who are manifest fellow companions in tribulation in the kingdom and patience of God's eternal Son, and join you in concert to praise the God of our eternal salvation, in view of that future blessedness that awaits all the purchased possession in that haven of eternal repose. Then, dear brethren, I can only say, Fight on, you old soldiers of the cross; but a very little while longer and you will receive an honorable discharge, and be assured that the sufferings you have endured of this present time are not worthy to be compared with the glory that shall be revealed in you. Be assured that as the creatures of God you may expect deliverance from the bondage of corruption into the glorious liberty of the children of God.

And now, my brethren, although you have been crucified with Christ you are yet living, and the life you are now living in the flesh you live by the faith of the Son of God, who loved you and gave himself for you.

And now, in conclusion, may it be the pleasure of the good Lord to give you grace and patience sufficient for your day, and in heaven save you with all the sanctified, is my prayer, for Jesus' sake. Amen.

Now, brother Beebe, will you be so kind as to comply with the following, if it should not be taxing your time too much; if it is, let me ask Eld. J. F. Johnson or Purington to do me the favor. What I greatly desire is, for you or some of the brethren to present and set forth in the SIGNS OF THE TIMES just such an association of sister churches as hath divine warrant in God's word; such as you can walk in fellowship with.

Your brother, as I do sometimes hope, in Christ.

ANDREW GREGG.

EAST PITSTON, Oct. 1, 1880.

DEAR BRETHREN AND SISTERS IN CHRIST:—As I am alone this afternoon I shall try to tell a little of my wandering in this wilderness. My life has been a dreary one to me, and if God will direct my mind and lead it to Christ in the right way, I may write something that will be comforting to the saints. If not, you will pass it by and all will be well. I feel that he is all in all to me—a present help in time of trouble. It was him that took me out of that horrible pit and set my feet on the rock Christ Jesus, and put that new song into my mouth, and established my goings, whereof I am glad. I have got such a wicked heart; but he says the wrath of man shall praise him, and the remainder of wrath will be restrained. I am so weak, and so unworthy to take the name of Christ into my sinful and polluted lips. But God's ways are not our ways. I feel sure that God's people are chosen in a furnace of affliction. I often think I know what that furnace is, and I view myself to be a hell-deserving creature.

Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart, Lord, take and seal it,
Seal it for thy courts above.

I often think if I am a child of grace, why am I 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. My mind is called back to the time that I found Christ to be precious to my soul. O how I was made to give him all the glory! I am now forty-seven years old, and on looking my life over I cannot see any one good thing that I ever did to merit salvation. It is all of Christ, from first to last. I have no merits of my own. My years have been years of sadness and my path has been one of thorns; yet I feel that God, in the midst of his wrath, has remembered mercy. I trust that he has not forsaken me at all, neither has he taken his loving kindness away, nor removed the covenant of peace from me. I know that he has promised to be a God to his people. O, if we could understand the meaning of the word, God! If God be for us, who can be against us? Is it possible that he has promised to be a God unto me, such a wretched sinner? I think I know that I do love him. I feel such a burning in my heart to talk with the children of the living God. I do read their communications with such love to them that it seems as if I am well acquainted with them. I do believe that I am; and in regard to Christ's dealings with them, I do know that we are all one family in him—heirs of God and joint heirs with Jesus Christ. Jeremiah said that he remembered the wormwood and the gall. I can, too; it seemed that I could not live; but when God revealed his mercy for Christ's sake, how my soul was made to rejoice, and how glad I was that he had mercy on me. I do feel that I have seen the King in his beauty. O what a knowledge of the glory of

God I then had. But in a short time he showed me what self was, and many times I am made to mourn on the account of sin. And again, God is a consuming fire, to separate the gold from the dross. Are not God's children compared to the most fine gold? I feel to send my love to the whole household of faith. I feel that it is with much love to God's chosen family that I write, and would say to the brethren and sisters, write on, for your epistles of love for the truth are comforting to poor, unworthy me. It often seems as if that was too much, but only look to Jesus. He says, Look unto me. Let us think of that one who stands at the right hand of God, and forever lives to make intercession for us. These words come to my mind, "We do not know how to pray as we ought, but the spirit maketh intercession for us with groans which cannot be uttered. I often think that God's children run as far from God as sheep can run, even into the thickest deserts; but God in his own time will bring them out. I feel that that was my case; but God did bring me back.

What peaceful hours I then enjoyed,
How sweet their memory still.

How I rejoiced then in hope of the glory of God. I had heard of joy before, but I had not experienced the joy that then filled my soul. It seemed that I was every whit made whole. For three days all I could do was to praise his holy name. Jesus Christ is this hope that maketh not ashamed. Brethren, farewell.

Now, dear aged father, after writing what I have, it is at your disposal, to do with as you think best, hoping that the Lord will spare you long for the truth's sake, which is the sincere desire of the writer.

This is from one that feels less than the least of all the saints.

EMILY.

MILLERS, Linn Co., Oregon.

TO ELDER G. BEEBE AND SON.—I send you the within letter, written by Mrs. V. C. Crooks, my daughter-in-law, who is also a daughter of Elder Isom Cranfill, deceased. If you have no objections, I would be glad to see it in print in our family paper. The writer has never united with the Old School Baptists, yet I hope that she will take up her cross and follow her Lord's command. She will find that by uniting with those who have experienced the same feelings that she has, and can talk the same language, she will find a consolation and source of happiness that cannot be enjoyed any where else.

I remain your poor, old and unworthy brother,

JOHN T. CROOKS,

GOLDENDALE, W. T., Oct. 26, 1880.

ELDER BEEBE AND SON.—I have for some twelve or fifteen years, perhaps, enjoyed so much the reading of the different exercises or experiences of correspondents for your paper, that the thought has been with me for some time that probably I could write something that would be a drop

of comfort to some one as hungry for such news as I am. Yet I know of myself, I am so unworthy, so prone to sin and to forget the God I love, that I am almost inclined to lay aside my pen and not make the attempt.

I cannot remember any distinct time or any very bright evidences in the beginning of what I hope was the first exercises of the Lord's dealings with me. The longings for higher and holier thoughts, the "hungering and thirsting for righteousness," and my heart ached at the sinfulness of my nature. Times and times again I could not take our heavenly Father's name on my sin-polluted lips. It seemed to me like blasphemy for me to attempt to pray; but within myself I would cry with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." I felt any trial would be acceptable if I could know that I would be numbered with his chosen ones. Long after this, before I experienced what it is to be purged with hyssop, as I hope I was, I was not satisfied, not assured, that the Lord was working in my heart. I had great afflictions and trials and heavy burdens to bear. At times it seemed as if my life was almost crushed out of me. At such times the thought, O Father, thou knowest, was a fountain of comfort to me. But finally, nearly three years ago, I felt that my trials were of so long duration, and so severe, that it seemed I would either lose my mind or reasoning powers or else I would die. Three long, dreary nights I did not close my eyes to sleep. My life, as a panorama, seemed passing before me. Sorely tried, destitute and forsaken, I thought of Elijah when he was threatened by Jezebel; when he went a day's journey in the wilderness and sat him down under the juniper tree, and he requested for himself that he might die, and said, "Now, O Lord, take away my life, for I am not better than my fathers;" and Christ's sufferings on the cross, when he cried, "Eli, lama sabachthani! which, being interpreted, means, My God, my God, why hast thou forsaken me?" Tears ran like rain down my cheeks at the persecutions I read of in the bible. Finally on the fourth day I took my bible, without any particular chapter in view, and turned to the 13th chapter of Zachariah. I read the 9th verse: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them. I will say, It is my people; and they shall say, The Lord is my God." I cried, O Father, this has all been thy work. What joy to think the Lord of lords and King of kings had taken an interest in even me. I had no more doubts, "Being confident of this very thing, that he which hath begun a good work in you will perform it, until the day of Jesus Christ."—Phil. i. 6. That morning I received a telegram announcing the sad news that my father was thought to be

passing the "valley of the shadow of death." I got aboard the cars and arrived at father's in time to hear his voice in supplication to his Lord and Master to take him home to rest, and his spirit left his body next morning at four o'clock. I felt a peace that passeth understanding. Since that I have had no doubts that it was the Lord's work in my heart. But O this sinful nature casts such a cloud over what otherwise would be perfect joy. I am a poor, weak and imperfect creature. I have no confidence in myself. My hope and trust is in my Redeemer; looking hopefully to the time when the church of the Lord shall "look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us."—Isa. xxxiii. 20-22.

V. CARRIE CROOKS.

WOODBURN, Clarke Co., Iowa, April, 1880.

ELDER G. BEEBE AND SON.—DEAR BRETHREN IN CHRIST:—Having been requested by brethren to write for your columns, I will now attempt to do so, but in much weakness. Being at home to-day, and feeling somewhat lonesome, I take the opportunity to write you a few lines and submit them to your judgment and disposal. I saw my name published as an agent for the SIGNS, and I will gladly do all I can to promote the interest of the paper, for I heartily indorse the doctrine advocated in its pages by its venerable editor, and also by Elders T. P. Dudley and J. F. Johnson, and by all the elders and brethren and sisters who write for publication in it.

To all the brethren and sisters in fellowship, grace, mercy and peace be multiplied. Dear brethren in the Lord, through the mercy of God, our heavenly Father, I am enabled to fill my appointments, and try to comfort God's children, and I know of no better way than to speak of the unity of Christ and his people which the Father has given him. To redeem them, Christ took not on him the nature of angels, but the seed of Abraham, and in this God was manifest in the flesh. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy death, and him that had the power of death—that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Now we ask, Did Christ, in coming in the flesh, accomplish the work which the Father gave him to do? Or did he fail and leave part of it for man, poor, puny, sinful man, to do? I say, No. Christ fulfilled the law, met and cancelled all its demands held against them, and in their flesh laid down that life

which the law demanded. The law claimed their life, and Jesus satisfied that demand. He says, "I lay down my life for my sheep." Not to make them his sheep, but because they were his sheep. He laid it down of himself, for he had power to lay down his life and to take it up again. Thus was he offered for our offenses, and rose again for our justification. He redeemed and justified them because they were his body, his flesh and his bones; bone of his bones and flesh of his flesh. They are the body of Christ, and members in particular; for God has given him to be the head over all, to the church, which is his body, and the fullness of him that filleth all in all. There is a difference between the fleshly children and the children which are born of God. The one is flesh, born of the flesh, and the other is spirit, born of the spirit, and these two natures are contrary one to the other. No birth can change the nature of the thing that is born; the birth only brings forth and manifests that which existed before it was born. Hence it is said, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." Claiming this vital relation to God because he is their Father, and they are his children. Thus there are in all the children of God, while here in the flesh, two whole natures, the one born of the flesh, which is flesh; the other is born of the spirit, and is spirit.

Your brother to serve, in hope.

WM. MORPHEW.

UTICA, Jan. 5, 1880.

DEAR ELDER BEEBE:—Enclosed please find P. O. order for two dollars and fifty cents, being our remittance for the SIGNS OF THE TIMES for the present year (1880).

While writing this business item we would add our heartfelt acknowledgements to the sovereign giver of all good to his poor and needy children, that he has provided such a rich and welcome channel of communication, and raised up one in the person of yourself, who, notwithstanding all the previous as well as present malicious misrepresentations and scandal heaped upon you, yet have been strengthened from above to so ably defend the same, that through this precious medium we are enabled to gather comfort and consolation from the many communications of beloved brethren and sisters scattered throughout this vast and wide domain, as well as strength and stability from the editorials and other writings of your own pen.

And now, dear aged brother, as nature and time combined forbids us to expect a much longer course of labor from you, we humbly hope and pray that the glory of God may more and more conspicuously shine upon you; that his love may be more sensibly felt and enjoyed in your inmost soul; that your latter days may realize to you that "The path of the just is as a shining light, that shineth more and more unto the perfect day."

I am such a poor, vile, sinful, wan-

dering creature; so unable to communicate my thoughts, or I would love to tell you of the infinite love and sovereign discriminating mercy that snatched a brand from deserved burnings, early in life, at the fifteenth year of my age. I am now in my fifty-fifth year, and ashamed to tell how little I have learned from this long training. I see and feel more and more my ignorance every day, my unworthiness of a Savior's notice, and my backwardness to testify of his mighty power to save. Could one good work or meritorious act give me a title to heaven, I could not furnish it. Then,

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.

For he is all my salvation and all my desire; and at times I can say of a truth with brother Paul, "I glory in my infirmities (a knowledge of them) that the power of Christ may rest on me." I have often wished I could have your ideas of that portion of scripture, especially the "power" there mentioned and what it really is, and how we shall know it rests on us. You will necessarily conclude I am a poor, ignorant thing in spiritual things; and this I most humbly acknowledge, and need the teaching which is line upon line and precept upon precept. My husband proposes attending the Osborne Hollow meeting this week. I hope he may meet you there.

The Lord be with you, to bless your few declining days, adding seals to your ministry and souls to your hire, is the humble desire of yours in hope of eternal life.

LYDIA ALEXANDER.

WAYNE, Steuben Co., N.Y., Sept., 1880.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Having a desire to express a few thoughts in writing for the readers of our family paper, I will submit them to you to publish or not, as you may think best, hoping they are according to truth.

Mankind seem to be inclined to speak freely of one another's faults, but each one would bide his own from view. Instead of taking the fallen one gently by the hand and lifting him up again, we would hold him down by exhibiting his faults before others. The church being composed of men and women who are, by nature, no better than the rest of the human family, may we not expect to find the same spirit manifested among us? The tongue, although a little member, often sets on fire the course of nature. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. There are many unclean places in this life of the flesh, which should be and are avoided by the saints; yet they are liable to fall in them, wherein if they walk their feet will become unclean and need washing. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted;" "Having charity which covereth a multitude of sins; girding

thyself with love for thy brother, and wash his feet. If thy brother trespass against thee, go and tell him, not his brethren, his fault between him and thee alone; and if he shall hear thee, thou hast gained thy brother." "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." "Blessed are the peacemakers, for they shall be called the children of God." The old man who resides in the same house with us is very deceptive, and would make us believe that we were justifiable in doing many things which we ought not to do. Therefore we should be careful how we expose our brother's faults; for we too, perhaps, have done the same things, if not worse. O may we abhor that which is evil and cleave to that which is good. Speak not evil one of another, brethren. While we all tabernacle in these fleshly bodies, being pilgrims and strangers in the earth, it becometh us to walk as children of light, laying aside every weight, and the sin that doth so easily beset us, and run the race set before us, with patience, looking unto Jesus, who, when he was reviled, reviled not again. Let all wrath, and anger, and clamor, and evil speaking be put away from us, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; knowing that if we live after the flesh we shall die, but if we through the flesh do mortify the deeds of the body, we shall live. Now that we shall obtain eternal life by so doing, for that we have in Christ; but that we may make it manifest that we are born of incorruptible seed, by the word of God, which liveth and abideth forever. 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. But fornication and all uncleanness, let it not be once named among us, as becometh saints; neither filthiness nor foolish talking, nor jesting, which is not convenient; but rather giving of thanks, submitting ourselves one to another in the fear of God. 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; having your loins girt about with truth, and your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

The foregoing, my dear brethren and sisters, is submitted to you in love, hoping you may receive it in the spirit of charity, forgiving all error that you may detect in it.

Yours in tribulation,

WALTER REED.

MILTON, O., Oct. 12, 1880.

DEAR BRETHREN BEEBE:—One year ago this evening I received the

manifestation of a Savior's pardoning love. Since that time I have enjoyed much spiritual comfort and happiness, and have known but little of what I might call darkness pertaining to things of the spirit. In this do not understand me to say I have no trials and troubles to pass through, for I am often made, like Job, to say that "Man born of a woman is of but few days and full of trouble." And the Savior himself declares, "While in the world ye shall have tribulation; but be of good cheer, I have overcome the world." But I know but little or nothing of those doubts and fears concerning my acceptance with the Father, and many other such things of which I hear my dear brethren and sisters speak.

A dear brother, who is now free from the cares of this life, while we were talking about the blissful feelings that the believers in Jesus enjoy after baptism, remarked that he was glad to see me enjoy so much happiness; but, says he, darkness, doubts and fears will come some time; you need expect nothing else. Up to this time I have not witnessed such feelings, and I often wish that I would be called to undergo them, so that my experience would be like that of my brethren. I commenced with speaking of the love of Christ Jesus. Now, why was it that I ever became the recipient of God's love? Because I was chosen in Christ before the world began; because I was in that holy covenant made in eternity. A choice which God in his infinite wisdom saw fit to make, and he gave the objects of his choice to his "only begotten Son" for a bride. Then if they constitute his bride they must be "bone of his bones and flesh of his flesh;" and the scriptures teach us that "no man ever yet hated his own flesh," and therefore shall leave his father and his mother and shall cleave to the wife, and they twain shall be one flesh. The question may here arise, When were we (the church of Christ) and Christ united? I answer that that love, that union, that sweet fellowship that exists between the children of God and their Savior existed from all eternity in the eyes of him "who is too wise to err." But this union was not manifestly consummated until Christ had fulfilled the demands of the law.

Does not this, then, my dearly beloved brethren, all show great love? This to the world is a mystery, and they cannot understand it unless God reveals it unto them by his own power. The apostle Paul understood it, and breaks forth in grateful adoration, saying, "And 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."

Yes, gone up into regions of endless delight, to prepare a place for those for whom he paid the full ransom. He has gone there, that where he is we may be also. Then, "O death, where is thy sting?" For my

own part I often feel that I would rejoice to leave this time world with all its cares, perplexities, follies and sorrows, and at other times there seems to be a kind of cold dread at the thought of the grave.

The apostle Paul was in a strait between two; he had a desire to depart and be with Christ, and still he realized that it was more needful for him to remain on the shores of time for the good of God's people. I often wonder whether it can be possible that I will ever be of any use here. God must have had a purpose in bringing me into this world, and if he has not designed any special work for me, may I be a peaceful and an orderly member in the church to which I belong.

Brother Beebe, I have written much more than I had intended at first. If you are willing to publish this, and can consistently do so, you are at liberty so to do. But if, on the other hand, you find anything that is not in accordance with truth, put it down as ignorance on the part of a poor worm of the dust, who is less than the least of all.

Yours in christian love,

GEORGE BRETZ.

HERRICK, Bradford Co., Pa., Nov. 23, 1880.

DEAR BROTHER BEEBE:—I would like to have the following letter published in the SIGNS. I have not asked the privilege of our dear brother, but am sure he will not object, backward as he is about publishing, when he considers that the expression of his soul's comfort in that precious season must be comforting to his brethren.

Affectionately,

SILAS H. DURAND.

OTEGO, April 10, 1880.

DEAR BROTHER DURAND:—As I am sick and at home this morning, having had another attack of congestion of the lungs, and cannot, as I designed, go to meet with the saints at Utica, I have been talking with you in my mind, and so I will try it a little with my pen. In being cut off from going to my appointment I can see in a more vivid, clear way the immutability of the counsel and purpose of God in all things. I have generally said, especially in regard to appointments in the church, "If the Lord will." But my feelings this morning of quiet and peaceful submission to the divine and righteous dispensation of God's holy and blessed will makes me still before him; and to blush for very shame that I could have ever used the above sweet, melting expression with so much cold formality in my heart, as I many times have. And as I remember the harboring of hard thoughts in my breast at the prospect of being disappointed, that too, looks exceeding foolish and sinful in me; for it is beyond a doubt that my will and my predestination were in confidion with that of Jehovah; and now I cannot be thankful enough that he has kindly let me know it. I have also been made to remember

that I may ask him to dwell with his dear, blood-redeemed family, and should such petition be granted, how much better it will be for them than to have a poor preacher come to them. "A greater than Solomon is there," who ceases not to be what he everlastingly was, in one mind and none can turn him; "The same yesterday, to-day and forever." I have thought this morning, with a kind of melting effect, of those words recorded in Habakkuk ii. 20: "But the Lord is in his holy temple; let all the earth keep silence before him." O, does that speak to a poor, vile sinner like me? If so, then I am quite sure that mighty grace can and does make my earthly nature silent, while yet it is not dead. I seem often like the caged lion, strongly bound by bars and bolts. But should that restraint be removed, like the wild beasts I would bound away to the wilderness of sin. So from necessity I must cry daily for his abounding love and mercy to guide me in the way of peace. Again, this has been cheering to my soul: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." But he does not say that every moment of our natural life shall find us in the enjoyment of that peace. But when it is enjoyed, no imperfection is there, but the very perfection of peace, like the blessed Giver, and no sorrow is added therewith.

But I reckon you will tire reading this strange composition, and as I am almost weary myself, will close for the present, asking the privilege to love you and all the dear saints, and that you will kindly bear my affectionate regards to all the members of your afflicted family. Eliza sends love in the Lord.

Yours truly and affectionately,

BALAS BUNDY.

GRIFFIN'S CORNERS, N. Y., Jan. 6, 1880.

BROTHER BEEBE:—I have been a reader of the SIGNS from its first publication, and I can truly say that I have not seen anything in your writings but what I could indorse. To be sure, there have been some things I could not fully understand. It must be about fifty years since the first time I saw you and heard you preach. Brother Beebe, how many changes since that time. Many of our fathers and mothers in Israel that I then took sweet counsel with are now gone to reap the reward of their labors. Yes, brother Beebe, you and I will soon also be gone from the toils of this life. When I look back to the time when you first took the great responsibility of printing the SIGNS, and see how the Lord has given you strength of body and mind to wield "The sword of the Lord and of Gideon," notwithstanding all the base slanders of those who once pretended to be friends, I feel assured that the Lord has sustained you. May God's love preserve and keep you yet many years, to strengthen and comfort the Zion of our God, is the desire of your unworthy brother, if a brother at all.

JAMES T. STREETER.

ROSEBURY, Douglas Co., Oregon, Oct., 1880

ELDER BEEBE AND SON—DEAR BRETHREN:—I forward to you for insertion in our family paper, with your consent, my mother's christian experience, which she sent me a short time ago, and which I should like very much to see published in the SIGNS OF THE TIMES.

Your sister in hope,

FRANCES THORNTON.

MY DEAR DAUGHTER:—I will try to tell of some of the dealings of the Lord with my poor soul. When I was about eighteen years old I was at a place of amusement, where we had all met to spend the night in sin and folly. But soon there arose a fearful storm, with great darkness, when all at once it occurred very forcibly to my mind that the storm was sent to warn me that I was sinning against a just and holy God; and how miserable I felt, and how I longed to be at home with my old father and mother. I thought if ever I was spared to get away from there I never would go to such a place again, and O how guilty and condemned I felt. I wondered why the Lord had not cut me off in my sins, and I feared I had sinned so long that there was no mercy for me; but yet I begged for mercy, and the very breathings of my soul was, Lord, have mercy on a poor lost sinner. I would often go to secret places to try to pray, but it appeared as if I was so wicked that my prayers were not answered. I often went to hear the Old School Baptist preachers, but I felt that I was not worthy to be in their house of worship. Shortly after the time spoken of above I was at one of their meetings, when there was a preacher by the name of Barruss got up and took his text from Hebrews ii. 1-3, which reads as follows: "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." O, thought I, how shall I escape, for I have neglected this great salvation. I have passed the good words by unheeded, and now, O Lord, what can I do to be saved? Lord save or I perish! Thus time passed on for three long years, during which time I married and moved to Holt county, Missouri, where our dear old uncle, G. C. Thorp, was pastor of a little church called Mill Creek, where we sometimes went. O how I loved those people. I longed to be with them, yet I was too unworthy. One day I was alone, and was thinking of my sad condition. I thought I would once more ask the Lord to have mercy on me. I then thought I would give myself up into the hands of the Lord to do with me just as he saw fit, for I thought he would do right, when all at once my burden of guilt was gone, and I felt happy. Then I sung,

"Amazing grace, how sweet the sound!
That saved a wretch like me,"

and these words are dear to me yet. About three months after this I joined the Old School Baptist Church and was baptized on a snowy Sunday in March, and with them I want to spend my days, if they can bear with me, for it seems as if my whole life has been a life of sinning and repenting. But I hope that when I sin I have an advocate with the Father, even Jesus Christ the righteous, who ever lives to make intercession for us, who are kept by the power of God through faith unto salvation. Sometimes I hope I am one of that happy number, and at other times I am filled with doubts and fears. How is it with you? It was a great comfort to me when I read your experience, and that is why I wanted to send you mine. I want your sister Nancy to get it through the SIGNS.

And now I must close. I have been tedious, but half is not told. You may send this to brother Beebe, to publish if he thinks it fit, by correcting mistakes. We are as well as common, for which we feel thankful.

Yours in the bonds of parental affection, and, I hope, Christian love,

FIDELLA CHIRM.

WAVERLY, Iowa, Nov. 14, 1880.

DEAR FATHER BEEBE AND SON:—I think, if I am not deceived in my poor self, I have taken sweet comfort and consolation in reading the experiences and communications in our most precious paper. I feel very incompetent to write anything to edify or instruct the dear saints of God, and should I point out my imperfections and weaknesses I should have no room for anything else in my epistle of love. I have been East to visit my native place, and friends who are near and dear to me by nature, and also the church in which I have a name and a place, though I felt very unworthy while there; yet they seemed willing to take me in full fellowship with them. Yet I felt to be one of the least of them, and since then I have felt so dissatisfied with myself at the covenant meetings that I felt like resorting to the pen, hoping the Lord may direct me; and if wrong in so doing he will forgive. I have no one to convey my ideas to here. I am alone in this part of the West as regards doctrine; but if I have been taught these things by the Lord, it is not such as is taught here; its all works, not salvation by grace; and I am thankful, I hope, that I have been kept from such error. O I do feel, of all beings, I ought to be the most thankful, that I can feel to trust in such a Savior. All I can say is, "What was there in me that could merit esteem or give the Creator delight? 'Twas even so, Father, I ever must say, for so it seemed good in thy sight." But if I am alone here, what a sweet truth it is that God is everywhere present, and that nothing can take place contrary to his will. I feel my hope greatly strengthened in being with those who talk of the power of God and of their own weakness and sinfulness, and how utterly impossible it is for them to obtain salvation by their own works. I think

I was made to feel more than glad at receiving such evidence of love and fellowship from the dear brethren and sisters, and at the same time it made me feel so very small, for they are so much better than I am; but we know the Lord's shall and wills are mighty and powerful, and he says he will have a people to serve him. I feel I am a poor, unworthy creature, and many, many times fear I know not these things by experience; but when I hear and read the experiences of those who I cannot doubt know these things, I feel to say they tell me my own feelings far better than I can. But I feel that

"From Christ, the ever-living spring,
These ample blessings flow;
Prepare, my lips, his name to sing,
Whose heart has loved us so."

The help must come from him and him alone. I feel he is a complete Savior. All things were with him when he said "It is finished," and none can change his purpose. I hope I may ever be willing to be still and know that he is God, for beside him there is none else. I feel it is wonderful to read the many communications in the SIGNS, and they all speak the same language. They are precious indeed to me, for it is the only medium through which I hear the gospel preached; and I want to say, Write on, as often as your mind is led by the holy spirit to write, for if we are guided by that spirit it will guide us into all truth.

I was very glad to read your piece, Elder Beebe, on predestination. It made it quite plain to my mind, and I think it will satisfy the minds of many others who have not felt satisfied in regard to it. I feel that our church at Otego is very strong in doctrine. All tell the same story, and I hope nothing may intervene to mar their peace and quietude, for truly they are a dear people to me, and my visit there will ever, I trust, be a bright spot in my life. Brother Elder Bundy is pastor there. I also heard Elders Durand and Housel preach while there, and they all preached salvation by grace and gave God all the glory. Nor can they preach anything else, if called of the Lord.

I will close. My letter sounds very imperfect and wanting to me, but if I know the desire of my poor heart,

"I want to serve the Lord I know,
But such is my imperfect state,
The things I would I cannot do,
Yet do the very things I hate.

O Gracious Lord, decide my case,
Increase my faith if I am thine;
If not, O cause thy sovereign grace
In my benighted soul to shine."

ADELIA SHEPHERD.

GARDINER, Me., Nov. 6, 1880.

ELDER G. BEEBE—DEAR BROTHER:—Your paper came to hand this Saturday evening, and I was glad to receive it; but before opening it my attention was drawn to the notice on the first page, and I turned to the article first and read it. Now, my dear aged brother, it makes me feel sad that the dear little ones, with myself, should become so negligent; but I feel sure it is not out of any dishon-

est motive, nor is it because they do not appreciate your paper and its rich communications, that they do not remit promptly. I have always found that whenever I was in debt to my fellow creatures, and have taken the last dollar from my pocket and paid the bill, that the ways of providence smiled upon me and I wanted for nothing—that is, the necessary things pertaining to this life in the flesh. But sometimes the faith of God's little children becomes weak, and they look to themselves and the dollar rather than to God. But notwithstanding this, the cattle on a thousand hills are the Lord's, and we are the Lord's, and may the Lord from whom all blessings flow, both spiritual and temporal, give us, poor little worms of the dust of the ground, faith which will be with us in all our troubles, both spiritual and temporal. God careth for the little sparrow which has no overseer or ruler, and one of old says he never has seen the righteous forsaken nor his seed begging bread; and if these things were true in olden times, why are they not true now? Most certainly they are true, and I believe they are just as true in temporal things as they are in spiritual things, and, my dear brother, may the delinquent ones be blessed with the means to remit the pay for your paper, and I believe the ways of providence will smile upon them. From two to four dollars is but a little for one to pay, but taking that amount among a good many subscribers and it amounts to a great burden for one to bear.

I hope, in humility, that you, my dear aged brother, will forgive me, for I do not wish to make any temporal burdens for you to bear in your last days.

As ever, I remain your brother in hope.

L. D. GOWELL.

WEST LODI, O., Nov. 10, 1880.

QUESTION.—Why is it that traveling ministers of the Old School Baptist order, when on their visits, avoid visiting small churches, where they are destitute of a shepherd, but go to large churches where they are well supplied with ministers? I have heard prayers offered for the building up of the waste places of Zion, but seldom do they go there. Will some brother please answer?

REPLY.—If the preachers of our order purposely avoid small churches which are destitute of a stated ministry, they certainly are reprehensible; and that such is the case to some extent we are not at liberty to doubt. But such, we are happy to say, is not a universal or a common practice in this section. It is true our ministers are not aided by missionary funds like the religious denominations around us, and are not able to visit every destitute place at their own charges; but when invited, many of them do travel at considerable expense, in responding to the Macedonian cry of small churches, who reiterate the cry, "Come over and help us." We hope that such ministers as have neglected the small churches and destitute neighborhoods will, by the agitation of this subject, be admonished to see that, as far as they are concerned, the poor have the gospel preached to them.

CIRCULAR LETTERS.

The Elders and messengers of the churches composing the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with the church called Otter Creek, Clarke County, Iowa, on the 1st, 2d and 3d days of October, 1880, to the churches of our body, send love in the Lord Jesus.

DEARLY BELOVED KINDRED IN CHRIST:—It becomes our duty, by way of custom at least, to speak to you through a Circular address annually, for your comfort, encouragement and admonition. When the Lord by and through his ever-abounding mercy speaks to his beloved, preserved, chosen and called people things pertaining to their and his kingdom and glory, he speaks by men whom he has inspired with the knowledge of the working of the glory of the things which God has hid from the wise and prudent, and revealed unto babes, "even the mystery," Paul would say to the Colossian saints, "which hath been [and is] hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." For "He will not give his glory to another, nor his praise to graven images." But how is it that men (and women, too) are made to praise, adore and extol Christ as the King of kings and Lord of lords? Matthew, the evangelist, has recorded the language of Jesus himself, Unto you it is given to know the mysteries of the kingdom of heaven; but unto them that are without it is not given.—Matt. xiii. 11. This is what disturbs the world to-day. Paul breaks out in this 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 who hath known the mind of the Lord? or who hath been his counsellor?"—Romans xi. 33, 34. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 16. Again, by John, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."—John xv. 15. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."—1 Tim. vi. 16.

Therefore, beloved, from the foregoing scriptural citations we conclude that there is a wonderful mystery unfolded to the saints, and made known or manifest to them and in them, "which is Christ in you the hope of glory." The riches of the glory of this mystery, by which the saints know all things, is the unction from the Holy One: God shining in

the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The prophets and apostles have labored in many illustrations to explain, simplify and convey to our minds the principles upon which salvation rests; but Paul makes a sweeping declaration, and says, "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." Why? "For the Spirit searcheth all things; yea, the deep things of God." What is it? Like the manna to Israel it comes; like the hoar-frost it settles down on and in the camps of Israel. It was a bestowment, a gift from God, upon which they could bestow no labor to produce it. And this to them at a time and in a place where they had no fruitful fields, no flesh-pots, no streams abounding with water, where starvation and death seemed to them the only alternative. But beyond anything they could think of or imagine, the eternal God himself was their only hope. The flinty rock was another miraculous scene to them. He then brings them to the twelve wells or fountains of living waters, and three score and ten palm trees. How often do we, brethren and sisters, forget the rich promises of our God, and become unmindful of his blessings poured out to us in such rich abundance. Paul records, in Ephesians, "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: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-7. This is a truth which every child of God is made to realize for itself; not for anything that it possesses, nor any worth, nor merit, nor anything it can do, but alone through the richness of his mercy and the greatness of his love.

But, children of God, how could it be otherwise? For his love is everlasting; therefore the objects of his love are likewise everlasting. Everlasting Father, everlasting children. Grace given them in Christ before the world began; "grace for grace." Can you tell, brethren and sisters, where grace came from, or where it goes, or what it is? Paul says to Titus, ii. 11, 12, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." It comes to us like the wind. We cannot tell whence it cometh or whither it goeth. It is his spirit bearing witness with our spirit that we are his children. Children of God. O what a name! If children, then heirs; heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and

that fadeth not away. Again, Paul expresses this language, "And 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." I am the true bread, said Jesus, whereof if a man eat he shall never die. "Eat, O friends: yea, drink abundantly, O beloved;" the feast was made for you. Therefore let not our unworthiness hinder us from partaking of the benefits of the rich provisions of his grace. Paul was persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

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

WM. MORPHEW, Mod.
W. S. OLIVER, Clerk.
R. M. THOMAS, Ass't Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with the Otter Creek Church, Clarke Co., Iowa, on the 1st, 2d and 3d days of October, 1880, by the churches composing our body, to the associations, corresponding meetings and conferences with whom we correspond, send love and fellowship unto all saints.

BELOVED ONES IN THE FELLOWSHIP OF THE SUFFERINGS OF CHRIST JESUS OUR LORD:—Through the ever abounding grace, mercy and peace of God the Father, and Jesus Christ, the Mediator for sinners, with his loving kindness extended to helpless sinners, our lives do remain, and with thankfulness of heart and ecstasy of joy. We are proud to adopt the language of Moses, Deut. xxxiii. 29, and say, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." Saved from every wind of doctrine, the breezes raised by anti-christian devotees, the tempest of priestcraft in all its malformations and deceptive influences; and saved with an everlasting salvation in Jesus Christ. Housed in God as a refuge and strong tower.

Beloved brethren, we report peace in our borders, with no material change in numbers, but with a goodly number of members from our churches and associations. We have been greatly refreshed by the coming of your ministers and messengers, who have come to us and have been received by us as the sent of God, laden with precious fruit, by which we have been greatly refreshed, and made like Paul by the coming of the brethren, to "thank God and take courage."

You will see by our minutes how

our business was conducted, and where our next session will be held, at which time and place we hope, if the Lord will, to meet you again by your ministers, messengers, letters and minutes. Until then may we be able, through the mercy of God, to keep the unity of the spirit in the bond of peace.

And now, may the sweet influences, communications and indwelling of the holy spirit be and abide with you and us forever. Amen.

WM. MORPHEW, Mod.
W. T. OLIVER, Clerk.
R. M. THOMAS, Ass't Clerk.

The Indian Creek Regular Old School Baptist Association in session with the Mercer's Run Church, Green Co., Ohio, on the 17th, 18th and 19th days of September, 1880, to the associations with whom we correspond, sendeth christian salutation.

DEAR BRETHREN IN THE LORD:—Through the merciful preservation and loving kindness of our heavenly Father we are permitted again to meet in an associate capacity to greet each other and to learn the dealings of the Lord with his people composing our body, and our correspondents all bring good reports, giving glory to God. Although death has claimed many dear brethren and sisters as victims for the eternal world, we still rejoice, for to die is gain; and as God will not be left without witnesses, he is faithfully filling up the ranks of the fallen by bringing in new recruits. We further rejoice to know that the Lord is raising up so many young men to stand upon the walls of Zion as able ministers of the gospel of the grace of God.

Brethren, our meeting has been harmonious, love and fellowship being the ruling elements, and we have been refreshed by the coming of your messengers, especially your ministers, who come all speaking the same things, that salvation is of the Lord.

We desire a continuation of your friendly correspondence.

The time and place of holding our next association you will learn by reference to our minutes.

LEVI BAVIS, Mod.
ALLEN HAINES, Clerk.

The Marietta Old School Baptist Association, in session with the church at Macedonia, Bartow Co., Ga., to her sister associations with whom she corresponds, sendeth christian love and salutation.

DEAR AND BELOVED BRETHREN IN THE LORD:—God moves in a mysterious way his wonders to perform. This is surely manifest when we look around us and see the troubles through which we have passed on account of the introduction of some ideas or doctrines among us, to wit: 1st. That none but the church fell under the law. 2d. That the sinner has no part in salvation. 3d. That the quickening of sinners into life is all the resurrection there is. The above doctrines were pointed out to us by faithful brethren of our sister associations, who exhorted us to our duty. We thank them for their faithfulness,

and we have taken heed to their timely admonition, and our churches have entered their protest against them.

"We love the sons of grace, the heirs of bliss divine,
Who walk in paths of righteousness, and fly from every sin;
They will our faults reprove, when heedlessly we err.
How do we prize their faithful love, their kind and tender care."

We hold the fellowship of the saints and the unity of the body of Christ in her militant state precious to us, and the fiery trials through which we have passed have made us willing to do anything or make any sacrifice in the discharge of duty, in putting away from among us these false things; for we do feel determined through grace to rid ourselves of every vestige of corruption, and go back to the old landmarks of Zion, plant ourselves upon the articles of faith, and earnestly contend for the faith once delivered to the saints.

Dear brethren, though we feel to be the least of all saints, if saints at all, unworthy of your correspondence, yet we cannot help but solicit a continuance of the same, and like one of old say, Come over into Macedonia, and see us and help us.

The next session of our body will be held with the church at Mount Zion, in the town of Acworth, Cobb County, Georgia, commencing on Saturday before the first Sunday in October, 1881.

W. W. CARROLL, Mod.
ISAAC N. MOON, Clerk.

CHURCH CONSTITUTED.

THE brethren and friends having assembled at a school house in Durham Township, Hancock Co., Ill., on Saturday, November 20th, 1880, pursuant to previous arrangements, for the purpose of constituting a church, Elder James Harper opened the services by singing and prayer, and Elder James M. True was requested to preach a discourse introductory to the business, using the words as recorded in the prophecies of Isaiah, lxiii. 1, after which the following brethren and sisters presented themselves with a declaration of their faith as set forth by the articles of faith hereafter annexed.

David Byler, Elizabeth Byler, Wm. Riley, Hannah Riley, Silas H. Byler, Alexina B. Byler, John P. Byler, Catharine Ritchey, Anna Grisham and Charles Buhl.

The council, composed of Elders Jacob Castlebury, James Harper, Rice Harris, Elijah Ping and James M. True, and Deacons John Young and B. F. Tucker, together with several other brethren and sisters that were present, proceeded to organize by choosing Elder Jacob Castlebury Moderator and Elder James M. True Clerk.

1. The articles of faith having been read by brother David Byler, the council, on motion and second, unanimously vote satisfaction with the same, and proceeded at once to constitute the brethren and sisters whose names are recorded above into a gos-

pel church by the moderator giving the charge and extending the hand of fellowship, followed by all the elders, brethren and sisters of the council.

2. The business of the council now being ended, adjourned and gave place to the church to proceed to business.

JACOB CASTLEBURY, Mod.
JAMES M. TRUE, Clerk.

The church, having organized, proceeded to adopt the name by which they shall be known, as the Regular Predestinarian Baptist Church of Christ called Friendship, and agree to hold their regular meetings on Saturday before and on the third Sunday in each month.

The clerk of the council is also requested to send this and the proceedings of the council to the editors of the SIGNS OF THE TIMES and MESSENGER OF PEACE and request them to publish the same.

JAMES M. TRUE, Clerk.

The church, as constituted above, now proceeded to organize by choosing Elder Jacob Castlebury Moderator *pro tem*.

1. On motion and second the church adopted the name of the Regular Predestinarian Baptist Church of Christ called Friendship.

2. On motion and second brother William Riley was recognized by a unanimous vote as the deacon of the church.

3. Opened a door for the reception of members. None came forward.

4. Adjourned in order.

JACOB CASTLEBURY,
Mod. *pro tem*.
JAMES M. TRUE, Clerk *pro tem*.

PERSONAL.

REISTERTOWN, Md., Nov. 25, 1880.

DEAR BRETHREN:—Please say, through the SIGNS, that if a correspondent signed "Stranger," who wrote me a letter a short time since, asking my views upon Luke x. 41, 42, and John v. 40, and also upon "Election," will send me his or her address, I will with pleasure write a private letter upon those subjects; but I do not feel like doing so through the SIGNS now. One request for me to write upon "Love and Union," from sister Spurgin, is in the last number. I do not feel that I can say more than I have said in the number for October 15. There are one or two other requests which I hope to fill ere long.

As ever, yours, &c.,

F. A. CHICK.

CHANGE OF POST-OFFICE.

GRAYVILLE, Ill., Nov. 17, 1880.

DEAR BROTHER BEEBE:—Please publish in your paper that my post-office address, from this time forward, will be Cynthiana, Posey County, Indiana, instead of Grayville, White County, Illinois. All my correspondents are hereby requested to note this change and address me accordingly.

Respectfully,
LEMUEL POTTER.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1880.

ROMANS IX. 8.

BROTHER C. West, by request of Elder N. D. Agea, of Tennessee, desires our views on the text, Rom. ix. 8:

"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."

These words are in explanation of the declaration in the preceding context: "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." Immediately following these declarations their precise meaning is defined in the verse proposed for elucidation. In speaking of "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever?" the apostle draws a discriminating line between the children of the flesh and the children of the promise of God, testifying that being born, even of the flesh of Abraham, neither constitutes nor manifests any vital or spiritual relationship to God. This point is clearly and fully settled by the declaration of our Lord to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. "For it is written, that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh, but he of the free woman was by promise."—Gal. iv. 22, 21. The apostle further affirms that the children of the promise are counted for the seed; that is, the seed to whom the promise pertains. "And this is the word of promise. At this time will I come, and Sarah shall have a son." Isaac was not born according to the ordinary course of nature, but by the manifest power of God, and in fulfillment of the promise of God; but Ishmael was born by no special or extraordinary display of divine power, but as a child of the flesh, born of a bond maid who could not be the mother of a free child, as she was herself a bond woman, and, as such, not her own, but the property of another, and in her figurative relation a type of Mount Sinai, or the law, gendering only to bondage, answering to that Jerusalem which is in bondage with her children.

Now the promises which were made to Abraham and to his seed are not made to the children of the flesh, even of Abraham; but if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. "Now to Abraham and his seed were the promises made." To his seed thus defined, which are Christ's. He saith not, And to seeds as of many, but as of one; and to thy seed, which is Christ."—Gal. iii. 16. All the chil-

dren of Abraham to whom the promises of God were made, as children of promise, are embodied in Christ; not as children of the flesh of Abraham, but of his faith, having their relationship to God in the person and sonship of Christ. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This last quotation not only proves that the promises made to Abraham and his seed are the same which were made to him four hundred and thirty years before the Sinai law was given, but what is of immense interest to us is that it was confirmed in Christ, not in the flesh of Abraham, but in Christ, as the seed to whom the promises in the covenant were made, embracing all the members of Christ as the children of the promise, and so confirmed of God in Christ that the law which was subsequently given could not annul it; and all the promises of God in which the children of God are interested are in Christ, whom God has given to be a covenant to his people, and in him all the promises of God are yea, and in him amen, unto the glory of God by us.—2 Cor. i. 20.

By referring to the twelfth chapter of Genesis we see that the promises and blessings of the seed of Abraham were all made and given to them in Abraham before any of them were born either of the flesh or of the Spirit, and all was securely confirmed of God in Christ long years before Moses was born or his dispensation was in existence, except as it existed in the counsel and purpose of God; and so all the spiritual inheritance of the people of God, and all the gracious promises, were given to THEM in Christ before the foundation of the world. As in the type all the fleshly seed of Abraham so *really and actually* existed in him that God said, "I will make of thee a great nation." All that should be developed by generation was in him, as all mankind were in the earthly Adam in the day when he was created. And God said to Abraham, "By myself I have sworn," &c., "that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sands which is upon the sea shore; and thy seed shall possess the gate of HIS enemies; and in thy seed shall all the nations of the earth be blessed."—Gen. xx. 16-18. Heb. vi. 13-18. In all this observe, "He saith not, And to seeds as of many, but of thy seed, which is Christ."—Gal. iii. 16.

To our mind it is clearly manifest that as all the seed of Abraham after the flesh were embodied in his person and loins before any of them were born, so all the sons of God and heirs of glory were identified with and blessed with all spiritual blessings in Christ Jesus, according as they were chosen in him before the foundation of the world.—Eph. i. 4. And the blessings were as actually given them in Christ as the choice was actual and real before the world

began. If not, how could the blessings be "according as he hath chosen us in him before the foundation of the world?" Is it not a palpable perversion of the inspired testimony to say that all this was only *prospective*, that God only intended to choose and bless a people who only had a prospective existence, but did not actually exist in Christ before, or until after the foundation of the world? If all the sons and daughters of Adam did not actually exist in him when the first offense was committed, which was before any of his race were born, on what principle came judgment upon all men to condemnation? And if the chosen people of God were not in Christ before the world began, on what principle came the gift of God upon them unto justification of life?

But to come more directly to the questions submitted by our brethren. "They which are the children of the flesh, or the natural children of the flesh of Jacob, while they were typical of the spiritual Israel of our God, are not the children of God. John the Baptist said to the children of the flesh of Israel and of Abraham, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."—Matt. iii. 9. Jesus said unto the Jews who sought to kill him, "I know that ye are Abraham's seed" (that is, by natural or ordinary generation of the flesh), but he also told them that "if God were their Father they would love him." And although he recognized them as the children of the flesh, he denounced them as the children of their father, the devil. They possessed a wicked, murderous spirit, which was of Satan, not born of God.—John viii. 37-44.

We do not see how it is possible for us to make the subject on which our views are called for more plain than the apostle has made it in the chapter in which the text occurs. He says, "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." In the allegory which Paul used (Gal. iv. 22-31) it is shown that Isaac, as the son of the free woman, is the true type of all the sons of God, while Ishmael represents the children of the flesh. He says moreover to his brethren in Christ, "Now we, brethren, as Isaac was, are the children of promise. But as it was then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So, then, brethren, we are not children of the bond woman, but of the free." As Isaac and Ishmael in the allegory represent the children of the flesh in bondage under the Sinai covenant, which cannot give life, so Jacob and Esau are also used in the same connection to set forth the distinction which God has made between the children of the flesh and the children of God. "For

the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Thus we see that the children of the flesh are not the children of God, but the children of the promise are counted for the seed. The children of what promise? As the fleshly seed and heirs of Abraham was counted in Isaac, the child of promise, and not in Ishmael, the son of the bond woman, so the promise which was confirmed of God in Christ, that "A seed shall serve him: it shall be accounted to the Lord for a generation" (Psa. xxii. 30); or that promise of eternal life which God, that cannot lie, promised before the world began (Titus i. 2); according to the promise that saith not, And unto seeds as of many, but as unto one, to thy seed which is Christ, which is Christ in all his mediatorial fullness as the head and body of the church. The apostle informs us that the promise confirmed by the sacred oath of God, is not unto many, but to Christ, as a unit with his body and members identified in him; for although it is to one, that is, Christ, yet he assures us that "if ye be Christ's, then are ye Abraham's seed, which is all one seed in Christ, and heirs according to the promise, which is not to seeds as implying a plurality, but as a perfect identity. All the children of the promise are heirs of the promise; but as all their vital relationship to God is and must necessarily be in the sonship of the only begotten of the Father, all are but one in him. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him which is the head of all principality and power."—Col. ii. 9, 10.

Heirship and inheritance depend on vital relationship. The children of the flesh are heirs of a carnal or fleshly inheritance; but the children of God are heirs of God and joint heirs with Christ; and their inheritance is incorruptible and undefiled and fadeth not away. Christians, who in their earthly nature are children of the flesh, and in their fleshly nature find no good, but an inheritance of sin, sorrow, pain, corruption and mortality, rejoice in the blessed assurance that in their resurrection they shall be delivered from the bondage of corruption into the glorious liberty of the sons of God, being the children of the resurrection.

"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.

Nov. 23, 1880, by Eld. Benton Jenkins, at the residence of the bride's parents, near Fallsburg, Sullivan Co., N. Y., Mr. Henry Dutcher and Miss Mary M., daughter of Mr. Philip C. Brome.

By Eld. I. N. Vanmeter, at the residence of Ehud Hughes, near Gessie, Ind., October 24, 1880, his daughter, Miss Nancy Ann, to Mr. E. H. Gilmore, of Eureka, Ohio.

By the same, at the residence of Dea. S. M. Keneday, in McDonough County, Ill., Sept. 26, 1880, George T. Agnew, of Macomb, Ill., and Miss Mary A. Johnson, of McDonough Co., Ill.

By the same, at the residence of Andrew W. Simmons Esq., near Greenbush, Ill., Nov. 21, 1880, his daughter, Miss Amanda, and Mr. Charles C. Ray, of said county.

OBITUARY NOTICES.

DIED—At the residence of her son, in the village of Manassas, Prince Wm. Co., Va., Oct. 22, 1880, **Mrs. Priscilla Hixson**, in the 83d year of her age.

The deceased was not a member of the visible church, but was a friend of the truth, and in her last sickness, I am informed, left a comforting evidence of an interest in the salvation of our God. She was firm in her adherence to the cause of truth, and refused to have any religious intercourse with those who are opposed to the doctrine of God our Savior. The funeral was attended on the 24th ult. A large congregation of brethren and friends were present, and the text used upon the occasion is recorded in Malachi iii. 17: "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." The deceased leaves six children to mourn their loss. May the Lord bless it to their good and his glory.

ALSO,

DIED—At her residence in the village of Occoquan, on the night of the 29th ult., **Mrs. Elizabeth Sealeman**, aged 74 years. The deceased was not a member of the visible church, but was a dear lover of gospel truth. It was her delight to be in the company of the saints and to wait upon the ministry of the word. She manifested a constant evidence of her love to these things. In her death our brethren have lost a sincere friend. The deceased leaves her husband and three children to mourn their loss. The family have our sincere sympathy in their bereavement. Our dear brother Sealeman feels severely the weight of this terrible trial, after forty-seven years of domestic happiness with the deceased. May he realize the rich consolations of the gospel in the hour of his deep distress. The large congregation of relatives and friends who attended the funeral the 31st ult., was an evidence of the high esteem in which the deceased was held in this community. The text read upon the occasion is recorded in John xi. 21-26. May the Lord, as far as is embraced in his will, cause the mourners to find rest in his glorious presence.

Yours in fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Nov 11, 1880.

Mrs. Drusilla Morris departed this life on Saturday p. m., Oct. 2, 1880, at her home in Salisbury, Wicomico Co., Md., aged 54 years. Her disease was consumption and dropsy. She was for many years quite frail and delicate, but her last illness was of four months duration, and in that time, her daughter informs me, she suffered beyond description. Yet she bore her affliction with christian fortitude and with no anxiety to get well. On Friday night before her death she lay comfortable, and on Saturday a. m. fell asleep, and lay motionless all day till half past three, when she gently passed away.

Our dear sister professed a hope many years ago, and while in the West united with the Campbellites, but after a little found she was not at home there, and soon after re-

turning to Salisbury it was my privilege to baptize her in the fellowship of the church there. This was in 1873. Ever since that time she has been a worthy member of the church, always filling her seat and bearing her share of the burdens of the church as she was able. I have always found it a pleasure to engage with her in conversation upon divine things, for hers was a rich experience, and she loved to talk of all the Lord's goodness to her. She had much spirituality of life and much daily comfort of mind. I often heard her speak of a deep feeling of unworthiness, but yet the Lord gave her much peace of mind during the last years of her pilgrimage. Once she said during her illness that she feared it was not right for her to be so anxious to die; that she ought to be willing to live or die, just as the Lord willed; but finally she felt that she knew no will but his.

She was buried on Sunday p. m., Oct. 3d. There was no funeral sermon, but a large crowd of friends witnessed the solemn burying. May God bless and comfort, and direct the dear children, who are now bereft of their last earthly stay and adviser.

As ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

DEAR ELDER BEEBE & SON:—Please publish the obituary of **Mrs. Mary Atkinson**, who was born in St. Francis County, Mo., September 8, 1847, and died November 11, 1880, aged 33 years, 2 months and 4 days. She was married to Mr. Atkinson in August, 1867. She was the mother of five children, the youngest having preceded her to the grave a few months. She leaves four children and her grief-stricken husband, with one sister and a large circle of friends, to mourn her departure; but we mourn not as those who have no hope. Though not a member of the visible church, we have the evidence that she is a member of Christ's mystical body. Her disease was consumption, which attacked her about one year ago. Her sufferings were long and severe, but her death was peaceful, and her welfare some time before her death, and often requested prayer in her behalf. Elder Stephens visited her and directed her mind to Jesus as the only Savior. I also visited her and tried to comfort her by directing her mind to the precious promises of the Savior to them that mourn. By her request, a few days before her death I tried to preach at her residence. I conversed with her, and she told me that on the day before it appeared to her that she was sinking, there was such a terrible weight of guilt resting on her soul. But all at once a sweet calm came over her, and her bed seemed to raise with her, and angels appeared all around her bed in white. Her husband was standing by, and saw her looking very earnestly at something, with a smile on her countenance. He asked her what she was looking at, and she replied, "I see my Lord," and laughed heartily. She continued to grow weaker, and when asked if she believed that salvation is wholly of grace, she replied that if salvation was not of grace there was no salvation at all. For several hours before she passed away she rejoiced that her time had come, and expressed a desire to be freed from her sufferings. She finally fell asleep in Jesus, and her spirit was with the blessed. Her body was laid in the tomb, to await the redemption of the purchased possession, to wit, the resurrection. As a neighbor, she was beloved by all who knew her. She was an affectionate and obedient wife, and a kind and loving mother. She was well cared for by her friends, and especially by her husband and faithful sister. The funeral services were conducted by Eld. Stevens and myself, at her husband's residence near Cross Hollow, Benton Co., Ark., after which her remains were laid in the cemetery at Stony Point Church.

May God in his infinite goodness and mercy bless and comfort the bereaved family, and give them everlasting consolation and good hope through grace, if it be his holy will, is my prayer, for his dear name's sake.

Your little brother, I hope, in gospel bonds,

ASA BOYDSTON.

SPRINGDALE, Washington Co., Ark.

BROTHER BEEBE:—It becomes my solemn duty to send you for publication in the SIGNS OF THE TIMES the obituary of another dear child, **Adella B. Savidge**, only daughter of Vandike and Susan E. Savidge, in the 14th year of her age. She fell asleep October 14, 1880, after a lingering illness, which she bore with unusual patience, although she suffered very much at times. She was a promising child, and very much beloved by all. It was very hard to part with two so soon, but we must be still and know the Lord has taken only what he gave.

And hast thou gone down in thy prime and thy bloom,

In the glow of thy youth down to silence and gloom,

From the midst of thy kindred, companions and friends,

From the pleasures of life, with its hopes and its ends?

The family mansion is lonely and drear;

The star that shone brightest will no more appear;

The transcendent light of the household is gone,

Its lustre forever, forever withdrawn.

When we sit at the table, they bring thee no chair,

Nor speak as if ever expecting thee there;

I know thou art gone, not to stay but a while,

For never again wilt thou meet us, nor smile.

Thou art gone from the side of thy father so soon;

He mourneth thy absence in sorrow and gloom;

Thou art gone from the eye of thy mother, and she

No longer now watcheth and hopeth for thee.

And who may now tell the full depth of that woe

Which none like thy parents in sorrow can know?

From school-mates and friends in sorrow and tears,

Yet weep not for her, she is happy on high. In yonder safe haven, that home in the sky. Her mission is ended, her trials are past; Her frail bark is moored on the bright shore at last.

S. E. S.

HOPEWELL, N. J., Nov. 14, 1880.

ANOTHER old servant has been called home **Reuben May** died May 18th, 1880, at the advanced age of 84 years, 4 months and 5 days. Full of faith, as well as full of years, this humble servant of Jesus has gone to his reward. He was born in Fauquier County, Va., January 13, 1796; moved with his parents to Kentucky in 1806, united with the Old School Baptists in February, 1810, moved to Johnson County, Indiana, in October, 1833, and was one of the constituent members of Bethel Church, in 1834, where his membership remained until his death. He served the church many years as deacon, and also exercised the gift of exhortation, much to the comfort of the children of God. After spending a long and useful life, both as a citizen and a member of the church, he quietly passed away. His death was caused by cold on his lungs, which could not be overcome on account of his old age.

He leaves an aged wife, six children, with the members of the church whom he served faithfully, and many other friends, who feel deeply their loss. He was a member of the Old School Baptist Church seventy years and three months.

Yours in hope,

P. K. PARR.

DIED—November 18th, 1880, in Mason City Iowa, **Mr. David Harvey Harding**, in the 79th year of his age. Deceased was a son of the late Elder Amos Harding, of the New Vernon Church. He was born in the town of Mount Hope, Orange County, N. Y., where he lived until a few years ago, when he moved to and became a resident of this village, Middletown. At the time of his death he was on a visit with some of his children in Iowa. He

leaves five sons and four daughters, one brother, Dea. J. C. Harding, of this place, and two sisters, with many other relatives and friends to mourn their bereavement. Mr. Harding informed his friends that he had cherished a hope in Christ for many years, but from a sense of unworthiness had never made a public profession. He was a constant attendant of the Old School Baptist Churches at New Vernon and Middletown, and seemed to heartily indorse our sentiments. He was a quiet, peaceable and highly respected citizen, and will be greatly missed by a very numerous circle of near and dear friends. His remains were brought to this place, and the funeral services were held at our meeting house on Tuesday, Nov. 23d, when a discourse suited to the occasion was preached by Eld. G. Beebe, from John vi. 39, 40, after which his remains were deposited in the cemetery of the New Vernon Church, to await the voice of the Archangel and the trump of God.

DIED—At his residence near Blandinsville, McDonough County, Ill., Nov. 9, 1880, in the 65th year of his age, **Thomas A. Mustain**, leaving a devoted wife and four children. He was a highly respected citizen. Funeral on the 11th at a meeting house in the vicinity. Text, "Thy Maker is thy Husband," &c. I. N. VANMETER.

MACOMB, Ill.

DIED—At Faulkland, near Wilmington, Delaware, October 16, 1880, **Mrs. Rachel M. Willard**, in the 75th year of her age. Sister Willard was a native of the vicinity of Southampton, Pa., and was for many years an exemplary member of that church, having been baptized in the fellowship of that church by Eld. James B. Bowen, in the year 1838. Having removed with her husband, brother Charles Willard, to the vicinity of Wilmington, they brought letters of dismission to us, and for a time enjoyed a happy union with us. For some two years sister Willard has been greatly afflicted, her bodily suffering increasing to an intensity toward the last not often witnessed. Throughout all her suffer-

ing she remained peaceful, her faith unshaken, and her evidences bright. While she enjoyed the love and confidence of all the brethren and sisters about her, she gave them a comfortable assurance that all was well with her. Brother Willard's home is, of course, now desolate, and in his advanced years he is left to journey alone. The companion of forty-four years of his earthly pilgrimage has gone to rest from her sufferings, the sad remembrance of happy months and years now passing away, is all that remains to him. The same grace that hath hitherto sustained him is still sufficient for him.

The remains were conveyed to Southampton for interment.

E. RITTFHOUSE.

STATE ROAD, New Castle Co., Del.

DEAR BRETHREN:—According to the request of the friends I send you for publication in the SIGNS OF THE TIMES the following notice of the life and death of our dear brother in Christ, **Dea. Edmond Vanartsdalen**, of Southampton, Bucks Co., Pa.

The deceased was, in quite early life, convinced of sin, of righteousness and of judgment, and found no peace until he found it in the blood of the slain Lamb. If any could have trusted in the flesh, he certainly had right to do so; but, like Paul, he felt that to be justified in Christ was his only hope. This was not a mere theory with our departed brother, but his heart was in it; and when he would contend for this doctrine of salvation wholly by grace, falling tears would often tell how much his heart was in it. He was baptized forty-six years ago the last day of this month, in the fellowship of the Southampton Church, by Eld. James B. Bowen. He was chosen deacon in January, 1849, and as all who knew him can testify, by God's grace he filled the office well till the day of his death. All the brethren and sisters who knew him felt that in him they had a wise counsellor and a loving and tender brother and friend. His greatest fear was of doing wrong. He ever felt that he could not willingly wound the feelings of any one. Firm

and uncompromising where matters of faith or order were at stake, yet he was so mild and gentle that he offended no one. I have known him well for more than thirteen years, and in that time have been much in his company, and I can say that in all that time I never heard an unkind remark or a harsh judgment fall from his lips about any one. If a brother had sinned, and he were compelled to speak of it at all, he would always speak in pity rather than in blame. I always felt when in his presence that his daily life as I saw it was a constant rebuke to me for my many follies and frequent wanderings, and I could desire to be more like him. I shall never forget that he was the first brother to greet me in the Southampton meeting house and to welcome me there. He always met me the same way afterwards. For several years he has been in failing health. He had great trouble in his head and was compelled to largely retire from business. Often he was prevented from getting to meeting, but yet his heart was there. I saw him living, for the last time, in August last. He then felt that the time was short, that it might come at any moment. But he said he had no fear, that he trusted all was well. He said the Lord had stood by him and was still his stay. He did not dread death; its terror was taken away. He felt that he was nothing but a sinner saved by the grace of God. Our conversation turned upon the church of which he had for so long a time been a member, and he expressed the earnest desire of his heart for her prosperity. He also spoke of the continued love which he had felt for me since we had known each other. When I bade him good-bye, he said we might never meet again on earth, but he trusted we should meet in heaven. Towards the last his heart became involved, and he felt that the summons might be sudden. The last meeting that he attended at Southampton, I am informed, was a peculiarly solemn one. There seemed a peculiar solemnity in his manner and in his words, as he spoke of the things which he loved. The friends felt that the end of his earthly road was near. On the morning of October 29th he suddenly and quietly passed away to the glories of eternity. A dispatch was sent to me, and on Monday, November 1st, it was my solemn privilege to be present at the funeral and to try to preach the word of truth for the comfort of the living, from the words found in Rev. iii. 10. They seemed to me to have been exexpressed in the life of our brother. The assemblage was very large, and very solemn, testifying to the general esteem in which he was held. How true it is that if we want friends we must first be ourselves friends.

May God bless and comfort the dear companion of our brother, and the two daughters, with the Southampton Church, who mourn for a brother that has stood faithfully with them in all their trials. Let us be comforted as Paul would comfort his brethren, when we remember that he sleeps in Jesus, and shall be brought with him in his appearing.

As ever, your brother in sorrow,

F. A. CHICK.

REISTERSTOWN, Md., Nov. 24, 1880.

YEARLY MEETINGS.

There is a yearly meeting appointed to be held with the branch of the Otego Church at Osborn Hollow, Broome Co., N. Y., on Wednesday and Thursday, January 5th and 6th, 1881.

All who come by rail-road will be met at the station the day before the meeting. All brethren and friends of our faith and order are cordially invited to meet with us.

H. W. CATOR, Clerk.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

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 remittances, but for their own subscription, to show that they have advanced.

We will not mail a receipt in 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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D. L. Blackwell
1893

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 48. MIDDLETOWN, N. Y., DECEMBER 15, 1880. NO. 24.

POETRY.

MATTHEW XI. 28.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

To you, afflicted, weary soul,
This language is addressed;
Though waves of sorrow o'er you roll,
And like a flood beyond control,
Grief struggles in your breast.

Though doubts and fears alternate rise
Like clouds athwart the sky,
And gloomy desolation lies
Where'er you rest your weary eyes,
And death seems drawing nigh,

Your lot is cast by one who knows
Your helpless, feeble frame,
The height and depth of all your woes;
He bids you come and find repose
Within his sheltering name.

That name! no mortal tongue can tell
How bright its glories shine;
But sinners saved from death and hell
Would loud the joyful anthem swell,
"No other name but thine."

I know, for I have rested there,
When sin-sick, blind and lame;
When hedged about with dark despair,
No refuge found I any where,
Save in that precious name.

Then lay your burdens at his feet,
Cast all your cares away;
In Jesus' name, the rest is sweet;
No storm can reach that blest retreat,
However dark the day.

SALLIE M. BOWEN.

BLOOMINGTON, Ill., Oct. 31, 1880.

CROSS-WEARING.

BY HORATIUS BONAR.

I AM crucified with Christ,
With him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me;
Solemn cross on which I died,
One with him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of him who fought my fight,
Cross of him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

CORRESPONDENCE.

CARROLLTON, Ky., Nov. 20, 1880.

BROTHER BEEBE & SON:—The apostle says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12.

It is a fixed principle in philosophy that an effect cannot exist without a cause. That the saints have been persecuted in all ages of the world is a truth, fully sustained by both sacred and profane history, and it would be a mournful truth were it not that they recognize that "all things work together for good to them that love God, to them who are the called according to his purpose." The saints recognize with feelings of the most profound gratitude that great and all glorious truth that the plan of life and salvation was fixed in infinite wisdom, that they were chosen in Christ Jesus before the world began, and that he loved them with an everlasting love, and they are made to wonder that he who suffered that they might live and reign with him in glory did not extend his all-powerful arm over them and protect them from the sword and faggot while in their earthly pilgrimage. That would have changed the order of things. Man, by reason of the fall, became a persecutor, and adopted a system of false religion, and has labored to sustain that system by persecutions of the most loathsome and fiendish character.

Cain manifested his devotion to a false religion when he offered the fruits of the ground as an offering unto the Lord, and his hatred to true religion when he slew his brother. The earth was cursed for man's sake, yet he offered the fruit of that earth unto the Lord, and from that period to the present man has been continually attempting to appease the wrath of a sin-avenging God by offering things upon which the curse of that God rested. And why? Because, "The natural man receiveth not the things of the spirit," and all men in their relationship to the earthly Adam are natural. Perhaps it may be said that the persecution of the righteous is the highest and most revolting grade of sin. Admit it. But when we look at the true character of man, we must not wonder that he is a persecutor of the darkest and most wicked character. The apostle describes him in a clear, bold, and unmistakable manner when he says, "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. Their throat is an

open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes." This is the character of your fellow-man given by an inspired person. Then should we be amazed at his devotion to a false religion? Should we wonder at his persecuting the followers of the meek and lowly Jesus? But his history as recorded by his peers demonstrates the truth of what the apostle has recorded in regard to him. Nestorius said unto Cæsar, "Give me the earth purged of heretics, and I will give you the kingdom of heaven." This Nestorius was but a man, yet he assumed to be more exalted than Jehovah, and to offer to barter off the kingdom, yea the throne of the God of the universe, for the poor privilege of exterminating those whom he called heretics. Thus surely the poison of asps was under his lips, and his feet were swift to shed blood, and there was no fear of God before his eyes. But this blasphemer stood not alone. In the sixteenth century one Titsel, a Roman pontiff, said to those who were protesting against the corruptions of Rome, "Come and I will give you licence by which the sins that you intend to commit may be pardoned." "I would not change my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than the apostle by his sermons." Perhaps it will be said that those monsters lived under Catholic Rome. Admit it. Let us go back to pagan Rome. We find the same characteristics among the people of that dark age that existed in papal Rome. Jones, in his church history, in speaking of the reign of the Emperor Decius in the third century, says, "In all the provinces of the empire during a space of two years, multitudes of christians were put to death by the most horrid punishments which an ingenuous barbarity could invent." Why that persecution? It was because they were the followers of the meek and lowly Jesus, and would not worship idols.

Let us now turn from pagan and papal Rome and look at man in the time of the reformation. In the sixteenth century the reformers in Germany issued a decree in these words: "We therefore ordain and require that hereafter all men, women, boys and girls forsake re-baptizing, and shall not make use of it hereafter,

and they shall let infants be baptized. We therefore determined to command all citizens of this land, and all those who are the least connected therewith, namely, the chief and under officers * * * if they meet with any Anabaptist they will report such to us according to their oath, not to suffer them anywhere, nor let them to increase, but to imprison them and to deliver them to us, for we will according to law punish them with death." Those Anabaptists did not recognize baby sprinkling as gospel baptism, and they opposed union of church and state, recognizing that great truth enunciated by our Savior when he said, "My kingdom is not of this world." For these things those reformers who had established as law religion in Germany, decreed that the anabaptists should be imprisoned and put to death. The Waldenses who were in doctrine and practice the same as the Anabaptists, in regard to them Claudius admits, "In their laws and morals they were perfect and without reproach before men, addicting themselves with all their might to observe the commandments of God." Claudius was opposed to them, and hence was their enemy, for "he that is not for us is against us." But he gives their character, and these people who observed the commandments of God were to suffer imprisonment and death because they did observe those commandments and refused to adopt any of the dogmas and practices of the mother of harlots. Thus we find man in pagan and papal Rome and the reformation giving conclusive evidence of the truth of what the apostle had declared in regard to him. "Their feet are swift to shed blood. Destruction and misery are in their ways." I have said that it is a principle in philosophy that an effect cannot exist without a cause. The saints, they that will live godly in Christ Jesus, have suffered persecution in all ages of the world, and the true cause of this persecution and bloodshed is the wickedness of the human heart. Surely the psalmist was correct when he said "I was shapen in iniquity and in sin did my mother conceive me." And the Savior said to the Jews, "Ye are of your father the devil, and his works ye will do." When men persecuted the ancient saints, when they persecuted Christ and his apostles, and when they persecuted the saints in pagan Rome, papal Rome and in the reformation, they were doing the work of their father, the devil. But let us turn for a moment to the contrast between the persecuted and the persecutors.

We have taken a glance at the character of poor, sinful, rebellious man, and seen that his delight, his joy, has been when clothed with power to spill the blood of the saints. The power of God's regenerating grace changes man from a vile persecutor to a follower of the blessed Jesus. When I say a follower of the blessed Jesus, I mean all that those words contain. None are his followers but those who are born again, born from above, born of the Spirit. Their lives are hid with Christ in God, and when he who is our life shall appear then shall we also appear with him in glory. They are translated from the power of darkness into the kingdom of God's dear Son, and their language is, "Blessed be the Lord God of Israel, for he has raised up a horn of salvation for us in the house of his servant David." Viewing that redemption through the humiliation and suffering of the glorious Lord, they break forth in the language of David, "O give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto the Lord with thanksgiving, sing praise upon the harp unto our God." For they are blessed with all spiritual blessings in heavenly places in Christ Jesus. Yea, and they are made spiritual and thus prepared to worship him and do worship him in spirit and truth. They have the fruit of the Spirit which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." All these gifts and graces are manifested in them in regeneration or the new birth. The apostle says: "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit." Love is one of the fruits of the Spirit, and their glorious Lord hath said to them, "As the Father hath loved me so have I loved you; continue ye in my love."

Thus we see the contrast between the unregenerate sons and daughters of the first Adam and the children of the kingdom of God's dear Son. We see that under the lips of the unregenerate is the poison of asps. The asp was a small, poisonous serpent of ancient Egypt and Libya, whose bite occasioned inevitable death. Man when clothed with earthly power has ever been ready to infuse that poison into the saints of the most high God. Man by nature is possessed of a persecuting spirit, and nothing but the omnipotent power and grace of God has ever changed any of the fallen sons of Adam from that condition to serve the true and living God. But let the saint come nearer home. Let him look within himself. He has learned that it is the Spirit that quickeneth; the flesh profiteth nothing; and they can from mournful experience say, In me, that is in my flesh, there dwelleth no good thing. For the flesh lasteth against the spirit and the spirit against the flesh, and these are contrary the one to the other." The spiritual man, that which is created in righteousness and true holiness, while engaged in this warfare, while persecuted by the old man, the

with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?" The apostle says, "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." Then he that will live godly in Christ Jesus is none other than the spiritual man, and he shall suffer persecution. The prophet says, "A man's enemies are the men of his own house." "Therefore I will look unto the Lord, I will wait for the God of my salvation, my God will hear me." When persecuted by the world, when borne down by the corruptions of his own sinful Adamic nature, realizing that his enemies are the men of his own house, he is heard to exclaim, "When I would do good, evil is present with me." 'Tis then he looks unto the Lord, and when upheld by God's rich and unfrustrable grace, he exclaims with joy and delight, "My God will hear me." Ah, dear saints, it is then that you realize that you do not need the strong arm of an earthly government to sustain you. Your hopes, your trust, your confidence is in him who hath power both in heaven and earth, and you rejoice to know that he has said, "I will never forsake thee." Amidst the cares, afflictions, persecutions and sorrows of earth you are sustained and uplifted by the all powerful and controlling grace of your glorious Lord, and will finally be brought off conquer and more than conqueror through him that hath loved you and given himself for you, that he might redeem you from all iniquity, to whom with the Father and ever blessed Spirit be glory and honor, power and dominion forever.

Please dispose of these rambling thoughts, and believe me

Affectionately yours,

H. COX.

ELDER WM. L. BEEBE—DEAR BROTHER IN CHRIST:—It is with much trembling that I claim such near relation; but a desire has sprang up within me to try and pen down some of the way I have been led, and to ask you if you think it is the way in which a true born child of God is led.

From my earliest recollection until I was about thirteen or fourteen years of age I thought that every member of any church was sure of going to heaven, and that I could be and was as good as many of them, and thought when I grew older, and had enjoyed more of the pleasures of the world, I would get converted and join the church. When quite young I was summoned as a witness on a trial, and I thought I would learn the ten commandments, so that I would be prepared if they should question me. These I thought every christian had to keep; still I was young, and thought I had plenty of time to prepare myself before the end came. I often went to meeting, but nothing that I remember arrested my attention until the day my dear mother was baptized, I being about fourteen

years of age. I believe it was then, if ever, that the Lord opened my eyes, and gave me to see myself a sinner before a just and holy God. On that day it seemed to me that everything in nature was praising God except me. My mother appeared to me the dearest and fairest among ten thousand. I could not keep from weeping aloud, and wanted to get out of every one's presence. These feelings soon left me, but the thought would come up, Will you ever be fit to be baptized? Some time after, I do not remember how long, I went in company with Elder Chick and others of our family to Saturday meeting. Elder Chick used for a text the words, "Sanctify the Lord God in your heart, and be ready." &c. I did not remember anything that he said afterwards, but I could not forget the words of the text. They went through me, and caused me to think I had a great work to do to gain the favor of God. I began reading the bible, with an earnest desire to read it through; but as often as I began I did not read very far before I would get tired, and could see nothing but what seemed to condemn me. Thus I went on for several years, sometimes praying, and thinking it was pleasing in God's sight, and at other times feeling that I was adding sin to sin in praying one hour and sinning the next. I often formed a resolution that I would not speak for a day, and see if I could keep from sinning; but I could not help having evil thoughts, and I knew that God knew the thoughts of our hearts. I went to Methodist meeting as often as I did to Baptist meeting. The Baptists seemed to me to preach to no one but the members, and the Methodists preached of hell and destruction to the unconverted; so I thought if I only could mourn over my sins like some I saw, I would go forward and be converted. Still I believed God would forgive my sins at home as quick as at the anxious-bench; but I had such a hard heart. I mourned because I could not mourn, and often found myself repeating the hymn beginning,

"O for a glance of heavenly day,
To take this stubborn stone away."

I did not know what to do to be saved, and all the prayer I could offer was, Lord, what must I do to be saved? Often did I wish I was a beast of the field or a bird of the air, that had no soul to be saved. Thus you see it was not the love of God in my heart, but the fear of punishment. I often felt like telling some one my feelings, but as often as I attempted it my lips would be sealed. At this time it pleased the Lord to show me that all my works were as filthy rags, and that all his redeemed ones were chosen in him before the foundation of the world, and that he laid down his life, and bought them with his own precious blood. This was about the time of our last association at Black Rock. I cannot say that I enjoyed the preaching so much, except a sermon preached by Elder Purington. His text was, "For the

good that I would, I do not; but the evil which I would not, that I do." I felt that he had described my case very plainly; and although he spoke of a continual warfare, I thought he had hope of being a child of God, which I did not have, and never would know anything about. I thought he could not be just to look in mercy upon me, and not on the world. I began to sink in deep despair, and to read the New Testament, and O what exceeding great and precious promises I saw there for his children, but none for me. I did not dare let any one see me with the bible open, and thought if they should ask me if I had had any trouble, I would tell them no. But at this time the Lord directed Elder Chick to me, and when he asked me the question I was made to tell him yes, and more than I could find words to express, and his gentle words of pity and love I shall never forget. I felt that if the world knew my feelings, I would not want to live here, and I told Elder Chick to please not tell any one. But he went and told it immediately, and when I went to meeting on Sunday I felt sure that almost every one had heard what I had told him. I could see it in their faces, and felt that every one was looking at me. Elder Chick thought I was as good as he was, and was preaching to me, and O how I wished I had told him no instead of yes, and only wished to be in some secret place, where no eye could see me; still I loved them. On that day they communed, and I thought what a beautiful ordinance it was. If I only could claim Jesus as my Savior I would give worlds, if they were mine; but I had learned it was a free gift to those whom he had chosen. I had no more confidence in anything I could do, but still I tried to pray to the Lord to have mercy and save me. About this time Elder Chick wrote me a letter, and I being away on a visit, it was opened. I heard of it before I came home, and O, thought I, how can I ever go home! Elder Chick is deceived, and has deceived others. I appreciated the pity and love he had for me, but I could not claim a promise that he told me were in store for me. I thought that even my mother did not love me, and that she had let me stay away from her, while her other children she had kept with her. One night the words came to me, "He that believeth in me, though he were dead, yet shall he live." At first I thought they were spoken to me, and I said, Lord, I do believe; but in a moment I thought I did not know their meaning, nor where they were to be found. My burden still remained; and I always thought if my burden was taken from me, and joy and peace given me, I would know how and when it came. But it pleased the good Lord, in the silent hour of midnight, to remove the dark cloud that hung over me, and when I arose in the morning I tried to call to mind my sins, and start again with my burden; but I could call to my mind nothing to condemn me. I felt a calmness that none but those who

have experienced something of it can know, and everything in nature seemed to be praising God. I opened my bible, and everything seemed suited to me. I felt that I wanted to tell to all around what a dear Savior I had found. I thought if I only could see my mother or sister, what good news I would have to tell them; but that same day my sister came, and I could not open my lips, but longed for her to speak to me, that I might tell her what great and marvelous things the Lord had done. But in an instant it came to me, It is only imagination, and you had better not deceive any more. I longed to see Elder Chick, and felt then that I would love to obey the command of my Savior; but how could I think of asking a place among such a people, who seemed to me so wise and strong, and I so ignorant? I knew I could not live as they did, and was consoled with the thought, I will wait until dear old grandpa is gone, and then perhaps the others will receive me; they do not know how ignorant I am, and do not see my everyday life. But on the first Saturday I went, because I could not help going; and when the preaching was over I was raised from my seat, and the Lord gave me strength to ask a home among them, forgetting everything that had tempted me before. When they received me I thought, How can I ever go home to my grandfather again, after acting so badly, telling to all those some of my feelings, and not telling him, who was so dear to me? But when I went he took me in his arms, and said it was more than he expected me to do, that he knew I had passed from death unto life. Then I feared nothing, a sweet peace filled my soul, and I was baptized on Sunday morning. I felt to tread the earth beneath my feet, and all that the world calls good and great. The hymn, "Hinder me not," seemed to fill my mind, and they sang it at the water.

Dear brother, I could still keep on scribbling down the losses and crosses, joy and sorrow I have known since, but God's unchanging love has not been taken from me. I think I have realized his sustaining hand in it all, and it has weaned my affections from things below.

Dear brother, little did I think of writing to you when you left me this afternoon; but when you were gone I thought how comforting and tender and condescending Elders Chick and Beebe have been to me, and how little I have appreciated it. I fear the length of this letter will weary your patience; but I give it to you, feeling that you do not read with the eye of a critic, but will pity me, and overlook all my imperfections. I have often desired to write down some of my travels for Elder Chick and the dear ones at Black Rock, but never had the courage to begin. I would like you to let him read it; not because I think it will be so interesting, but because I think I owe him more than I shall ever be able to pay; but please do not expose my stammering tongue to the world.

What I have written could have been written in less words by some. I wish you a prosperous journey, asking you to still continue to comfort the little ones.

From your least little sister, if one at all,

LILA ENSOR.

RAVEN ROCK, N. J., Nov. 22, 1880.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I send you a letter received lately from Elder Bundy. I have his permission to send it to you, for you to do with as you think right; and I hope you may see fit to give it to your readers, for I have read and re-read it, and found it full of gospel truth. My mind has been very much enlightened on the subject by reading his letter, and I think there might be others who would enjoy it; so I do not wish to keep it to myself. In regard to the matter I asked him of, whether it was a sin to wish for death, I will say now I feel that it was a sin for one to be so unwilling to await the Master's call, as I felt to be at one time this fall. But since Elder Smoot's visit to us the first of this month I have felt perfectly reconciled to await my Maker's will, knowing that he doeth all things well. The cause of this change is owing to a quotation by Elder Smoot: "All the days of my appointed time will I wait until my change come." I do not know that I have quoted it just as it is, as I am quoting from memory only; yet I know those words have afforded me great comfort, and since that time I think I have felt perfectly content; and how I hope this feeling may stay with me, for indeed I do want to "be still and know that he is God."

We have been highly favored this fall with preaching, having had visits from Elders Bundy, Chick, Staton and Smoot, who have all come laden with glad tidings of great joy. When I hear the ministers converse, I cannot but look at them and cry within myself, O that I were as good as they. How I long for as deep an insight into the scriptures as they have. Yet the Lord did not intend us all for teachers; so I trust he will keep me humble, and willing to sit at the feet of my brethren, and be willing to learn of others.

May the Lord bless you, dear brethren, with all of his Israel, and long spare you to wield "the sword of the Lord and of Gideon," is the prayer of your unworthy sister, if one at all.

S. E. FRANCIS.

OTEGO, Nov. 11, 1880.

DEAR SISTER SUSIE E. FRANCIS:—Your very welcome letter of September 30 was received in due time, and read with interest and comfort, bearing the clear and unmistakable evidence that the writer is one that is blessedly remembered in the covenant of love and redeeming grace. 'Tis quite evident that the Lord will not allow you to get very drowsy or sleepy, or to settle into a carnal repose; but will give you daily cause to seek for his guiding counsel while you are a sojourner in Mesech. You ask if it is sinful to wish for death to

come for your release. I am sure, dear sister, that I cannot but wish for your frame of mind, to depart and be with Christ, which is far better. But instead of that I am more frequently found shrinking from death's cold flood—

"Fond of my prison and my clay."

O may the Lord break off my affections more from earthly things, and, like you, long to dwell with Christ at home.

But what has rested with peculiar weight upon my mind is your request for any of my views upon the word of the Lord. First let me say that although I have had for more than eight years a standing in the ministry, yet I have never offered my views publicly by pen on any passage of scripture. Not for any objection to that practice by others, for I do much approve of it as a source of instruction and comfort to the poor saints, and I should, long ago, and would now, join with those able ministers in trying thus to lead and comfort the poor of the flock, but for my great lack, sensibly felt, to do so. I had rather keep (as a small, weak boat) "near the shore." But such views as I have upon any of the word I have no right to withhold, neither do I wish to. The text you have mentioned, Matt. viii. 11, 12, I understand to be a prophetic declaration of our Lord while himself was yet under the law with his people, doing the work that his Father had given him to do. He was now pointing to what should be developed in the future, when he, as the Master of the house, should arise up from under the law and from under the power of death; when he, as the Prince of salvation, the all-conquering King of peace and righteousness, who holds the keys of death and hell, should come forth and forever close the door to that old or legal dispensation or covenant. "And I say unto you," (then and not until then) "that many shall come from the east and west." Now, his words here are not like ours are often, without meaning, but were fitly spoken and in sweet harmony with the testimony of his spirit in all the prophets, who saw the Gentiles (as well as Jews) gathered by the mighty arm of the Shepherd, saved by the same sovereign grace, clothed in the same robe of righteousness, covered with the same garments of salvation, participating in the same glory of their all-glorious Lord; for in this perfect work of our God (which was now before him) the middle wall of partition should be effectually broken down, and they, Jew and Gentile, should be one. But may they not fail to come, and pharisaic tradition be proved true, that those poor Gentile dogs would forever be barred from the benefits and joy of salvation? No, for the King had long ago said, by holy men of old, that the Gentiles shall come to thy light and kings to the brightness of thy rising. He shall stand as an ensign of the people (Jews); to it shall the Gentiles seek, and his rest shall be glorious. They shall come, for this is the word of the Lord forever

settled in heaven. They shall come as my dear elect, chosen, foreordained and never to be forgotten Gentile gift of my Father, and they shall not come to minister unto me, to help me build the house, but to be the happy inmates of my house, and sit quietly down in the house I have builded for a habitation of God through the spirit, and receive grace abundantly at my hand.

Dear sister, have you thus (as a weaned child) sat down in the kingdom, under the shadow of the Almighty, and read and reread your clear and undisputable and sure title to an inheritance never to fade away? Have you not sometimes felt as if Abraham, Isaac and Jacob were there, as your brethren in the faith, and that you would not exchange your blessed position with the loftiest monarch or queen that ever filled an earthly throne? Yes, indeed, even you, are no more a stranger or foreigner, but a fellow-citizen with the saints and of the household of God. No more a stranger or a guest, but like a child at home. There are many parts of the word that refer to this subject, of what should transpire when Jesus should ascend his mediatorial throne, and do not relate to the close of time and the end of this world, as myself and perhaps you were taught in years gone by. That was our vain conversation received by tradition of the fathers, from which, I hope, we are redeemed by the precious blood of Christ, &c. For Jesus *hath* appeared once in the end of the world to put away sin, &c., and *that* he did more than eighteen hundred years ago. And the work was so completely and perfectly done that the laws loud thunder demanding perfection and perfect obedience of Jew and Gentile is hushed into everlasting silence, so that the approving voice of the Father is heard, saying, I am well pleased for his righteousness' sake, &c.

But you speak of the 12th verse as being somewhat dark, as referring to the children of the kingdom being cast out. I can only say that this primarily refers to the Jew who was a Jew outwardly in the flesh only, and whose circumcision was only in the flesh, and whose praise was of man and not of God, and who was firmly joined to that worldly sanctuary, and adhered tenaciously to those carnal ordinances and was clamorous in affirming, We are Moses' disciples and have never been in bondage to any man. This character, my dear sister, is the one in the text called "The children of the kingdom that shall be cast out." These children who thus stood identified as the fleshly seed of Abraham or children of the flesh, were readily and firmly rejected by John and forbidden the privileges of the spiritual kingdom that he (John) came as an angel or minister of Jesus to proclaim. He was sent forth by the Son of Man as the selected angel to make ready a people prepared for the Lord, as are all the ministers of his choosing since that time till now. And the axe is laid unto the root of the

trees of this fleshly kingdom, they were hewn down and cast into the fire (for his word, like fire, prepared its way.) The plea that they were descendants of father Abraham had no weight at all, and they, by the power of the word spoken, were cast into outer darkness, or, as in the text, "cast out into outer darkness, where is weeping and gnashing of teeth." They were mad, exceedingly, both against John and all the principles, laws and ordinances of that kingdom he came to declare was at hand or near to development; and although John came to them in the way of righteousness, yet they believed him not. So the angels do gather out of his kingdom all things that offend, and them which do iniquity, &c.—Matt. xiii. 41. Now this ministerial work of gathering, both gathers in and gathers out. The minister of Christ who, like John is called to so solemn a work as to preach, not themselves, but Christ Jesus the Lord, to tell of the wonders grace has wrought, to show the beauties and glorious attributes of the Redeemer, as the sovereign giver of salvation to sinners who merit nothing but his hot displeasure, and that he, by so doing, remains just, and gets great glory to himself, in favors thus bestowed, independent of works good or bad. He will certainly offend those who are opposed to the doctrine, and by their manifest opposition show that the truth has had its dividing effect upon them, and they (as goats) are on the left hand, while the saints (or sheep) are on the right hand, wondering and admiring that grace which has

"Put them in the number
Of the Savior's family."

Had the ancient John daubed with some of the untempered mortar of our day, and told them they were fine fellows, and being the children of the renowned Abraham, would, if properly attended to, win them an entrance into heaven, they would not have gnashed for madness with their teeth, but would have called him, at least, a smart man. Paul claimed the cause of his suffering persecution was that he did not preach circumcision, for then would the offence of the cross cease; even so it is now. If even the man of God will confer with his own mind, and follow the way that it shall dictate, he will fail to gather out of the church or kingdom all things that do offend and them which do iniquity. I do believe it is by this faithful preaching of the gospel that the Lord purges out false doctrine. The bringing to bear the perfect rule and law of love and good works serves to separate any who have only a nominal standing in the church, and so they, like chaff, are separated by the fan or ministry which is in the hand of the Lord, and thus they are cast out. He will thoroughly purge his floor, but will purge all the wheat. Yes, dear sister Francis, however small a kernel you may view yourself to be, you never shall be lost or cast out of the kingdom of your dear Redeemer and Lord. I presume you will be tired by this

time in following me in my rambles, but this is about the best I can do now, while I am conscious there is much I have not touched in the subject, but let me say that at best I am bad at writing; never before sat down to write my views of any portion of scripture, and I don't feel that to be my calling. And now I had rather spoken two hours on this text than to write what I have, for I am dissatisfied with it because I have told so little of it. I am not ashamed of it, for it is eternal truth. But, ah! I only see in part. Excuse all weakness and forgive mistakes. I remember with satisfaction the pleasant visits and meeting with the Kingwood Church, and shall be glad when the Lord shall open the door for me to go again. Please remember me kindly to any who may remember this poor worm, not forgetting your brother and family.

Yours in the bonds of gospel love and fellowship.

BALAS BUNDY.

MOUNT BRIDGES, Ontario, Nov. 27, 1880.

ELDER G. BEEBE—DEAR BROTHER:—While reading to-day your most edifying and comforting editorial in your last issue, I felt constrained to write and give expression to my high appreciation of the SIGNS OF THE TIMES as a medium of correspondence for the children of God in their isolated homes throughout all parts of the land where it is known. I have been a constant reader of it for twenty-three years and more, and if I should be deprived of the enjoyment the perusal of its columns afford, through any cause whatever, I would feel that I had sustained a very great loss indeed. Not because I believe the children of God cannot live without, neither because I believe every sentiment set forth in it, nor yet because I believe every one or any one who writes for its columns have arrived at a state of perfection in knowledge so that their word should be counted or relied on as infallible; but because I do believe its columns contain, notwithstanding the imperfections of those who write for it, all the fundamental principles of the doctrine of God our Savior, and that the glorious gospel of the Son of God is therein set forth in its purity from time to time by yourself and its numerous correspondents, and because, through its columns, the dear children of God scattered abroad have the great privilege of speaking one to another of their joys and sorrows, and thereby receive a mutual benefit while they tell of their sore bondage in Egypt, their journeyings in the wilderness, the terrors of Sinai, and their hunger and thirst in a dry, parched land while wandering up and down till they reached the promised land, or gospel rest, where they were enabled to sing a sweet song of deliverance. But after that, to their sorrow, for their disobedience they were taken captive down to Babylon, where by its streams they sat and wept, and could not sing one of the songs of Zion, though called upon to do so by their captors. And while

the dear saints scattered abroad converse with each other through our family medium, we hear them tell the old story, "They that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." The dear, distressed children reply, "How can we sing the Lord's song in a strange land?" But again we hear them say, "When the Lord turned again the captivity of Zion we were like them that dream; then was our mouth filled with laughter and our tongue with singing." "Then said they among the heathen," or the heathen said, "The Lord hath done great things for them;" and so say the children themselves, too, with light and joyful heart, "The Lord hath done great things for us, whereof we are glad." No free will here or human agency. It is all of grace from first to last. And this soul-cheering and heart-reviving doctrine being constantly advocated through the columns of the SIGNS OF THE TIMES, makes it worthy the patronage and hearty support of every lover of truth, and I indorse fully the remarks of brother Wm. S. Montgomery in respect to the support of the editor of the SIGNS, whose faithful labors should never be forgotten by those who love the truth as it is in Jesus. I often feel that I am fully compensated for the subscription price of the SIGNS while reading your editorials and other communications written by ministering brethren and others of the household, and also of those trembling lambs of Jesus who feel themselves unworthy to claim a name or a place in the house of God, whose cry is, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me and more also if aught but death part thee and me." I do hope that those of God's people who have the means, and receive it, and are alive to the enjoyment the communion and fellowship of saints on earth afford, will not withhold their support; but on the other hand, as good stewards over what God has given them in trust, pay for one each of the faithful who has not the means to pay for it, and thus "give a cup of cold water to a disciple in the name of a disciple."

Dear brother Beebe, the foregoing were some of the thoughts that occupied my mind this week, being confined to my room from a cold, contracted while traveling from Duart to Bothwell last Sunday, which brought on an attack of inflammation of the bowels, but am now so recovered that I expect to attend my appointment in Ekfrid to-morrow.

Yours as ever,

JOHN C. BATEMAN.

WEST BOWERSVILLE, Ga., Nov. 3, 1880.

ELDER G. BEEBE & SON—BELOVED BRETHREN:—If I felt competent to do so I would be more than glad

to express my gratitude to God and to those of your subscribers who feel impressed to write articles for publication in the SIGNS. I have realized much comfort from reading the experiences of God's people, in which I find my own expressed more clearly than I could myself, though I am so much more wayward than those good people, and so much more inclined to sin and go astray than they seem to express themselves to be, that sometimes I think I have no part with them. I have noticed two or three writers to the SIGNS expressing themselves as being tempted with unbelief or infidelity. One in the last number said he had been tempted with it for two or three months. I have been in his condition in that respect at times (and a considerable portion of the time) for more than five years, which has caused me more to beg for mercy and to call out, Lord, save, or I perish, than all other things that ever came in my path. And yet, when I would go even into the most secluded spot and fall upon my knees, my fears of being seen falling before nothing, it seemed, would make me feel worse instead of better. The more I tried to attend to duty the worse I felt. Being raised to believe that there was a liability of "falling from grace" by neglecting duty, I have frequently concluded that I was gone, and would cease trying to obey the bible and take my pleasure in worldly pursuits, which, when I would try, would give me no pleasure. It seemed that I had been given over; and yet I desired to be one of God's children.

During all the time of my severest trial it seemed to me if I could only believe a few thoughts, how glad I would be. I would look at the creation of God, the earth, sky, &c., and say to myself, There is a God, but could not say it from the heart, for no sooner than I could say the words the question would arise, Could not these have come into existence as easily as God, their author, without an author.

But beyond all this, it seemed that something whispered, All this is for my good, and after that it is a settled fact in my mind that there is a God, and I will be the strongest in the faith of all my religious acquaintances.

I tried to believe with all my heart, but at last found it a failure. I tried and did keep it for the most part a profound secret, not wishing to give the poison to any other, for it seemed to me to be death even to think of it. Sometimes for a moment it seemed that I could by some power believe, and O how precious the moment; but alas, it was soon gone, and I would be left in the same desert, until at length I surrendered my all, and said, The Lord's will be done—if I am gone it is all well, thinking my resignation would settle the matter and I would forever afterward be an infidel; but to my surprise, after praying to the good Lord to have mercy, and at his own good time, if it pleased him, to regenerate me if I never had been, and to undeceive me

if I was deceived, my soul was filled with joy unspeakable and full of glory. I had all the evidences to prove that there was a God and that he sent his Son into the world to die for sinners, of whom I was chief. I thought after that day no more doubts would ever occupy my mind, but would always afterward believe. But in a short time it passed away, and I began to doubt the reality of the state of mind I had a few days before passed through. The same doubts and questions were with me again, but not so strong. I had in my victory a short time ago procured a weapon, which was this: "Brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in your heart."

Thus I have passed, learning by experience that without him I can do nothing, that every good and perfect gift cometh down from the Father of lights. But it seems to me that if I could believe all the time, that no other temptation would shake me half so much as they do when I am in doubt. Yea, I have prayed that I might be tempted with anything else, only let me believe. Like a man with a broken arm, it seems to him that it hurts so bad, and all the other limbs feel so easy, that he wishes the hurt one could feel easy and that his other limbs might hurt a while; it seems to him then that he might sleep awhile.

But I fear that this will tax your patience. I did not think of writing anything when I sat down, but after I commenced I continued. I have much that I would like to tell you about concerning the state of religion in this country, but will postpone it for a future article.

This was written without premeditation, and is so awkwardly written besides, being very imperfectly composed, and not properly written to be put in type, that I would suggest that it be put in the waste basket and be forgotten.

If this is a christian's trial, please inform me privately or through the SIGNS in a small article. It is my desire not to be deceived. Should you answer in the negative it will be thankfully received.

I do not believe that a man can know anything pertaining to religion or to the christian religion, as he should know it, without actual experience. No man can know that there is a God simply by looking at his creation.

Your brother in Christ, I hope.

J. J. MANLEY.

REPLY.—Read 1 Cor. x. 13; 1 Peter i. 6, 7, and 2 Peter ii. 9.—[Ed.]

NEAR OSBORN, Ohio, Nov. 11, 1880.

DEAR BROTHER IN CHRIST:—Dear sister Brady and others have requested me to write for our family paper, the SIGNS OF THE TIMES, but I feel myself incompetent to write anything worthy a place in your precious paper; but I have often wished I could write my mind, as it is filled

with the mercy and goodness of God's infinite love extended to poor perishing sinners, of whom I am chief. My dear sister Brady, when I look back over my past life I see nothing but sin from the earliest dawn of my existence even until now; yet God in his infinite goodness spared my unprofitable life and watched over my wandering footsteps, and afterward showed me I was a sinner of the deepest dye. For many days and months, and even years, I suffered misery and woe, sometimes hoping that the blessed God would pardon my sins if consistent with his divine will. Sometimes my sins seemed as a great wall to hide me from the blessed Savior. I have not time or place at present to tell of the many trials and temptations which assailed poor me. Sometimes I thought I received assurances that God's grace was sufficient to cleanse me from all sin; then I would feel light of heart for a little season, and then the tempter would tell me that those precious promises were not for such a wicked sinner as I was; and thus time passed for six or seven long years, waiting, as it were, for a better evidence of God's pardoning love. Dear sister, language fails to tell you of the load of misery and guilt that oppressed me. I felt, Woe is me, I am a person of unclean lips. Here I could adopt the language of the poet:

"If my soul is sent to hell,
God's righteous law approves it well;
Yet save a trembling sinner, Lord,
Whose hope, still lingering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

One day in May, 1841, as I was at my daily labor, feeling that but one little span lay between me and eternity, and as my mind was drawn out in prayer to God to save me, if possible from impending ruin, I heard as if a voice speak, and the precious words resounded in my ears, Daughter, be of good cheer; thy sins which are many are all forgiven thee; they are forever blotted out of the book of remembrance and shall be remembered no more forever. O my sister, what a change. The heaviness that had hitherto oppressed me was gone. I was made to exclaim:

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

Yes, my dear sister, it pleased almighty God to open the eyes of my understanding to see that the blood which was shed on Calvary's mount could save sinners as worthless as poor me. I arose from my work and walked out in the yard. The sun was shining very brightly and everything seemed to be praising God. I felt so happy! I can never forget that day of rest which I then enjoyed; and for several days and nights that happy frame of mind continued. I wanted to tell to all around what a dear Savior I had found. He brought me to his banqueting house, and his banner over me was love. Then I wanted to follow my blessed Savior in baptism. After some little delay I went to the church called Zion, in

Shelby county, where I then lived, and after church meeting the door was opened for the reception of members. I then went forward and told the brethren and sisters of my feelings, and strange to say they received me, and the next day I was baptized by my father, Elder Ephraim Lippincott, he having the care of the church at that time. Since then I have had some dark seasons and some very bright ones. Some time after that I moved to Clark county. I brought my letter to Union Church, near Dayton, Ohio, where I still have my membership. O my sister, what infinite wisdom, mercy and goodness cometh down from the Father of lights when he brings his children by his matchless love and grace to feel their need of a Savior, and in his own good time reveals his love to them, in Jesus, as the only way whereby we must be saved: through grace, not of works, lest any one should boast. My dear sister, what a change when that heavy load of sin and guilt that hitherto so oppressed was removed, and I could bask, as it were, in the smiles of my blessed Redeemer, after removing the dark cloud of unbelief. He gives the oil of joy instead of mourning, and fills their souls with love and praise to his holy name. The poor soul exclaims, Not unto us, but to God be praise, power and dominion forever. O who would not love Jesus? He is Salem's bright King; he smiles and he loves me, and learns me to sing—to sing of his matchless love, of his power, of his dying groans when our sins he bore. Now we love Jesus because he first loved us, and left his Father's bright throne and came down to this low ground of sin and sorrow; was made sin for us, who knew no sin; made of a woman, made under the law, to redeem his children that were under the law. Was ever love so great? Who shall separate us from his love? Neither height nor depth, principalities or powers, life nor death, nor any other creature, can separate us from the love of God which is in Christ Jesus our Lord. I wish to say to my dear kindred in Christ who are waiting for a better evidence of God's love, Can love be stronger than this? If you have one ray of hope that the Lord is precious to you, and that you love God and his people, by this shall you know that you have passed from death unto life. Then why wait for a better evidence, as your unworthy correspondent did, and wait so long in doubting castle, when you could walk in the light and liberty of God's dear Son, Jesus Christ, whom to know is life everlasting? My dear kindred, there is such a beauty in obeying our Lord and Master, when he says, If ye love keep my commandments. Then ought we not to follow him in baptism, and as much as within us lieth? He says, Take my yoke upon you and learn of me, for I am meek and lowly of heart; my yoke is easy and my burden is light, and ye shall (not may) find rest to your souls. There remaineth therefore a rest to the people of God. Then let us, God being our guide, lay

aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, ever looking to Jesus who is the author and finisher of our faith, who endured the cross, despised the shame, conquered death and is now seated with his Father in majestic splendor in mansions of eternal bliss, and ever liveth to make intercession for us that wait for his coming the second time in splendor and great glory. Then we shall all be like Jesus, for we shall see him as he is, and bask in his smiles of love forever and ever. Amen.

From your unworthy sister, who is less than the least of Christ's little ones.

AMY DAVIS.

CHAMBLISSBURG, Va., Oct. 22, 1880.

ELDER BEEBE AND SON—DEAR BRETHREN:—Having to write you on business and to send a remittance, I thought, if agreeable to the Lord's will, to answer a request made to me by brother Jones, of Texas, in July last, which I, for want of leisure time, have failed to answer.

He requested my views upon Luke xxii. 31, 32, which reads: "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

I don't claim any special light upon this scripture; and feeling myself so small, I deem it best to answer through the SIGNS OF THE TIMES, so that it may come under the eagle eye of Elder Beebe, that truth may abound and error be suppressed. I understand from the reading of the scriptures that the Lord here was teaching Simon a very important lesson. It seems that Simon Peter had enough of self-importance about him to think he possessed the power of keeping his own spiritual welfare, without the aid of his Lord; and now, to let him understand the weakness of the flesh, and show him where his strength is, he uses the language of the text, informing him that Satan desires to have him, that he may sift him as wheat; but I have prayed for thee, that thy faith fail not. But Simon, being now full of himself, says to his Lord, "I am ready to go with thee, both into prison and to death." Previous to this time Simon, with the rest of the apostles, had followed their Lord through evil as well as good report; and he had exhorted them to watch and pray, that they might be counted worthy to escape the distresses which were then at hand, and be able to stand before the Son of man. Now Jesus tells Peter, "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me. Now Jesus falls into the hands of his enemies, having been betrayed by Judas according to the determined counsel of God, and led into the high priest's house; and we now find Peter following afar off. "And when they had kindled a fire in the midst of the hall,

and were set down together, Peter sat down among them." And a certain maid beholds him sitting by the fire, and earnestly looks upon him, and said, This man was also with him. Now we find Peter denying his Lord, saying, Woman, I know him not. After a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after we find another confidently affirming that this fellow also was with him, for he is a Galilean. And Peter said, Man, I know not what thou sayest; and immediately the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly. Now we find that Peter is sifted, and his weakness shown to him so plainly that he is weeping over his shortcomings and self-important position which he had previously occupied. Now Peter, having been shown so plainly the condition he was in, is now converted; not changed from nature to grace, but changed from self-dependence to entire dependence upon the Lord.

Brother Jones wished to know in particular whether the text of scripture used in this article, "And when thou art converted," &c., is applicable to any in the present day? I answer, It is. We find the same disposition existing among ministers in the present day that existed with Peter and his brethren in the ministry in their day. The old flesh loves supremacy so much that it is impossible that it can be kept down only as was Peter made to weep. When Jesus looks upon us we then can feel our need, as did Peter, and then be ready to strengthen our brethren. But while contention is going on about who is greatest, the flesh has the advantage, and, consequently, in no condition to strengthen their brethren. Jesus said that he prayed for Peter's faith not to fail, and so did he pray for all that the Father had given him, and is ever at the right hand of God making intercession for them. He came to do his Father's will, and this is his will, that of all the Father has given him he should lose nothing, but raise it up at the last day. Jesus said, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." This rock is himself, and consequently he was able to keep Peter from falling when the devil was sifting him as wheat. Now Peter, having been sifted and converted, he being one that is founded upon the rock, is to strengthen his brethren. And we find him sent to the Gentiles to strengthen his brethren that were not of the Jewish fold. But Christ said he must also bring them, and we find the law of Moses, which consisted in performances which were enjoined upon the Jews, all fulfilled in Christ. He is the end of the law for righteousness to every one that believeth. Now Peter could go and tell his brethren

to call nothing common or unclean that God had cleansed. The middle wall of partition is now broken down, and all God's people, Jews or Gentiles, are saved by free and reigning grace; that Christ is the chief corner stone, the tried stone of the spiritual building, and many things could Peter tell his brethren to strengthen them. Both Jew and Gentile now are saved by the precious blood of Christ, even as many as the Father hath given him; no more nor any less.

I have merely touched the subject, but if brother Beebe should think it worth its room in the SIGNS, for the benefit of brother Jones and others, insert it; and if not, throw it aside, and all will be right.

As ever, the least of all, if one at all.

P. M. WRIGHT.

ALBION, Ind., Nov. 21, 1880.

ELD. G. BEEBE AND SON—and all the dear brethren that are scattered abroad in this unfriendly world, beloved of the Lord because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth: In view of this unspeakable love of God, manifest in his sacred choice from the beginning, we are bound to give thanks always to God for you, as Paul said to the brethren at Thessalonica. The faith of God is the same to-day as it was when Paul wrote his epistle, and just as precious. It undergoes no changes, neither can it be affected by the inventions of men. Why? Because it is a gift of God; it is the evidence of things not seen; also the substance of things hoped for. Belief is established by evidence, and in the absence of evidence there can be no belief, and on the other hand, when evidence is presented the result is belief, the same as twice two are four. It may be contradicted or denied, but the truth of its presence or absence, according to the evidence, is there, nevertheless. We believe natural things because we have the evidence of things seen that produces the belief. For instance, we believe all men must die, or that the coming generation must be born of the flesh before they can have a visibility. Who can disbelieve those simple truths? Surely no one, because the evidence is seen, and belief is the result, no matter whether it is agreeable or not, false or true. If the evidence is false then we believe a lie with the same zeal as though it were true. Speaking of those that perish, Paul says, God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth. The children of Israel entered not into the land of Canaan because of unbelief. Why did they not believe? Because ten testified that they were not able to take the land, when only two testified that they were able, hence you see the cause of their unbelief, which was to them strong delusion, and they were led back in the wilderness to perish. Now concerning the things not seen,

who can believe? Only those that have the evidence of those things not seen, revealed by faith, and God is the author and finisher of it, and all those who are recipients of this faith, believe, and cannot do otherwise, for there is nothing else for them to do, as belief is simply an effect, the same as the rays of the sun and its pleasant influences are the effect of that luminous orb that is placed in the firmament, and when it is hid from us its cheering influence is gone. So when faith is obscure we are in unbelief, which daily reminds us of the condition of man in nature. This causes groanings which cannot be uttered. But remember there is but one faith, as well as one Lord, and that faith always produces the same blessed acts of obedience from the heart mingled with love, belief, and hope, now as well as in Abraham's time. But we notice, in its absence Sarah laughed like God's children. To-day, in the absence of faith, let them examine their belief and hope and it will look to them like Sarah having a son in her old age. God's mysteries or evidence of things not seen, revealed to our faith, are totally incomprehensible to the natural mind. It cannot be taught any of these things, even if they are the children of God, and Christ is in them the hope of glory. Their carnal mind is not subject to the law of God, neither, indeed, can be. God's mysteries are revealed to your faith, not to your natural mind. Also the scriptures are given by inspiration, &c., that the man of God may be perfect, not the natural man, for the natural man receiveth not the things of the Spirit (or inspiration), they are foolishness to him, neither can he know them, for they are spiritually discerned. The carnal nature that is in us, is the same as it was before we had a hope. But it is like the strong man bound; or the elder serving the younger, which brings about a continual warfare, the flesh lusting against the spirit, and the spirit against the flesh. But this spiritual man is kept by the power of God, through faith unto salvation, ready to be revealed in the last time. They shall come forth as gold that is tried. His people pass through the furnace of the flesh, without the smell of fire on their garments, as the three Hebrew children did the fiery furnace. Our Lord and Master goes through the furnace with you as he did with them. He was tempted in all things that you are tempted, but without sin; therefore he is able to succor them that are tempted.

Do with this as you think best. Farewell.

URIAH TRUMBO.

CHAMBLISSBURG, Bedford Co., Va.

DEAR BROTHER BEEBE AND SON:—Having a remittance to make to you and another year drawing so near its close, it draws to mind that our pilgrimage here upon this earth is that much nearer its end, and we too will go to our mother dust ere long, from whence no traveler has ever returned, and we should bear in mind

that our stewardship has got to be answered for before the giver of every good and perfect gift which cometh down from above. I feel to thank God for our family paper, the SIGNS OF THE TIMES, which comes to me regularly and richly laden with precious communications from brethren and sisters from the different parts of our globe, and also with editorials which cannot be condemned by the word, and so kind and affectionate as to knit together in love the people of God, which are scattered to and fro over this wide continent. But all have been taught by the same teacher, and consequently all pronounce alike. I wish to say to the brethren and sisters, write on, for by so doing there are many, very many, poor lambs and sheep fed upon the sincere milk of the word, and made to rejoice in a Savior's love. Their faith is confirmed and grows stronger and stronger, seeing there is so many who have traveled the same road. And the world cannot understand, because their teacher does not teach them to pronounce the same way. We can read Paul, and there find that his teacher and ours is the same, because we all pronounce the same way. But we hear those that have been taught in this school often in doubt whether or not their teacher was the same one that taught Paul. Let us examine. Does the father chasten the child because he hates him, or is it because he loves him? I read in my Testament that the Lord chastens whom he loves, and he that is without chastisement is a bastard, and not a son. And furthermore, we have this evidence, "We know that we have passed from death unto life, because we love the brethren." And if I was as certain of the redemption of my soul by the blood of Christ, as I am that the Primitive Baptists love one another, I would be past having a doubt, and no longer walk by faith but by sight. For I can say from evidence (as one of old), Behold how they love one another. And the apostle John was made to say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Who beholds this? Not the world, but the disciples of Christ who follow him through evil as well as good report. Now, brethren and sisters, let us love each other, with a clear conscience, having this zeal, the Lord knoweth them that are his. And a word to those that are in arrears for the SIGNS. Let us do all we can to relieve our brethren editors of any embarrassment which rests upon us, as patrons, that our beloved journal may continue to come to us, richly laden with the editorials of our beloved and aged brother, who has borne the heat and burden of the day. May the God of all grace sustain him in his declining years, is the prayer of your humble brother,

P. M. WRIGHT.

NOKESVILLE, Va., Nov. 15, 1880.

DEAR BROTHER BEEBE:—I inclose a letter from a dear sister in Christ which I received not long since,

which I think will be read with interest by the readers of your most valuable paper. If you think proper to publish you will oblige your unworthy sister,

SALLIE C. CHICHESTER.

NEAR OCCOQUAN, Va., Oct. 8, 1880.

DEAR SISTER CATTIE:—I seat myself this morning for the purpose of trying to write you what I claim as my experience. I am continually conversing with you in my mind, and I have a desire to open my heart to you, but I am so unworthy as well as poorly qualified to write, I feel I shall fail to express myself as I wish. Dear sister, I can distinctly recall times in my early childhood when I longed to be a christian, yet there was no sudden awakening to a sense of my condition as a sinner before a holy God until in August, 1871, at which time our much esteemed Elder A. B. Frances preached in Occoquan. I went to hear him, and he took his text in Matthew xiii. 41-43, and dwelled considerably on the last verse of the text, "Then shall the righteous shine forth as the sun in the kingdom of their Father," and it was here I found myself a justly condemned sinner in the sight of a just and holy God, and felt to say with the poet that I felt the arrows of distress, and found I had no hiding place. I went home from this meeting feeling myself to be the most miserable creature on earth. There was nothing that breathed the breath of life but what was better than I. I mourned because I could not mourn. I was troubled because I thought I was not troubled enough. I tried to pray to God to reveal himself to me in a way I might know it was him, for I felt I could not get relief from any other source. Thus time passed on until the winter of 1873, when I felt I should sink in despair, and here, in the midst of my grief, when I felt I had all that I could bear, a dear and only little girl of four years of age, and one on whom my affections were so centered, was suddenly taken away by death from my embrace. The state of my mind can only be known at this time by those who have passed through the same trials, and while passing through this severe trial those words of scripture came with comfort and consolation to my troubled soul, "Despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and I could but say, surely I have met with that happy change, for the world seems dead to me, and my greatest enjoyment was to meet with the Lord's dear people. But I must pass on. It was not until November, 1874, that I was favored with the opportunity of relating my little experience to the church, when I was received for baptism, and I thought what a sweet privilege to follow my Savior into the water. On the day following I was baptized by our much loved brother, Elder Wm. M. Smoot. O that happy day and many following

it; how I love to think of them. But dark clouds have hovered over me many times since then. For fear of trying your patience I will close. My prayer is that the Lord may keep me from disgracing his cause and guide me by his holy spirit in walk and conversation. May grace, mercy and peace be your stay through life. I remain your weak and unworthy sister, if one at all,

S. F. DAVIS.

APPOINTMENTS.

ELDER Wm. L. Beebe will, the Lord willing, fill the following appointments to preach:

Saturday and Sunday, Dec. 18 and 19, with the church at Grover, Pa. Saturday and Sunday, Dec. 25 and 26, with the church at Waverly, N. Y. Appointments between Dec. 19 and 25 can be arranged by Eld. Marvin Vail.

From Waverly, Deacon Bateman will arrange and publish appointments in Canada for the month of January, 1881.

N. B.—At the request of Elder Balas Bundy, Elder Wm. L. Beebe will, providence permitting, spend the first Sunday and Wednesday in January, 1881, in Otego and Osborn Hollow, N. Y., and defer his visit to Ontario until the second Sunday in January.

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.

CHANGE OF POST-OFFICE.

GRAYVILLE, Ill., Nov. 17, 1880.

DEAR BROTHER BEEBE:—Please publish in your paper that my post-office address, from this time forward, will be Cynthia, Posey County, Indiana, instead of Grayville, White County, Illinois. All my correspondents are hereby requested to note this change and address me accordingly.

Respectfully,

LEMUEL POTTER.

INQUIRIES AFTER TRUTH

WILL Brother William L. Beebe please write his views upon the passage of scripture which reads: "I will gather the sorrowful," &c., Zach. iii. 18. I would love to hear that sermon again.

C. M. McDOWEL.

INFORMATION WANTED.

WILL any Old School Baptist living in Clinton Co., Mo., near Plattsburg or Cameron, please write to me?

F. HAWKINS,
Gap Store, Tazewell Co., Va.

"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, 1880.

END OF VOLUME FORTY-EIGHT.

A grateful sense of the sustaining power and grace of God in bringing us thus far on our mortal pilgrimage, and especially of his watchful care and preserving grace in the many years of our connection with the publication of the SIGNS OF THE TIMES, demands of us a tribute of praise and thanksgiving. The ancient patriarchs, in view of God's special mercies which they had experienced, set up altars and monuments to perpetuate the remembrances of the wonders wrought for them, monuments which should tell to succeeding generations in ages to come of what deliverance they had received at his hand. It seems to us, no more than our reasonable service to record his preserving goodness, long suffering and tender mercy which have followed us all our days, for we feel deeply sensible that, if it had not been for the Lord's mercy, we would long since have sunk in despair.

When we review the long term of our connection with the publication of the SIGNS, we are sadly convinced that all the defection and shortcoming that has ever appeared in our columns belong to us, and all that has proved edifying, comforting and beneficial to the people of God, is of the Lord. Our aim has been to assert and contend earnestly for the truth as it is in Jesus, and to afford a medium of correspondence for the saints who are scattered abroad, and we are certain that our efforts, though feeble, have not been in vain in the Lord. Many thousands of the dear children of God have, in their letters to us, acknowledged that they have been greatly edified, instructed, strengthened and comforted by the communications and editorial matter which have filled our pages. It is also true that some have found fault and censured us, for what they have deemed to be error in what they have understood to be our views. This may be justly attributable to our having failed to set forth our sentiments in as clear and lucid a manner as we have desired and aimed to do, but we feel a consciousness that we have labored to the extent of our ability to make our positions on all points, as plain and intelligible as possible to the feeblest of all the babes in Christ.

But we are happy to say that our labors have been fully appreciated and cordially endorsed by a very large majority of all the Old School, or Primitive Baptists in the United States. The number of those who have brought railing accusations against us, is comparatively very small, and they are losing what influence they had to produce confusion and discord by their distortion and misstatement of our views. We are fully persuaded that the persistent efforts of those who have sought to prejudice our brethren against us has been overruled for good, in causing a more diligent searching of the

scriptures, in regard to many points of vitally important doctrine on which our readers, many of them, now have a clearer understanding than they had before we were assailed in regard to them. The true fellowship of our brethren has also been tested, who have stood by us faithfully when we have been assailed. The fellowship of the saints under peculiarly trying circumstances is strikingly expressed in Heb. x. 31-35: "It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds," &c. What appears to us as adverse and trying circumstances will fully test the sincerity and reliability of brotherly love. But in closing this volume we would not complain of trials or persecutions which we have experienced, for we are fully convinced that they have all been overruled by the wisdom and providence of God for our good, and we feel rather disposed to pray for those who have despitefully used us. We have not resisted unto blood striving against sin; but having obtained mercy of God we faint not.

We feel overwhelmed with a sense of the mercy of God in bringing us thus far on our pilgrimage. Now on the verge of the eternal world, we look back over the four score years which have been lengthened out unto us, the solemn retrospection fills us with amazement, and before we launch forth from these mortal shores, we would record in indelible characters, the goodness and mercy of God who has been merciful to our transgressions, and given us to hope that he has blotted out our numerous sins as a thick cloud. All our hope for life and immortality rests alone upon the blood and righteousness, the sovereign goodness and saving grace of the great God, and our Savior Jesus Christ, who is God over all and blessed forevermore, Amen.

Our Forty-ninth Volume will commence with the New Year, 1881, and our terms of subscription will be as formerly. We hope for a continuance of patronage from our friends, and those who believe and love the truth. We hope to hear from our friends and brethren, and to receive their orders for the forthcoming volume at an early day, that we may know how large a number of copies will be required to supply them. Many from whom we have not heard for a long time and who are far behind in their payment will be stricken from our list after the issuing of this number, until we shall hear from them. If in doing this, any who desire their subscription continued should be dropped, they will please inform us immediately, and if any who have paid up, should be by mistake stopped, the mistake will be cheerfully corrected as soon as we are advised of the fact.

SPOTS AND BLEMISHES.

EAST COBLESKILL, N. Y., Aug. 31, 1880.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—My mind has been much troubled on the subject presented. 2 Peter, ii. 13, 14, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices, cursed children." Please give your views on the subject, and oblige your unworthy sister,

LOUISE GERNSEY.

REPLY.—This epistle abounds with solemn admonition to those who have obtained like precious faith with Peter, and those unto whom grace and peace are multiplied through the knowledge of God and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these they might be partakers of the divine nature, having escaped the corruption that is in the world through lust. This peculiar people, thus unmistakably described, wherever they may be scattered and in whatever age they may live, are the subjects of this address, and they are exhorted to give all diligence to this admonition. These having received like precious faith through the righteousness of God, are exhorted to add to it virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. These fruits of the spirit and evidences of indwelling living faith through the righteousness of God, make the calling and election of the saints clearly manifest and certain; while those who lack these evidences of a living faith, even if they are subjects of God's saving grace, are, in the absence of them, blind; they cannot see afar off, and forget that they have been purged from their old sins. Christians in whom the fruits of precious faith abound have the joyful assurance of their calling and election of God, and that they have been purged from their old sins; and they shall never fall, for so an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. This aged and faithful apostle, knowing that he must soon put off the tabernacle of flesh, thought it meet, as long as he remained in the flesh, to stir up the brethren, putting them in constant remembrance of these things; endeavoring to leave for the benefit of the saints of future ages such wholesome admonition and instruction as they might need after his decease.

In evidence that the apostles had not followed cunningly devised fables, but had seen the excellent glory of the Son of God, he assures us that they had heard the voice of God the Father in the holy mount of transfiguration, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." And by a still more sure word of prophecy than even the

ecstasy of that transporting vision, whereunto all the saints will do well to take heed, throughout all time, or until the day dawn and the day star shall arise in their heart; knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Observe, the false teachers which were among the people of Israel in old time, of whom the apostle speaks, were Israelites whom the Lord had bought.—Deut. xxxii. 6. "I gave Egypt for thy ransom, Ethiopia and Seba for thee." "Therefore will I give men for thee, and people for thy life."—Isa. xliii. 3, 4. As there were false prophets among the people of Israel whom God bought and delivered from Egypt, even so there shall be false teachers among the people whom Christ has redeemed with his own blood; among those whom he has bought with a price, who shall bring in damnable heresies, even denying the Lord that bought them. "But chiefly them that walk after the flesh, in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." Paul said to the elders of the church of Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29, 30.

Some have supposed that the false teachers of whom Peter is speaking in our text are exclusively those who never knew the Lord or had any experience of the faith of God's elect. But the elders of the church at Ephesus were recognized by Paul as then being in the faith, but the time would come when some even of them who wept and fell on Paul's neck and kissed him, sorrowing because they should see his face no more, should rise up, speaking perverse things, to draw away disciples after them. In writing to Timothy he says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith." This seems to imply that they had, before their departure, been in the faith; and the manner of their departing should be a warning to all who think they stand, to take heed lest they fall. It is by "giving heed to seducing spirits and doctrines of devils," until their conscience becomes callous as though seared with a hot iron, and to that extent that they speak lies in hypocrisy. Peter speaks of these false teachers that shall be among the saints, as the false prophets were among the people of Israel, that they shall bring in damnable heresies, to the extent even of denying the Lord that bought them. This is called a damnable heresy, yet

even Peter himself did once deny him; but the Savior had prayed for him that his faith should not fail. The heresy is none the less damnable in its nature because expressed by a child of God. Indeed we think it questionable if all the children of God have not at some time denied the Lord that bought them, by failing to confess him before men. "But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." Of such he says, "Which have forsaken the right way, and are gone astray, following the way of Balaam, who loved the wages of unrighteousness."

Now those who hold and advocate heresy, and deny the Lord, if held in the fellowship of the church while persistently despising the government of Christ and the apostles, and walking after the flesh, "are spots and blemishes, sporting themselves with their own deceivings, while they feast with the saints." Having eyes full of adultery, that cannot cease from sin; beguiling unstable souls, a heart they have exercised with covetous practices; cursed children." As the false prophets among the people in old times were condemned by the law that they were under, and yet were Israelites, so those who in the gospel day answer to the type, though turned away from the truth and turned unto fables, are condemned by the law of Christ, yet are they recognized as children who have forsaken the right way and are walking after the flesh. When those who are wedded to Christ walk after the flesh, seeking pleasure in other lovers, they are charged with inconstancy to Christ, which is adulterous in its nature, and in fleshly indulgence, following after the lusts of the eye; they cannot cease to sin. Led captive by Satan at his will, they are delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 5. It sounds severe to speak of any of the erring people of God as *cursed children*; but Paul has said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. We do not understand the apostle to say, or even to imply, that any of God's people can sink down to everlasting perdition, but that as the false prophets in Israel were cursed, or subjected to a just recompense of retribution according to the covenant which they were under, so in the discipline of the church under the present dispensation, those who depart from the faith and go in the way of Balaam, or of Jannes and Jambres, who withstood Moses; or like Hymeneus and Alexander, who concerning the faith had made shipwreck, are by Paul delivered unto Satan that they may learn not to blaspheme.—1 Tim. i. 19, 20. 2 Tim. iii. 7, 8.

Such as are thus described, whenever they are found in the church of Christ, held in nominal fellowship, are *spots and blemishes*, and should be either reclaimed from the error of their ways or excluded from the privileges and fellowship of the church until they shall learn not to blaspheme. As wells, these are without water; they contain no refreshing drink for the thirsty saints. As clouds, or witnesses, their testimony is unreliable, they cannot edify the children of God; for as clouds or witnesses, they being in error, are carried with every wind or tempest, and in that darkness which for such as they is reserved forever. Their great swelling words are vanity, but calculated, through much wantonness, to allure those who were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning; for it had been better for them not to have known the way of righteousness, than, after they had known it, to turn away from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and, the sow that was washed to her wallowing in the mire."

Some have objected to this application of the proverbs to Christians who have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ; who have been sickened and disgusted with the pollutions of the world, have renounced them, turned from them, and become clean escaped from them, and have come under the laws of Christ, and to whom the holy commandment of Christ has been given, and who have purified their souls by obeying the truth, when they depart from the faith, turn away from the truth, and turn again to the pollutions of the world, and run greedily after the vanities which they once discarded, being compared to dogs and swine. But remember it is not the Christian, but his backslidings, his again walking after the flesh, that is thus illustrated. But when were any but God's quickened children sick of sin and made to cast it from them? When did any others purify their souls by obeying the truth, and fully escape the pollutions of the world through the knowledge of him whom to know is eternal life? Or when were the ungodly washed? When Christians walk after the flesh they are as represented by the true proverb, returning to feast upon the very pollutions of the world which they once solemnly renounced; and when those who have been washed by the washing of water by the word, turn back to the defilements of the world, they act out the propensities of that carnal, swinish nature which

they find still lurking in their fleshly members which are upon the earth.

All the children of God who have been born of the Spirit have felt distressed and sickened by the sins of the flesh, and have felt a sweet relief when their burden of guilt was taken away. They then thought their relish for sin would never return; but alas, how few if any of them can say they have not at any time been allured by the sinful vanities which were once so odious to them, and drawn so far from their steadfastness in the truth as to return to some of the follies which they had renounced. It really seems to us that the strong language of the apostle, and the striking figures used, were intended to admonish the saints to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in the world. Even a child of God, if living in the indulgence of his depraved nature, yielding to his fleshly propensities, becomes like salt that has lost its savor, spots and blemishes in the church, and should be subjected to the wholesome discipline which our Lord has ordained for the order of his house.

We are not called or qualified to judge or decide who are or who are not the subjects of saving grace; God alone can search the hearts or try the reins of men; but we are to judge of the walk and deportment, the faith and practice, and withdraw from every brother (though he may be a brother) that walks disorderly. Our confidence in one as a child of God, or lack of such confidence, should not deter us, on the one hand, from withdrawing fellowship from the disorderly, nor induce us, on the other hand, to deal more rigidly with an erring member in our extending or withholding expressions of fellowship; but in all cases we should deal according to the laws of Christ. Warn the unruly, comfort the feeble-minded, support the weak, and be patient towards all.

ELDER G. BEEBE:—Please give your views on 1 Cor. xv. 21. "For since by man came death, by man came also the resurrection of the dead."

GEO. RINGO.

REPLY.—We have expressed such views as we have on the subject proposed for consideration in former numbers of the SIGNS, and we will refer our friend especially to our article in No. 15, Vol. 48, for August 1, 1880, under the heading, "Death in Adam—Life in Christ." We do not know that we can express our views more clearly in anything we can say farther on the subject.

The special point on which our inquiring friend may desire our views may be, as to how the resurrection came by man. As the mortality of our race came by the offence of the one man, Adam, so it was by the man, Christ Jesus, that the resurrection came. It was not the eternal Godhead of Christ that died and arose from the dead, for he suffered in the flesh, in which he was made a little lower than the angels for the suffering of death; and that body which was put to death in the flesh was quickened by the spirit and raised from the dead by the glory of the Father; and as in the death of Adam all his unborn posterity died in him, so in the resurrection of the body of the man, Christ Jesus, all his members, embracing all the seed of Abraham which he took on him, are begotten unto a lively hope by his resurrection, to an inheritance that is incorruptible and cannot fade away.

MARRIAGES.

Dec. 6, 1880, by Elder G. Beebe, Mr. Lucius Smith and Mrs. Maria Day, all of Middletown, Orange Co., N. Y.

OBITUARY NOTICES.

DIED—In Frenchtown, N. J., Oct. 2, 1880, my dear mother, **Mrs. Eliza R. Kugler**, relict of the late James Kugler, aged 78 years and 10 months. She had been afflicted many years with consumption, and had hardly been able to walk about the house during the past summer, and it seemed to be impressed on her mind for several months past that she would not live longer than September. She often spoke of it, but until a short time before she was called away she did not seem to realize that willingness to go which she had desired and hoped for. The first part of September she seemed some better, and we flattered ourselves that she might be spared to us longer; but about a week before her death she had a slight chill and grew weaker very fast from that time; yet, with that ambition which characterized her life, she kept about her room until three days previous to her death. While confined to her bed she looked so cheerful and happy that it was said to her, "You look as if you were comfortable in mind." She replied, "I am; I feel more resigned than I ever thought I could. I have no particular darkness. It may be I have not as much tribulation as I ought to have." She then spoke of having a great desire to hear the scriptures all explained. It was said to her, "Perhaps it is because you are soon to realize their full meaning." She answered cheerfully, "I thought it might be that I will not be here long." After this she spoke tenderly to our dear sister, who has always lived with and cared for her, saying, "I am more willing to go now, but you can't spare me." She did not talk much after this, except to speak cheerfully to each one that came in to see her, but remained peaceful and natural until about three o'clock in the morning, when she closed her eyes and passed gently away without any apparent suffering. To be, we confidently trust, forever with the Lord.

There she doth see, and hear, and know,
All she desired or wished below.

In speaking of her early exercises, she said she was deeply troubled, when suddenly her mind was arrested and comforted by the words, "How shall I put thee among the children?" She did not know at the time where to look for them, but afterward found them in Jeremiah iii. 19. From that time she had a great desire to follow her Savior in the ordinance of baptism, and although she had many obstacles to encounter, the Lord opened the way and she was permitted to obey the command, to the joy of her heart, over fifty years ago, and she has ever since been a worthy member of the Kingwood Church. When the separation took place among the Baptists she was blessed with that discernment which enabled her to stand firm in the old paths, and she never faltered from that position. Her zeal for the cause of truth shone like a bright star in her life, and she gave evidence by the meek and quiet spirit she manifested, especially in her last years, that she had been with and learned of him who is meek and lowly in heart; yet she was ever ready, when the truth was assailed, to speak in its defense, never giving the least countenance to the vain notion that men's instrumentalities or works could in any way affect the salvation of sinners. As she had not been able for some time to go to our meeting house, she had meeting occasionally at her home. Eld. Staton preached there about three weeks before her death, and we remember how she brightened up and seemed refreshed by this meeting, and how confidently she spoke of what she then heard as being the truth. We know she was spared to us until she was like a shock of corn fully ripe; yet her children and grandchildren will greatly miss her warm affections, excellent counsel and pleasant company. Her favorite hymn, found in Beebe's Collection, No. 521, tells her life better than I can. The bible, hymn-book and SIGNS OF THE TIMES contain the instruction she sought for. On the day of her funeral a

very appropriate sermon was preached at her late residence, from 2 Cor. v. 1-4, by Elder Purington, followed by Eld. A. B. Francis in some excellent remarks, after which her body was laid in the grave to await the resurrection morn.

She leaves five sons, one daughter, twenty-five grandchildren and six great-grandchildren, with many other dear relatives and the church to mourn our loss; but we are greatly comforted by the sweet assurance that it is her gain. May the Lord reconcile us all to his will, and grant that our dear sister, who is so lonely now, may be still and know that he is God, and that he afflicts in wisdom and for our good and his glory.

Your brother in affliction,

WILSON B. KUGLER.

DEAR BROTHER BEEBE:—By request of our dear brother, Thomas Terry, I write to request you to publish in the SIGNS the death of his dear companion, sister **Phebe R. Terry**, who fell asleep in Jesus on the twenty-first of October, at their residence in Terryville, near Port Jefferson, Suffolk Co., Long Island, aged sixty-nine years and five months.

Her husband, herself and eldest son were baptized by Elder Hartwell in the year 1858, and received into the fellowship of the First Hopewell Church, Mercer Co., N. J. Being so far from any Old School Baptist Church, she but seldom heard preaching, only in attending associations, or by visits from Elders Hartwell, Badger and myself. She was truly a devoted follower of the Lord Jesus, humble, steadfast and uncompromising, and her life corresponded with her profession. She was a faithful and loving wife, a mother indeed to her children, and a kind and hospitable neighbor, one that will be missed in the village where she lived, for she had a kind and tender feeling for all around her.

Her disease was dysentery, and she was sick about three weeks. She had no desire to get well, but looked forward to the hour of her departure with humble confidence and trust in him who had been her support since she was brought to a knowledge of the truth. Her departure was peaceful and triumphant, exchanging a world of sorrow for a world of glory.

She leaves a bereaved husband, nine children and a number of grandchildren, together with many friends, to mourn her departure, but their loss is her gain. May the Lord support our dear brother and his children in this their time of trouble, and sanctify this dispensation to their good, is the prayer of your unworthy brother to serve in the gospel,

WILSON HOUSEL.

MILLTOWN, N. J., Nov. 22, 1880.

BROTHER BEEBE AND SON:—In compliance with the request of the bereaved husband, brother Daniel Basham, I now forward you for publication in the SIGNS OF THE TIMES a notice of the death of sister **Nannie Basham**, of Franklin Co., Va., who departed this life Nov. 15th, 1880, aged about forty-one years.

The subject of this notice was (with her husband) baptized in the fellowship of Lynville Church, Franklin Co., Va., on the fourth Sunday in September, 1878, by the pastor, J. L. Hylton, and has since that time lived worthy of her profession. Her change from nature to grace was one of those brightest evidences left upon record, it being so powerful as to almost or quite change her whole manner of life. I have at different times conversed freely with her upon the subject of religion, and she claimed (if saved at all) to be a sinner saved by grace. Her disease was consumption, from which she has been a great sufferer. She was fully aware of her approaching end, and requested her husband not to grieve after her, being in full possession of that faith which gives the victory over death, hell and the grave. She selected her burying place, and requested that myself and brother J. L. Hylton should attend her funeral, and use such scripture as rested upon our minds, saying that any was good enough for her. Her request was adhered to, and I spoke to a large and attentive assembly from 2 Timothy iv. 7, 8, followed by brother Hylton from John xiv. 1, after which her body was returned to its mother earth. She leaves a husband and many friends to

mourn our loss, but not as those who have no hope.

May the good Lord give of his grace to the bereaved to bear this dispensation of his providence, is the prayer of the unworthy writer.

P. M. WRIGHT.

CHAMBLISSBURG, Va., Nov. 20, 1880.

Mrs. M. J. Hendrix, wife of T. N. Hendrix, died at her residence near Palestine, Anderson Co., Texas, Oct. 24, 1880, aged about 48 years. Her maiden name was Woolverton. She was married to T. N. Hendrix, in Anderson County, Texas, Dec. 22, 1850, and resided in said county until her death. She raised a large family of children, two of whom, perhaps, preceded her to the grave. Her disease was consumption, from which she suffered greatly for several years before her death, but bore it without a murmur. She never made an open profession of religion, but left an evidence that satisfied her relatives and friends that she had a hope that God for Christ's sake had pardoned her sins, which is a great comfort to them.

ALSO,

DIED—On the 12th of November, 1880, **A. N. Hendrix**, son of T. N. and M. J. Hendrix, aged about 21 years. He was born and raised in Anderson County, Texas, and has suffered greatly with consumption and hemorrhage of the lungs for some time. On the 8th of November, 1880, he was taken with a severe chill, followed by pneumonia, which caused his death.

ALSO,

James G. Hendrix, son of T. N. and M. J. Hendrix, and brother of the above, aged about 19 years, was taken with a severe chill on the 4th day of November, 1880, which terminated in an attack of pneumonia, of which he died on the 13th of the same month, and both the young men were corpses at the same time. By request of their father they were placed side by side on a bedstead in the house where they had often slept, but this time sleeping the sleep that knows no waking in this world. On the 14th they were buried in the family grave-yard near Tennessee Colony, Anderson Co., Texas, the coffins being placed side by side in the same grave, when the writer made a few remarks to a large and attentive audience.

Thus, in the short space of twenty days, after everything had been done by physicians and relatives and friends that could be done to relieve their sufferings, death has taken from one house three of its occupants, which has left a husband and father, two brothers and two sisters, with many other relatives and friends, to mourn their absence, as they were all loved and respected by those who knew them.

BEN. PARKER.

ANDERSON CO., TEXAS, Nov. 20, 1880.

DIED—**Mrs. Elizabeth Weeks**, in the 69th year of her age. She was baptized, I have understood, by Eld. Barton, Aug. 6, 1831, in the fellowship of the church at Rock Springs, Lancaster Co., Pa., where she continued a steadfast and consistent member until she received her discharge. The duty resting upon me I feel to be painful, from the loss we have sustained in the little church at Rock Springs. One by one is taken from us, leaving our number small. Sister Weeks was the wife of brother Samuel Weeks, who has long served as deacon in the church above mentioned, to the satisfaction of the brethren, his wife filling the responsible position she occupied with no less faithfulness, and lived to see her family comfortably situated in homes of their own. At the time of her sickness and death she was at the house of her son-in-law, brother Solomon Gregg. Her sickness at first seemed to excite but little alarm, but it was apparent in a few days that she was sinking under some disease of the bowels; and when informed of her critical situation she manifested a degree of reconciliation and calmness but seldom witnessed. Her calm and decisive reply, together with a consistent life, is a source of great comfort and satisfaction to the bereaved husband and family, telling them that her faith and hope was in God. She was decided in her views as to the ground of hope for sinners, through Christ, and manifested that quietness and meekness which won the confidence and fellowship of the brethren and others. But she is gone the way of all the earth, leaving a husband advanced in years, who feels his loss to be irreparable, together with three sons and three daughters, I believe, all of whom were present on the funeral occasion, on the 9th of August, 1880. Her remains were taken to Rock Springs for interment, after some remarks by the writer on the occasion. May the Lord abundantly bless the bereaved.

WM. GRAFTON.

Elder David Caldwell departed this life on the first day of May, of that terrible disease, eating cancer. Brother Caldwell was born Oct. 25th, 1827, joined the church at Shiloh, Talbot Co., Ga., May 12th, 1856, and was baptized June 8th of the same year by Elder Wm. Hubert. He was ordained to the gospel ministry a few years later, and stood firm and unwavering, earnestly contending for the faith that was once delivered to the saints. His sufferings were great, but the Savior, whom he loved and served, did not forsake him in his sickness, nor in the hour of death. He manifested implicit faith and confidence in the certainty of that reward that awaits the finally faithful, and it was his constant theme, and the burden of his conversation. He desired all the time to be free from a murmuring spirit, that he might patiently await the Lord's time to call him home, often repeating the words of the apostle, that he was ready to be offered up, that he had finished his course, and was not afraid of death. He desired that the Lord's will concerning him might be done. A few days before his death, being perfectly rational, he called his family one by one, and admonished his children to serve Jesus the best they could, saying that he loved them, and had tried to raise them right, &c. To his wife he said, "Do not grieve for me, but for yourself and children." To his brother, John Caldwell, he said, "The way and plan of salvation are clear to me, as I have always tried to preach it;" and concluded by saying, "Judge ye yourselves what I say; I judge for no man." He selected and designated the place where he desired to be buried, which was close to the meeting house where his membership was. Brother Caldwell was one that stood firm, and contended for the principles and the laws of Christ; and while he exposed error on all occasions, yet he never gave occasion to the world to speak reproachfully of him or the cause. Many pages might be written of him in commendation of his noble character and moral and christian virtues; but his life speaks for itself—not a spot can be found to mar the beauty and lustre of his life-long example of moral integrity. The Upatote Association has lost one of her most firm and useful ministers and the churches of his charge a faithful pastor.

He leaves a desolate wife, five children, and numerous friends and relatives to mourn their loss; but we feel that our loss is his great gain. None will feel their loss or sorrow more than his wife and children; yet all who knew him will realize that the church and community have sustained a great loss. But our brother has entered that rest that remains to the people of God, and we should say with Job, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

I pray that the bereaved family may be blessed with a bright hope of meeting him on the peaceful shores of a glorious and happy eternity, where there will be no more separation, no sorrow, pain nor death.

WM. P. RUSSELL.

YEARLY MEETINGS.

There is a yearly meeting appointed to be held by the branch of the Otego Church at Osborn Hollow, Broome Co., N. Y., on Wednesday and Thursday, January 5th and 6th, 1881.

All who come by rail-road will be met at the station the day before the meeting. All brethren and friends of our faith and order are cordially invited to meet with us.

H. W. CATOR, Clerk.

THE MONTROSE HOT AIR FURNACE.

Any of our subscribers who may contemplate purchasing a furnace, either for a dwelling or public building, we can advise, from personal experience, to get the above named. Our meeting-house, and several other public as well as private houses, are using them in this village, and we have never yet known of a case where they failed to give satisfaction. Send for circular to W. G. PARKE, Montrose, Susquehanna Co., Pa.

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 postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

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O Spirit, guide my pen	1
O'er all the earth's extended plain	1
I would be quiet, Lord	2
With tender heart and gentle hand	2
We are standing here on the shores of time	2
Dear friend, as I have a few minutes to spare	3
When I of sinners feel the chief	4
The name of Jesus is my trust	6
If life's pleasures cheer thee	6
Awake, my soul, awake to praise	6
There is a stream that ever flows	7
Just as God leads me I would go	7
O the judgment! tell me, when does it begin	8
O thou, whose promise never	9
Jesus, Savior, thou canst see	9
'Twas but yesterday I lingered	10
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Hope is a grace that cheers the soul	121
How precious is the grace of love	121
Once I was blind, but now I see	133
I would not forsake my Savior	133
I sought the Lord, and afterwards I knew	133
With no pomp of earthly splendor	145
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Lord, I rejoice that I with thee	157
Dear aged brother in the Lord	169
Thou peaceful palace of our God	169
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In eighteen hundred and sixty-one	181
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If ye inquire and long to know	213
Love ye one another, is fulfilling the law	172
I want a sweet sense of thy pardoning love	217
I love thy kingdom, Lord	229
Lord Jesus, I would venture near	229
One Lord there is, all lords above	241
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When the tempest is raging around	253
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